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THE  
BAPTIST MAGAZINE

For 1889.



110. Stereotype Photograph of Dr. Jernard, 1861

*Yours truly*  
*W. Cuff*

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THE  
BAPTIST MAGAZINE

FOR

1889.

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THE  
BAPTIST MAGAZINE.

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JANUARY, 1889.

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THE REV. WILLIAM CUFF, M.L.S.B.

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HERE was a time, and that not very long since, when Shoreditch used to be looked upon as the entrance to London; and in those days there were many old-time sites which reminded all who chose to seek them out that the North-eastern suburbs presented a semi-rural aspect only two or three generations ago. In the last century farmsteads might have been descried from Shoreditch Church; and even now there is a middle-aged ragged-school veteran in Spitalfields who remembers a field in that locality. How different is the outlook now! The tide of life in front of Shoreditch Church might almost be compared with that which is to be seen around the Royal Exchange; and in the rear of the parish sanctuary and Mr. Cuff's tabernacle, which is hard by, is one of those vast areas inhabited by the poorest of the people, which might well inspire us with despair if the Gospel was less potent than it is as a power to raise the people. At all events, here are the people for whose benefit Home-missions are started and maintained; and as they are for the most part too poor to pay anything like ordinary subscriptions for congregational purposes, they will have to be regarded as Home-mission subjects for a long time to come. Hence, when we speak of Mr. Cuff and his work, we refer to a great Home-mission enterprise which has as urgent a claim on richer congregations as any evangelical work carried on in the country.

We may sometimes well ask ourselves, What is to become of the poor if the richer churches do not help the weaker ones? Here, in three parishes, we have something like 400,000 persons, the majority of whom do not attend church or chapel—a Home-mission field indeed.

William Cuff, whose name is now well known throughout the country in connection with his work at the Shoreditch Tabernacle, is a native of the Gloucestershire village of Hasfield, a secluded settlement of seventy houses, about 300 people, and an ancient church with mediæval monuments and an oak chest, that seem to tell of those who, long centuries ago, then inhabited the banks of the Severn. The parents of the future pastor were poor but respectable people, his mother being schoolmistress of the village. Happily the home-teaching of his early years was Christian, and to this, under God, he owes all the good he has since been able to accomplish. At the same time he was not a willing learner in school, but rather preferred to roam about the fields, or to lead an adventurous life upon the river, which, on one occasion, was near upon having a fatal ending.

As time went on the youth became subject to various Christian influences of one kind and another. Thus the family were on one occasion visited by a relative from London, who afterwards became a City missionary; and this friend not only spoke much to his younger cousin about Christ, but the two prayed together as they were alone in a meadow near Gloucester one Sabbath morning. Meanwhile William entered the service of a tradesman in the village, and later on removed to Cheltenham, where he enjoyed the privilege of attending the ministry of the late James Smith. Another advantage, which has had lasting good results, was his attendance at the Bible-class of James Bloodworth, whose kindness and zealous teaching deepened the good impressions already made by a devoted mother.

At the age of twenty, Mr. Cuff was baptized, and then commenced the Christian work in which he has ever since been engaged. He undertook to teach a class of boys who were some of the juvenile roughs of Cheltenham; and the three with whom he commenced soon increased to fifty. Not one who was thought to be incorrigible remained such; and when, as is sometimes the case, ex-members of this class are encountered in different parts of England, they invariably testify to the benefit they received.

When, about this time, Mr. Cuff made his first attempt at public speaking, he did not expect that he would become a preacher. What he really did was to accompany a friend to a village service at a cottage; and that friend, after he had read and prayed, very conveniently for himself, informed the expectant congregation that Mr. Cuff would preach. It was an adventure very similar to that which drew from Mr. Spurgeon his maiden sermon a few years previously. When a beginning was thus made, preaching engagements rapidly multiplied, so that during three active years he conducted the Bible-class on each Sabbath morning, and preached to full congregations in the afternoon and evening. Many said it would not last; it was a mere flash-in-the-pan; but the crowds which were attracted did not diminish. Then the thought occurred to the successful young village evangelist, "Shall I devote myself wholly to the work?" At this time he was married and had a comfortable home, his business being in all respects successful. Then it happened that Mr. Spurgeon first came to Cheltenham; and, as the young evangelist listened to preaching such as he had never heard before, the path of duty seemed to become straight before him. He resolved that in the Lord's strength he would give up business and devote himself wholly to preaching the Gospel.

In the meantime, the veteran James Smith had been succeeded in the pastorate at Cambray Chapel by Mr. Cracknell, who, as well as Dr. Brown, quite approved of Mr. Cuff's aspirations. When Mr. Spurgeon again visited Cheltenham, Dr. Brown introduced the young evangelist as one who was desirous of preparing for the ministry; and as a result of the interview he entered the Pastors' College in September, 1864. The hopes of himself and of his mother seemed now to be realised. His student days were days of hard service, however, for so many were his Sabbath engagements, that during the whole time he never enjoyed what would have been an advantage to a learner—quiet opportunities for attending the Sunday services at the Tabernacle.

On completing his college course, Mr. Cuff settled at Ridgemount, Bedfordshire, the invitation to do so being unanimous. The chapel had been of importance in its day, so that besides a good manse there was a spacious garden, but when other meetings had been set up in the neighbourhood, it had declined until the chapel had become too

large for the congregation. Now, however, the whole thing changed, and other accommodation had to be provided for the crowds who came. Members were added to the church, and the tone of the village visibly improved.

After this prosperity had been kept up until the summer of 1867, Mr. Cuff accepted an invitation to become co-pastor with the Rev. C. Elven, of Bury St. Edmunds. When a man of twenty-five is allied with a veteran of over seventy, the position is sure to be more or less trying; but Mr. Cuff found himself in a large sphere, the church numbering nearly 700 members, while the large chapel was surrounded by eight village stations. Much valuable experience was gained at Bury; but in 1872 he resigned and settled at Acton, a few months later removing to his present sphere in the Hackney Road.

Providence Chapel, to which the young pastor now succeeded, had been erected during the reign of William IV.; but although a succession of good men had ministered in its pulpit to a respectable congregation, no impression had been made on the great outlying population. This, however, did not coincide with Mr. Cuff's notions of the pastorate, his policy being that the church should ever be aggressive in respect to the working classes. Happily, his aspirations were in large measure realised; for the chapel at once became too small for the growing congregation. At last, the old building would not hold the members of the church; and then it was that the Sunday evening service was removed to Shoreditch Town Hall, in which building Mr. Cuff at present preaches on Sunday afternoons for the Special Services Committee. There, for a lengthened period, crowds were attracted, and much good was done of a permanent kind.

In the meantime, efforts were being made to provide a building worthy of the work needing to be done; and after an immense amount of care and labour, the Shoreditch Tabernacle was opened by Dr. A. Maclaren in 1881, but not as it would have been, free of debt, if the richer churches had more realised the fact of Shoreditch and Bethnal Green being, properly speaking, Home-mission territory. Mr. Spurgeon has, from the first, perceived this to be the case; for in the *Sword and Trowel* for September, 1886, we read:—"Our earnest and devoted friend has done a grand work for the Lord in the East of London, in spite of almost overwhelming difficulties, and he

deserves the prompt and generous help of those who are the stewards of the Lord's bounty. A better case cannot be."

The stations maintained, and the chief works carried on in connection with the Tabernacle, are as follows:—Gibraltar Walk Mission, Chapel seats 450; there are 400 children in the school. Shap Street Mission School, with 300 children. Hope Street Mission Hall, seats 100, with a school of 100. Wellington Street School, with 300 children. Kingsland Road Mission Hall, seats 150. Lodging House Mission; Open-air Mission; House-to-House Visiting Society, &c.

Notwithstanding the debt on the chapel, there is such urgent need for more extended accommodation for the Sunday-school that a building with twenty-six class-rooms, in which 1,400 children can be taught, is to be erected at a cost of £3,500, of which £2,000 has been given. In a recently issued circular concerning this enterprise the pastor says:—"If we can build this school it will complete our whole scheme and finish what we began in 1876. All the rest of our work and wants we can grapple with. Our need of a large school is most urgent. The poor children plead for it, and we plead for them.

"More and more this place becomes a great mission station, and it must be so, for all who can move out to the suburbs, and leave the poor behind. Everybody knows the Tabernacle stands in the midst of a dense mass. We have won the ear and the confidence of the multitude, and there is no limit to the good we can do if only we get help. It is the Lord's work, and in His name I most earnestly plead for your utmost sympathy."

When all of this work is completed a sum of between twenty and thirty thousand pounds will have been expended—a vast sum, indeed, to be laid out in the case of such a people, many of whom are so poor that they cannot pay even a few pence a week for Church work. The character of the district alters; but though the better class of people may leave for more genial quarters, the population increases, the ground occupied by squalid homes being appropriated more and more as sites for vast piles called model dwellings. In any case such a sphere is emphatically a great Home-mission station, and unless such pioneers as Mr. Cuff and his people have their efforts seconded by wealthier friends, we cannot very clearly see what is to become of the poor of the East End.

We have only to add that Mr. Cuff has just been returned as a

member of the London School Board for the Hackney Division. Although this is an onerous post for one whose time is already so fully occupied, he will be an acquisition to the Board, and will make his influence to be felt for good. He received over 15,000 votes.

G. H. P.

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## THE ALMIGHTY LORD AND THE CAPTIVE CHURCH.

“Wherefore, when I came, was there no man? When I called, was there none to answer? Is My hand shortened at all, that it cannot redeem? Or have I no power to deliver?”—Isaiah 1. 2.



HE successive questions of the text are a rebuke to the Jewish exiles in Babylon for imagining that their misfortunes were an arbitrary infliction of God, and that He would not or could not deliver them. They deemed themselves rejected of God, and gave way to a feeling of hopelessness, as if it were useless to think of a return to their own land.

Their captivity was, however, due to themselves. “For their iniquities had they sold themselves.” God had been constrained to punish them for their faithlessness and idolatry. They would have none of His counsel, and they must therefore eat the fruit of their own devices.

Yet even in their sin God’s interest in them was continuous. “He came”—came by His servants the prophets—to warn, to rebuke, to summon them to repentance. But there was “no man” to respond. God’s appeal was in vain. The people would not forsake their evil ways. And this was the secret of their disaster. There was no shortening of God’s hand. *His* power was unfailing. All nature was under His control, all hearts were at His disposal. He could have saved them, and *would* have saved them, but *they would not*. It was the old story, the moan of which we hear in every generation: “O Israel, thou hast destroyed thyself.”

We have here two pictures—the Almighty Lord and the Captive Church. On the one hand, we see God, the Creator of heaven and

earth, who has formed for Himself a people, and for their sakes has wrought wonders in Egypt, drying up the sea and making the river a wilderness ; and, on the other hand, we see this very people helpless and despairing, the prey of their enemies, whose power they regard as invincible.

*The Church in captivity*, deprived of its freedom, shorn of its power, dwelling in darkness, so that it could not see the clear shining of God's face ; unable to lift up the standard of truth and righteousness, and to bear witness for the Lord of hosts ; a reproach among its adversaries, who exultantly cry, "Where is now your God?" The Church which should be "fair as the sun, clear as the moon, and terrible as an army with banners," reduced to impotence, so that it can win no conquests for its Lord, carry no warfare into the enemy's camp, bring in no spoils of glorious battle, and send up no shout of victory ; the Church surrounded by ignorance of God and hostility to His will, by superstition and scepticism, by selfishness, crime, and misery, and hearing on every hand the hiss of the demons who work desolation and woe, and itself a *captive*, the slave of Babylon, that great world-power, whose fascinations and strength are its most fatal foes.

It is an awful picture. But have you never seen anything like it ? In most communities there are *alternations* of condition. As in nature we have the ebb and flow of the tide, the succession of day and night, of seedtime and harvest, of summer and winter, so in our mental and spiritual relationships light is followed by darkness, exultation by depression, enthusiasm by coldness, confidence by despair. "Action and reaction are equal and contrary," and there is always a risk after a season of spiritual excitement and of success of relapsing into the opposite extreme. The danger is always present. It may by God's grace be resisted, and ought to be resisted. But there is this further risk, that if the danger be not resisted, the darkness, coldness, and depression may become a *permanent* and not a mere temporary state.

In individual life we are strangely liable to fluctuations of feeling. In highly strung emotional natures this is especially so. One moment they stand on the mount, with its exhilarating air, revel in the beauty and grandeur which lie at their feet, and even seem to catch the tones of voices which speak from heaven. The next moment they are

down in the valley, where the prospect is bounded, and from whence the thick mists rise and obscure both earth and heaven. But in other and cooler natures the same contrasts (if in a less striking form) are exemplified. There are moments of clear insight and strong conviction when the interests of religion are supreme, the only thing worth living for, and by the side of which wealth, pleasures, honour, and fame pall and are as faded flowers. And again the insight is dimmed, the conviction relaxed and the world, like a resistless giant, asserts its power. We lose all *relish* for the things of God ; can cling to them or pursue them only by an effort. Our progress is the result of whipping a jaded horse. We are reduced to a state of sheer helplessness, and find that when we *would* do good, evil is present with us. We are baffled, stunned, deserted ; and, instead of speeding across the ocean with sails full spread to the favouring breeze, we lie stranded upon the shore, where we must wait for a fuller tide.

The atmosphere in which we live inevitably affects us. As we cannot always be in the sanctuary or in solitary communion with God, so neither can we escape the presence of scornful unbelief, of eager and persistent worldliness, and of defiant sin. The air is charged with poisonous elements ; and just as many a disease is caught, not by direct contact with some fever-ridden patient, but by inhaling the *germs of disease* which float unseen around us, so we may be enfeebled and brought nigh unto death by inhaling the spirit of the age, the public opinion of our day—or the spirit and opinion of our associates and friends. Sailors are said to know that an iceberg is approaching them, though it be leagues away, because of the chill they feel in the air ; and often we have no difficulty in knowing that there are icebergs enough around us, even if we do not see them.

Perhaps the worst state into which we can lapse is that of languor and drowsiness, in which we are content placidly to rest, and dread the thought of being disturbed.

There are hot and sultry days when we are thoroughly enervated ; the sky seems to rain soporifics which benumb us ; the air is heavy, and it is painful to move. Like the lotus eaters, who bore branches of the enchanted stem, we find that “slumber is more sweet than toil,” and the shore than labour in mid-ocean. It may be sweet to dream of fatherland, but “weary seems the sea, weary the oar, and weary the wandering fields of barren foam,” and they vow, “We



will return no more." So the life of God and heaven are attractive, but we are too self-indulgent and too weary to seek it.

How far is this our condition? The Church is made up of individuals, and as they are it will be. It is not altogether cold and powerless because *some* of its members are not cold, worldly, and powerless. It is to some extent cold, worldly, and powerless because some of its members are so. Ah, my friend! if you are faithless and inconsistent, the Church will inevitably be affected thereby; you tend to make it faithless and inconsistent too. If you would but think of the unhealthy condition of your own heart, of the scantiness of your devotion, of the formality of your prayers, of the meagreness of your gifts and works, of your lack of charity, of your harsh judgments, of your readiness to find fault and to lay the blame on any one rather than yourself, you would no longer wonder why the Church is in captivity, and as an exile in a foreign land. Look at this matter as it appears to you when you stand in the secret place of the Most High, and have let in upon it the piercing rays of the light from which nothing can be hid. Let us each ask, not "*Who* is it of whom these things are true?" but "*Lord, is it I?*" Happy, thrice happy, they who, in their deep heart-searchings and the laying bare of their soul before God, hear not the still small voice saying unto them, "Thou art the man."

If any of us have already heard that voice, or the faintest suspicion of its whisper, if we know that things around and within us are not as they should be, what ought we to do?

(1) *Clearly recognise your state.* Let there be no effort at concealment, no shutting of your eyes to unpleasant facts. Many a man might have been saved from the ruin and disgrace of bankruptcy if he would have faced the difficulties of his position in time, and not have ignored or denied them. If we are in any degree weak, suffering, diseased, or in danger, how foolish, as well as wrong, to deny it, especially as the great Physician is near! The ostrich may hide its head in the sand and think itself safe, but the hunter is on its track, and will capture it none the less. Yes, the first thing is to recognise facts.

(2) *Acknowledge the sinfulness of your state.* Do not attempt to extenuate or excuse it. View it in regard to the mind and will of God, and let *your* judgment be the echo of His. Realise not only its

sinfulness in itself, but its *hurtfulness* to others—what a false idea it gives of God and of the Gospel; how it chills, enfeebles, and disgusts men—makes them contented in their sin, and so abets their ruin.

(3) *Determine to find a remedy.* Knowledge and feeling must be followed by action. In spiritual life we are no stronger than our will. Clear and accurate conceptions, and strong, thrilling emotions, often go for nothing, because they are not appropriated by the will and do not influence its decisions. If we wish to be delivered from this sleep and impotence we must make up our minds that we *will* be. Let not God have to reproach us, as He did these Jews: "Wherefore, when I came, was there no man? when I called, was there none to answer?" Rather let us say, in answer to His gracious purpose, "Lord, here am I."

(4) *Use all divinely appointed means of restoration.* It is, of course, the Lord who healeth us. From Him come light, love, and power. All righteousness and joy are His. Unless He worketh in us to will and to do of His good pleasure, that good pleasure can never be wrought. And as, on the one hand, we can close our hearts against the influx of God's power, and be left weak and helpless, so, on the other, we can receive that power only by complete submission to His will, and by accepting the gift at His hands, and through the channels of His appointing. If we ignore the place which God has assigned to the reading of His Word and to prayer, to the assembling of ourselves together for worship and instruction, to the fellowship of the Church, the commemoration of Christ's love, and the promotion of His glory in Christian work, we must not be surprised if we fail to grow in grace. If a church is to arise from its captivity and to win triumphs for our Lord in the empire of evil, its members must be of one heart and mind, and must work together for this great end. Self-will must be subordinated to God's will. Sometimes we may have to suffer when we should prefer to act; sometimes He may say, "Stand here," when we would rather be yonder. We may have to be silent when we should like to speak, to learn when we would rather teach, to work with others when we think we could do better by ourselves. Members of a church must assuredly be bound by its spirit and laws. To some extent their fellowship involves the surrender of their personal freedom, and they have to work, not in isolation or on lines selected by themselves, but conjointly and as members of a body.

Soldiers in an army must be bound by its discipline. They must have among them an *esprit de corps*, and act as if they possessed the will of *one* man. Some may be pickets to secure the camp from surprise; others advance guards to spy out the country, like the Uhlans in the German forces; others may have to remain as the rank and file in the rear. But whatever their position, *one* will, one aim, one vow of loyalty binds them. There are times when guerilla warfare is useful; but where new and difficult land is to be conquered, and where the combat is with an organised force, it is only a compact and disciplined army that can meet the need. And the Church is an army, or if it be not, its victorious career will speedily be cut short.

Whatever, then, our position, there can be no progress, no real peace, no abiding honour, except as we pray, "Show me Thy ways, O Lord, and lead me in Thy paths."

If our wills be thus one with His, we may unreservedly throw the responsibility of our life upon Him. The burden of failure or success need not then trouble us. It is God's affair far more than it is ours. We shall be sustained by the grand conviction of the prophet, "I have laboured in vain, I have spent my strength for nought, yet surely my judgment is with the Lord, and my work with my God." Thus, if we seem to fail. But seeming failure is with God's servants sometimes the truest success, and they find in very strange ways that the Word of God is not bound, but makes for itself a free course, and is glorified.

JAMES STUART.

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## THE EXTINCTION OF THE BAPTISTS.

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IN the *Freeman* of July 6, 1888, occurs the following, taken from the *Watchman* (Boston paper):—"Occasionally there is a candid testimony concerning the Baptist position as to baptism. Such a one is found in a recent number of the *Christian Union*, in reply to an inquiry for the naming of some work which refutes the theory of Baptists respecting baptism. The reply was: 'There used to be such works; but the world has moved, and they are antiquated. If the primitive mode of the sacrament is of unchangeable authority, the Baptists have the best of the

argument.' Dr. Lyman Abbott, the editor, is too much of a scholar and too honest an exegete to sanction the attempts which have again and again been made to show that sprinkling for baptism is authorized by anything to be found in the New Testament." Thus, "when a man's ways please the Lord, He maketh even his enemies to be at peace with him!"

Dr. Abbott is the successor of the most popular of American preachers. We may hope, from the extract given above, that the secret of his own acceptance as a public exponent of the way of God may lie, like that of his predecessor, in the candour and manly simplicity with which he deals with the position of those from whom he differs. Beecher had the honesty to disavow all pretence of finding baby-sprinkling in the New Testament, and said that he practised it because it appeared to him to be "a very beautiful ordinance." This deliverance reduces considerably the dimensions of the ground on which the practice is based, and brings the whole subject within more manageable proportions. It seems evident that Beecher's successor inclines to view the matter in the same simple way, and does not mind giving publicity to his view. If *all* baby-baptists would, in the same plain-spoken manner, give up the pretence of finding their practice in the New Testament, and would cease to argue the matter as against the people who hold what baby-baptists know to be the only view sustained and authorised in that Book, there would be less of bitterness and more mutual respect between the Baptists and themselves. But as long as the professed followers of the Lord Jesus Christ decline to accept the New Testament as the sole and exclusive authority for our guidance in all such matters, and prefer to re-arrange the basis of belief so as to bring it into harmony with "the traditions of the fathers," so long will the Baptist denomination continue to exist, and to bear witness against the Church's backsliding.

Baptists, too, are sometimes taunted with being "a peculiar people." One of our peculiarities is this, that the numerical growth of our body is no index to the growth of our views, or even to the extent to which our practice is adopted. And another of our peculiarities is this, that our success tends to our effacement. "There is that scattereth and yet increaseth."

The slow rate of our growth has often been noted by the friendly

critics of our denominational statistics. But our numerical show from year to year does not, in truth, indicate the measure of the growth of our view. For this curious phenomenon an explanation may be found in the fact, that persons who have submitted to the rite of Believers' Immersion do not, by any means, in all cases leave the communions in which they have been brought up. Considerable numbers of immersed believers are found in other churches than Baptist ones—partly through want of approval of the methods that obtain in our body. The fact proves that, though all believers may feel alike in regard to what our Divine Master requires of us, yet all cannot feel alike in regard to methods of church-government and forms of service. One man cannot pray with a written prayer; another cannot pray without it. One man cannot endure to listen to a sermon unless it be a written one; another cannot endure to see the preacher with the barest outline of his discourse on the Bible before him as he preaches. "Let everyone be fully persuaded in his own mind," is the inspired rule regarding all such details as are not clearly laid out for our guidance in the Scriptures. A man may be cast in such a mould that, though he may be a genuine Baptist at heart, he may yet find it more to his spiritual profit to follow some other method of church order than that which usually obtains among us. It hence happens that some who are baptized believers are Methodists, not a few are in the Episcopalian body, and large numbers are among the various sects of the Plymouth Brethren. There have even been *Unitarian* Baptists! Even Unitarians have practised the immersion of intelligent, voluntary, responsible persons; and they have done so in the exercise of cold reason, regarding it as more intelligent and more authorized than the unmeaning burlesque of the sprinkling of unconscious and irresponsible infants, with the view of entrapping them (so to speak) beforehand into a faith which, in after years, they might otherwise, peradventure, ignore and repudiate. The fact shows that even persons not professing evangelical views may yet be convinced, on the study of God's Word, of the intelligence and soundness of the practice of the Baptists. The fact that some churches in the Unitarian body practise immersion only, does not derogate from the rightness of the Baptist view, any more than does the observance of the sprinkling of infants by other churches in that body derogate from the rightness of the view held by Pædo-baptists.

in other words, the fact that Unitarians are non-evangelical, and yet practise adult immersion or infant-sprinkling, does not in any way prove that either Baptists or Pædo-baptists are also non-evangelical. The fact merely proves the soundness of the view we are seeking to propound—namely, that the adoption of the practice of adult immersion is a thing entirely distinct from the adoption of our methods of church administration and public worship.

There is abundant evidence that the practical recognition of the supremacy of Jesus, which is the essence of Believers' Immersion, is rapidly gaining ground among evangelical believers in all denominations everywhere. Our principle is growing and our practice increasing. There are many more who would be baptized at once if it were not for the popular error of supposing that they would have to join a community of Baptists, and forsake forthwith and for ever the home of their spiritual birth. The very thought of all this they find repugnant. They do not know that they may submit to the observance in the only manner taught in their Bibles, and yet be permitted to continue in their present ecclesiastical connections. Such permission is a clear proof that the ministers of other denominations do not regard the views of Baptists as unscriptural. Thus do many excellent persons resolve the whole matter into a mere question of liking or disliking "the Baptists," and their course of action is determined accordingly. Through fear of man they shrink from taking a step which the fear of God persuades them they ought to take. Apart from the manifest error of supposing that the Baptists of their own particular locality must necessarily be accepted as fairly representing the entire denomination, there is the still more grievous error of carrying the whole matter away into a region into which no reasonable man could wittingly consent to place any question of subordination to Divine authority. To suppose that the being baptized necessarily entails "joining the Baptists" is an inference than which no inference could be more out of harmony with the facts transpiring around us. A man may believe in our principles, and may even go so far as to put his belief into practice, and yet be not altogether in love with our policy in the matter of self-government, or with our practice regarding the way in which ministers ought to be supported, or churches provided with pastors, and so forth. Such matters being, in great measure, matters of

individual judgment (not of revelation), he may think in regard to them that he knows of a more excellent way. The ideas entertained by good men respecting church polity, administration, the admission of members, discipline, and the rest, all stand apart in principle from this question of the Immersion of Believers unto the name of the Lord. They belong to a different realm of things and to a different atmosphere. As long as human minds continue in this imperfect world, so long will there be differences of tastes and of opinion in regard to all such subordinate and non-essential details. Such differences do not as much as come near enough to touch even the fringe of the Divine question of baptism. The differences that exist among Christians regarding this matter are not among the "minor differences," of which we hear so much. They are more serious than that—so much so that not a few of Christ's followers have held it to be essential. The separation of Baptists from churches of their own communion occurs, at times, on grounds which to many may seem almost trivial; but to those immediately concerned it is not too much to say that they are vital. One of the most devoted Christian workers it has ever been my privilege to know was compelled, Baptist though he was, to absent himself from the services at the Baptist place of meeting by reason simply of what he felt to be "the drowsiness of the preacher." He joined the Methodist church, where things were more to his taste. To the Methodists he was a grand accession, and their gain was our very great loss. He relinquished none of the teachings and practices he had learned among the Baptists, and yet was very warmly welcomed among the excellent people to whose communion he seceded. To be sure, some of us are in danger of mistaking mere restlessness for activity—not being able to discern well, in this particular, between a virtue and a vice. Some there are who think that there is nothing being done in the kingdom of the Redeemer unless there is plenty of fuss, and noise, and racing round, and talky-talky. Others there are who no more obtain good for their souls on that sort of diet than a man would obtain for his body on "the husks that swine do eat." But when every one is influenced, by his own feeling of what is most promotive of his spiritual life, in all such subordinate details as I have mentioned (mode of public worship, fondness for a particular minister, family connections, or what not), there still remains (apart from them all, and infinitely

above them all) the sublime question of absolute and unreserved and undivided surrender of soul and body alike to the requirements of Him who surrendered soul and body—yea, heaven itself—for us. Of that surrender the observance of Believers' Immersion—no “fad of the Baptists,” no offspring of uneducated taste or materialistic superstition, no creation of the evil genius of sectarian cantankerousness—is the outward symbol and expression enjoined by Himself upon every one who calls Him “Saviour” and owns Him “Lord.”

But just as large numbers of baptized believers thus are found in other churches than Baptist ones, so, too, it must be said that many of those who continue in membership with us disapprove in some respects of our polity. In some respects, assuredly, the denomination to which we have the honour to belong is open to improvement: which is merely saying that, like *all* organisations existing in this mundane state, it is below the mark of unassailable perfection. The pity is, that other denominations display so contracted a spirit as to carry, even to the point of instant expulsion, their persecution of any Christian minister who may chance to make an open avowal of his conviction that he ought to be immersed because he is a believer in Christ. The English Episcopal Church would be an honourable exception to this if she did not require her ministers, *nolens volens*, to desecrate the Lord's institution by applying it to unconscious babes, under the woeful delusion that, “in some way or other which we cannot understand,” the unmeaning performance will “make it all right” for them. An honoured servant of Christ, trained in one of the leading Nonconformist colleges in London, shocked by the evident dependence of one of his church-members upon the ceremony of “christening” for all hope of her dying child's salvation, was led to read the New Testament with other eyes than usual. One Sabbath morning he honestly informed his deacons before service of the conclusion at which he had arrived, and said that as he had discovered from his New Testament that he had never yet submitted to this requirement of the Saviour, he would have to be baptized on the first opportunity. To be sure, the admirers of the *Saturday Review* will hastily jump to the conclusion that the man must have been a fool, and that the Independent body was well rid of a minister who could have let himself down to such an act of stupid narrowness. So, evidently, thought



the deacons, at all events. But let us see where the "narrowness" comes in. With every manifestation of anger, they consented to permit their chosen pastor to ascend the pulpit that morning; but it was for the last time. They would not consent to let him preach in the evening, but "sent for a student." Turned all at once, with his wife and family, out of house and home, "his occupation gone," the good man "went forth, not knowing whither he went." But his Master was watching his course, and rewarded his fidelity, bringing him out from the house of his bondage "into a large place," where he was, till quite recently, useful and happy, and honoured of God in his work in a congregation into which the hand of Providence by such a process led him. He was but lately taken to his rest. I loved him well, and learned his history from his own lips. Where, one may ask, was the "narrowness" in the case? *Risum teneatis, amici?* Yet our nearest neighbours, 'the sister denomination,' never weary of laying at *our* door the painfully invidious imputation of being the source of all bigotry, the model of all narrowness, and the chief difficulty to the union of Christendom!

The same spirit of unreasoning bitterness obtains in the mission-field. A "native preacher" fell into a sin too awful to be mentioned. Was he expelled from the community of Christians in the church to which he belonged? Not by any means; that might have led to his sinking deeper into the mire of godlessness. On the contrary, all manner of solicitude was shown for his recovery from this back-sliding, and all manner of tender consideration and forbearance was shown by which he might be won back into paths of virtue. Quite right, and altogether admirable! But place by the side of this another case. Another "native preacher" was led by the reading of God's most precious Word to seek to obey the Saviour by being immersed as a believer in Him. He was instantly summoned into the presence of his missionary to give an account of his heresy. The missionary, a member of a dissenting body, without any *feeling* for the poor man and the tender ones who belonged to him, ordered him to "clear out of the place at once"! Not another night might he remain on the premises! (I can personally vouch for the strict accuracy of all this.) And in the face of such bitter persecution, we Baptists are supposed to hold a monopoly of narrowness, bigotry, and general wrong-headedness! Can any man, possessing a decent

breadth of mind, fail to see in which quarter the monopoly really lies? The separate existence of the denomination of "Baptists" is hence a sheer necessity. It is not the "Cave Adullam" of minds of a specially cantankerous formation. We are simply squeezed out. There is "no room" for us. We are driven into this isolation by the "spirit of disobedience" that obtains among our fellow-disciples. We are dreaded as persons affected with a disease that is apt to propagate itself. And yet we are living, so we are told, in the most enlightened of all the centuries.

If (as we have seen to be the case) baptized believers are welcomed to church-membership by the ministers of non-Baptist communions, why does the mere fact of a man's being a minister of such a communion call for his instant and heartless expulsion? If offences too coarse and abominable to be named awaken only sympathy for a man's fallen state, and incite and ensure every effort possible by which he may be restored, why is the submission of a Christian minister to a requirement of the Saviour the signal for the cry, "Away with him! away with him!" If the chiefs of "the sister denomination" do really believe that what some of them contemptuously call "this question of baptism" is "a small matter," why do they treat it as if it were a *great* one? Why do they punish a brother minister who happens to differ from them on "this minute point" with so much sorer punishment than that with which they visit vices too dark to be named? Is it that he has embraced "a different Gospel?" "Is Christ divided?" Let them yield "this small matter" to their little sister who thinks it great, only because her Redeemer has made it so. Believing, as they do, with Dr. Lyman Abbott, that "the Baptists have the best of the argument," why have they not the courage of their convictions? Are they, if not less scholarly, less "manly" than we? If they believe it is "not a question of much water or little," why do they, in the case of their minister, elevate it to the magnitude and grandeur of an essential? If "the Baptists have the best of the argument," as our friends assert, why do not they and their flocks at once obey the Saviour in "this small matter," and thus bring this wretched controversy of theirs to a close? It is they, not we, who create the difficulty. The onus of proof, the cause of division, the odium of the entire situation, all rest with them, not with us! And in the face of

this, their own voluntary concession, they must know that the sooner they "bring forth fruits meet for repentance," the sooner they will be entitled to lay claim to manly honesty, true independence, and consistent loyalty to the Saviour. They will then wipe out the scandal that members of Baptist churches incline towards membership with "the sister denomination" in proportion as their love for the world increases, and their love for the Saviour decays; that men who secede from our ministry for theirs "are no great loss to us"; and that their pulpits are the easy refuge of Baptist ministers whose curious heretical proclivities have led them at length to seek a more congenial home. It is a severe trial to a minister of refined and sensitive spirit to discover that, though he is not in entire sympathy with the methods that obtain among Baptist churches, he is repelled, *on the simple ground of his loyalty to the Saviour*, in his attempts to find a spiritual harbour and home elsewhere. He must first repudiate the supremacy of conscience and the rights of his Redeemer, and then he may enter the pulpits of "the sister denomination" and be cordially welcomed to her ministry! What minister, excepting one whose secession would be "no loss to us," would give such a price for "a piece of bread"?

We have seen that those who do not accept the practice of the Immersion of Believers are the introducers of a new and superfluous injustice among Christian brethren. A minister of the Baptist body who does not feel at ease in regard to some of our methods, is unable to drop anchor anywhere among his fellow Christians. He may cease to belong to the Baptist denomination; but unless he cease also to hold the practice enjoined by the Master to be needless and trivial, there is for him a spiritual home nowhere. And what is thus true, without exception, of the ministry, is in great measure true of church membership also. The unscriptural practice, the perverted reasoning, the offensive spirit, the contemptuous epithets, that the Baptist member of a Pædo-baptist church is obliged to put up with in respect of what he holds to be his Master's law, leads him, also, no less than the seceding minister, to conclude that he has not yet found the haven of peace. Such numerical advance as we can show is thus in some measure attributable to the annoyances to which we are apt to be subjected when we enter other communions. That our views are not accepted is less an occasion of sorrow to us than that the Christ

institution of the immersion of men because they are believers, is made a subject of contemptuous hilarity by those with whom, in other communions, we find ourselves united. In like manner may the long and tedious work of the constructing of the Ark by Noah, the apparently unconscionable and foolish "choice" of Abraham and of Moses, and the Divine institution of circumcision, have been ridiculed by persons of gay temperament in the times of those patriarchs. And thus it happens that some who are "connected with the Baptists"—into whose haven they have thus been driven by stress of weather outside—are more in love with the Presbyterian order than with ours, some prefer the polity of the Methodists, some are "among the Independents," some among the Episcopalians, some among the Friends, some among the Plymouthites, and so forth. Were it not for this spirit of persecution or frivolity, many who now belong to the Baptist denomination would be united with other bodies, of whose methods, in other particulars than the observance of baptism, they (on a variety of accounts) more cordially approve than they do of ours. But union in mere forms, such as of administration or of worship, is clearly a very subordinate matter when compared with the sublime admission that "Christ is *all*." The growth of the denomination is nothing; the acceptance of our view is *everything*; for the one consideration is human, the other is Divine.

One reason why so many believers in Jesus are not baptized is that they do not understand the matter. It has never come under their notice. They have never had the chance of knowing. Such information as they receive from their ministers regarding the subject is worse than none at all; it is exactly such information as is calculated to prejudice the mind against the fair study of the subject. A native Christian of my acquaintance, not a member of the Baptist body, heard that there was to be an administration of the observance of Believers' Baptism at the Baptist chapel. As he had never had an opportunity of witnessing the observance, he resolved, at all hazards, to see it "just for once." Before administering the rite, the missionary answered the question, "What *mean* ye by this service?" In a few days the man went to him and asked that he, too, might be permitted thus to obey the Saviour! He explained that he had never understood the matter before; and that the object-lesson he had seen that day, unfolded and enforced by simple appeal to the

Sacred Records, had left him no choice. The case is not an isolated one—it is a type of a large class. When the matter comes in for patient and devout consideration and unprejudiced study, the case always ends in one way. The Divine Spirit leads such a soul into the light. The view that distinguishes Baptists was never so widely received as it is at the present moment. But the point is one in which, as we have seen, statistics are, by the nature of the case, not possible. As to the *form* of the observance, the English Episcopal Church\* and the entire Eastern (or Greek) Church are with us. No one can be a full admirer of Henry Ward Beecher or Dean Stanley

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\* In the Mission church in this city, belonging to the Church Missionary Society, the authorities have, for a great many years past, gone so far as to sanction, not only a font, but also a baptistery. This involves a good deal of extra accommodation and additional outlay of money. I am informed by those who ought to know, that an exactly similar arrangement exists in all the edifices in which the native Christians of that Society assemble throughout India. Be that as it may, it exists in some of them to my certain knowledge. The object of such an arrangement is to leave the convert free to take his own choice. In two instances that have come under my own notice in this city, the converts (the one a Mohammedan by birth, the other a Hindu) had obtained all the information they possessed regarding the way of salvation from the study of copies of the New Testament translated by missionaries of the Baptist Missionary Society. On applying for baptism at the hands of the church missionaries, they avowed it as their belief that sprinkling was not the mode authorised in the Scriptures, and they begged that the ceremony should be observed, in their case, in the proper and primitive mode. The two baptisms took place after an interval of some fourteen years; the missionaries to whom application was made were men of widely different temperament; but they both of them instantly and very heartily complied with the request of the candidates. In the former instance, the ceremony took place in the presence and with the sanction of no less responsible a person than the Metropolitan of all India, the late Bishop Milman. Now, if the Church Missionary Society does not hold that immersion is the primitive form of the observance, would all this have been possible? How they came to substitute the **wrong** form for the right one is a question that may be left to themselves to deal with. For our present purpose, the point to mark is that (in the face of all manner of opposition, precedent, and ecclesiastical legerdemain generally) the views of Baptists are everywhere gaining ground, and are cropping up in circumstances and ways in which they might not have been expected. It is thus placed beyond all doubt or cavil, that the authorities of "the Church established by law" are of the same opinion as the Brooklyn minister—that "if the primitive form of the sacrament is of unchangeable authority, then the Baptists have the best of the argument."

without yielding the whole question to us. And the general discontinuance of the practice of bringing young children to be "christened," of which Wesleyan, Independent, Presbyterian, and Episcopalian ministers, on both sides of the Atlantic, nowadays so bitterly complain in their published statements, establishes beyond all dispute the fact that "the laity," so called, are very rapidly ceasing to feel the obligation or to believe in the benefit of the unmeaning ceremony. Evidence, both positive and negative, flows in from all quarters to prove that the eyes of the people are opening; and it becomes irresistibly evident that baby-baptism continues to exist merely as a vested interest of the clerical class, the pew-opener, and the sexton. It is not too much to say that numbers of believers who have never been baptized give unfeigned assent to the view we hold regarding the whole question of baptism; and that larger numbers still—some from dread of the logical issue, and some (perhaps most) from dread of probable consequences of a more pungent nature—give a silent or a halting consent. The aversion of baby-baptists to have even a quiet brotherly talk on the subject with their Baptist brethren is a truly grand contribution to the history of the subject. What stronger testimony could the Baptist desire than this, to the fact that the weapon he wields is a true Damascus blade, whose power and temper disclose the frailty of gilded error: "The sword of the Spirit, which is the Word of God"? It is not to be wondered at that those who repudiate that weapon should cry for quarter from those who use it. "Let us waive our points of difference" is ever the urgent entreaty with which we are honoured by our Pædo-baptist friends. To thus fight shy of the question is the clearest possible admission of conscious weakness. With the Bible against them, defeat is but a foregone conclusion. They are well aware that weapons from the rusty armoury of human tradition and the history of controversy can only involve those who prefer them to "the sword of the Spirit" in humiliation.

While all this mild diplomacy and temporising and fencing are going on, it may be well to recall the fact that baptism is not a question of church or of sect, as superficial and uneducated persons continually affirm. The undivided headship of the dear Saviour in His Church, regarded in her corporate capacity—His authority to ask what He will of every soul whom He has redeemed by His blood

and quickened and sanctified by His Spirit—these form the impregnable groundwork of the ceremony for the observance of which Baptists have come to be “a sect everywhere spoken against.” When the time foretold in the Scriptures of truth shall come, when He shall receive at His people’s hands due recognition, all true followers of His will be baptized persons. All will be Baptists, though all will not belong to the Baptist denomination. I look forward to a time, not when the broad principle and distinctive practice for which we contend shall have become so generally adopted that the denomination will absorb all others, but rather when all believers shall submit intelligently and joyfully to the observance which is now its main characteristic. The function of the denomination will then be at an end, and it will disappear because its distinctive feature will be acknowledged and acted upon by all believers. Its testimony, faithfully borne through weary centuries of obloquy and ridicule, will then be no longer needed. When all believers are baptized there will be no Baptist denomination. When all are Dissenters there will be no dissent; when all are baptized there will be no Baptists. Absorption not *of* others but *by* others is, I humbly venture to believe, written in the unread page of our denominational future.

Self-effacement may not, indeed, be chosen as “a plank in our platform,” yet it appears to be the natural tendency of the growth of our principles. Evidences that we are gradually coming to that increase year by year in all directions. The more our interpretation of the matter gets to be accepted the less shall we grow as a separate denomination. That our very increase should tend to our diminution is a paradox; but, like many another paradox, it is sublimely true. “There is that scattereth and yet increaseth!” Zeal for the propagation of Baptist principles is literally “a self-consuming zeal.” “The zeal of Thy house hath eaten me up” might be taken by the denomination as its Scripture motto. The more we succeed, the more shall we disappear; the more effectual our efforts to absorb others, the more shall we be absorbed by them. Like “the Baptist” himself, we labour not for the praise and glory of a mere human organisation or a mere man-made sect, but in the interests of “the Kingdom”; and as a denomination we may say as he said, “He must increase; *I* must decrease”! And as we witness the gradual and wide-spread acceptance of our testimony and the lowly

and ever-increasing submission of our fellow-believers to the authority and law of Christ, we are in fellowship with the spirit of the great Forerunner when he said, "The friend of the Bridegroom rejoiceth greatly, because of the Bridegroom's voice." This our joy, therefore, is being fulfilled.

Allahabad.

J. D. BATE.

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## THE AFRICAN CROSS-BEARER.

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"And they compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go with them, that he might bear His cross."—MARK XV. 21.



**I**MAGINE that you stand outside the gates of the Holy City. It is early morning, not long after sunrise, and the dew lies heavy on the grass. From within you hear the sound of voices, taunts, jeers, shouts, laughter; beyond doubt it is a mob, and a mob bent on mischief. Suddenly the gates burst open, and you see the head of a procession. Four Roman soldiers, commanded by a centurion, are leading a prisoner to the place of execution, and the crowd follow in the rear. That prisoner is at the moment fainting under the burden of the cross He bears. "If we do not find him help," says one of the soldiers, "He will never get to the place of execution; He will die before we reach the spot." "Lay hold of that man!" It was the voice of the centurion. You were so absorbed in the sight before you that the stranger "coming from the country" had attracted no notice. As the Roman soldier seizes him you look well at him. There are the Jewish features, a type never to be mistaken; in this instance tanned by the suns of Africa. This man from afar, on his way to the city, is pressed into this unwelcome service—is forced to bear the Saviour's cross. The incident is related by three out of the four Evangelists, not without good reason; for it is morally certain it was the turning point in Simon's life; that at or about this time he became a disciple of Jesus Christ; and that his conversion had far-reaching and most blessed consequences.

This strange contact with Christ is rich in instruction and comfort. Why was Simon there, on the spot, at that moment? He belonged



to a flourishing colony of Jews in North Africa, on a fertile soil, and in a charming climate. By sea and land he must have travelled to enter the Holy City on that eventful morning. And surely he was not the only available man; in that crowd there were many who might have been pressed; why did the authorities fasten on him? Was there pity in his breast for the meek Sufferer, and did he by look or gesture betray it, and so attract notice? The soul looks through the eye often when we do not know it. Anyhow, it is scarcely possible to think of contact with Christ under more unfavourable conditions; and the first service rendered by Simon to his Lord was forced service.

Think; would any of us like to owe our introduction to Jesus Christ to Roman soldiers? What rough ministers of eternal mercy! And could any time be more unpropitious? Christ was faint, friendless, forsaken; in the power of His enemies; on His way to die; so weak He could not help Himself; how then could He help another? "It was the hour and power of darkness." And the form of contact too; if a man had metal in him, it was enough to make his blood boil "to bear His cross!" To associate with a criminal on his way to execution; actually to take his place; to do for him what he could not do for himself; and to do this in the face of a hostile mob, who would point the finger of scorn at him ever after, and would never forget the part he took in the events of that day! How trying to flesh and blood! If there was at first a touch of pity in Simon's heart, we may be sure it was only a momentary touch, to be succeeded by anger and deep mortification. "My time is spent, and my strength; my character is tarnished and my plans are broken; and for what? It is a piece of gross tyranny, of cruel injustice. I am the most unfortunate and unhappy of men!" Yet there is reason to believe that somewhere in this severely literal cross-bearing, Simon found the Divine secret; that the lonely Sufferer gave him power to become God's son: and so for him there was life in that death, and glory in that shame. Like the dying robber a few hours later, the African cross-bearer found his opportunity without seeking it, and eternity is even now unfolding the fruit of this memorable day.

"And I, if I be lifted up, will draw all men unto Me." The decisive and transforming hour in life is the hour of contact with Christ. Pray for it, search for it, expect to find it. Welcome any

means which God may use, however apparently unlikely; any agencies, however rough. Remember, no time is unpropitious. The present is a golden opportunity. If when Christ was being "crucified through weakness" He could do so much, what can He not do now that "He liveth through the power of God?" Then, He could touch the heart of the cross-bearer and soften it into penitence; how much more can He touch hearts now! Surely none need despair; not the worst circumstanced, not the most guilty. Nor is the humiliating form of contact without its lesson; for unless the flesh be crucified, and pride be nailed to the cross, we shall not receive the grace of life. "Then I was brought low enough," said an eminent Christian, referring to his conversion, "to accept salvation as a free gift." To this "low place" every man must come; we must be ready to receive all from God as a free gift, and to be called Puritan, Methodist, fanatic, fool, if we may lay hold of eternal life. Count the cost. Suffer with Christ, and you will reign with Him; share His cross, and He will raise you to share His throne!

With only a moderate use of the imagination, it is not difficult to trace the course of Simon's conversion. The minute way in which Mark refers to him is best accounted for on the supposition that he was a disciple, and a disciple of some note. He witnessed the crucifixion of our Lord; saw all those signs which so profoundly impressed the Roman centurion, and was moved by them. Exercised in his mind by these unlooked-for and strange events, he would presently hear rumours of the resurrection. Jesus, whose cross he had borne, and whose death he had watched, was affirmed to be alive. He cannot quit the city; if there is light to be had on this mystery, he must seek and find it. God may be meeting his sin and removing it, his need and satisfying it; who can tell? Thus he lingered, tenderly impressed, till the day of Pentecost. In the audience which listened to Peter's memorable sermon there were "dwellers from the parts of Libya about Cyrene," probably Simon among them. How he drank in the Word of life; received the remission of sins and the gift of the Holy Ghost; and shared in the gladness and singleness of heart which then universally prevailed! In some such way as this Simon came into the liberty and joy of discipleship. We often speak of conversion as a great change; the language is inadequate. Conversion is *the* great change; all heaven is but the unfolding of its blessed

consequences. Men may not be able to trace the steps of the process, and so may fail in giving a clear account of them; but the result is indispensable, and ought to be beyond doubt. "We Methodists believe in conversion," said a minister of that body, in a manner which appeared to suggest some claim on behalf of his co-religionists to pre-eminence in this matter. Let it be said that Baptists believe in conversion not less fervently than the kindred churches with which they co-operate. "Ye must be born from above" is our watchword; and to bring about the new birth we pray and work.

Every genuine conversion is followed by consequences which have a wide and gracious range. The conversion of Simon of Cyrene had blessed consequences in his family. In Mark's Gospel this detailed reference occurs. According to the oldest authorities, this Gospel contains the substance of Peter's preaching, set down by Mark at the request of Roman Christians, and is specially the Gospel for ancient Rome. Matthew and Luke do not name the "sons." Why are they named in Mark? The explanation is supplied in a letter addressed by Paul to the Church in the empire city a few years earlier than the date of Mark's Gospel. In the salutations of the last chapter (xvi. 13) we find "Salute Rufus, chosen in the Lord, and his mother and mine." "Rufus may have been the son of Simon of Cyrene," is Alford's cautious comment, but Godet is less reserved. "The author of the second Gospel, having the surviving members of the family before his eyes at the time of writing, felt constrained to do honour to the unique part which its head had played in the drama of the cross." Exactly so. Suppose a migration to Rome as common as a migration to London now is, and the chain of evidence is tolerably complete. Five-and-twenty years after the crucifixion of Christ there was a woman in the Roman church, mother of Rufus, presumably, therefore, wife of Simon, of such distinguished piety and ardent devotion that Paul claimed her in the faith as "his own mother"; and there was a man, Rufus, son of that mother, of such splendid consecration, that Paul could only regard him as "chosen in the Lord." Where did this mother and son learn the secret of the new life? We know how such grace is frequently transmitted to-day, and our knowledge enables us to fill up the gaps. Had the husband no part in the piety of the wife, and the father no part in the noble consecration of the son? We are upon the line of highest probability

when we say that Simon first pointed his wife to the Saviour, and led his son into the grace of Pentecost. The inquiry is worth pressing home upon all disciples. The first sphere of your influence is the family; has your conversion borne fruit there? Is your religious life strong and fruitful at its own centre? We should make our own base of operations secure before we attempt a campaign in the enemy's country.

Before closing, we must note that the conversion of this African cross-bearer had consequences wider than those affecting his own household. There are people whose conversion will matter little to any one except themselves. They are deficient in character and energy; while the conversion of a man of "force" may mean the reformation of a whole people. These men of Cyrene, hardy colonists, were men of force; they had minds of their own and strong wills. Having views of their own upon the interpretation of the Law, with the courage of their opinions, they founded a synagogue at Jerusalem to propagate those views (Acts vi. 9). This one fact throws considerable light on their character. When, later, a great work was going on at Antioch, a revival consequent on the preaching of those "who were scattered abroad upon the persecution about Stephen," men of Cyprus and Cyrene came upon the scene. We know the name of one of them, "Lucius of Cyrene," a prophet and leader of men! These new-comers, seeing the Gospel was being preached to "Jews only," boldly crossed the line, and preached to the "Greeks also": they were among the first to disregard barriers of race and offer the Gospel to the world; and a "great number believed and turned to the Lord." What fine missionaries, these men of Cyrene! Who carried the glad tidings to them? The converts of Pentecost, no doubt, and Simon among them. With the joy of their new-found treasure, they called together their friends and neighbours; they told of the death and resurrection of the Lord Jesus, and of the outpouring of the Spirit, making a new epoch in history. Then Simon would add, with a power peculiar to himself: "Friends, neighbours, it is all true; I bore His cross, stood by while He was nailed to it, and heard His last cry. It is all true!" Strong men bowed before the breath of the Spirit, as trees of the forest before an autumn wind; mercy was sought and found, and, rising up in their new strength, they went everywhere as missionaries of the Cross! Thus a mere

shoot from the Tree of Life was planted in stormy weather by untrained hands and a rough implement, the cruel cross; yet it struck root, grew up, and became a tree with spreading branches and abundant fruit. How much importance attaches to the conversion of one soul! This lesson contains the result of our whole study.

"Africa has now become marriageable, and hopes to get Christ for her husband, through the preaching of the Gospel." Ever since she supplied Him with a cross-bearer Christ's hand has been upon the Dark Continent for good, and never more remarkably so than to-day.

J. R. WOOD.

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## A SKETCH OF THE HISTORY OF BIBLICAL RATIONALISM IN GERMANY.\*

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### IV.

#### DR. STRAUSS—DENIAL OF THE AUTHENTICITY OF THE GOSPELS.



UCH was the religious situation in Germany when Strauss appeared upon the scene.† No modern writer has so deeply agitated and troubled the religious thought of Europe. His name will abide in the history of the Church as that of one of the most deadly foes of Christianity. It will take its place by the side of the names of the celebrated sophists of the early times of the Christian era—of Celsus and of Porphyry. In him the war now waged against the sacred books is personified. He has been the echo of all the adversaries of revelation, the citadel where the army of error has assembled all its forces; and it is this that explains his power. Those who preceded him opened the way and prepared the soil; all who have followed him have, willingly or unwillingly, acknowledged him as their chief.

Ever since the appearance of the "Fragments of Wolfenbüttel," rationalism, bursting all the barriers which Protestants, faithful to the ancient Lutheran tradition, Pietists, and Catholics had in vain opposed to it, had been extending its ravages. It had sacrificed revelation, the inspiration and the miracles of Scripture, and it had

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\* From the French of F. Vigouroux.

† The three first papers of this series appeared in the volume for 1888.

made the denial of the supernatural its fundamental dogma. It had left standing only one solitary point of the ancient belief—the authenticity of the sacred books. This point Strauss afterwards rejected in its turn, so that nothing but ruin might remain. He substituted for what has been designated rationalism (or the natural explanation) that which has been adorned with the pompous name of Critical Theology, or Biblical Criticism.

David Friedrich Strauss was born at Ludwigsburg, in Wurtemberg, June 27th, 1808. The example which he saw at home contributed, from an early period, to give him a false idea of religion. He had always entertained a deep affection for his mother, but he did not experience an equal tenderness for his father. Now, he had observed from his infancy that with the latter, a man of a feeble mind and of a narrow Protestantism, religion was separated from morality; and that, on the contrary, with the former, a woman of sense and courage, but attaching no importance to the outward forms of piety, morality was separated from religion. From this he afterwards concluded that religion and morality are independent of one another.

At the seminary of Blaubeuren, where he was placed at the age of thirteen (1821), he entered into a close friendship with Christian Märklin, whose life he afterwards related in 1851, mixing up with it some autobiographical details. Strauss was then a believer. The war against the Bible was languishing in Germany at this time, as it had been since the beginning of the nineteenth century. The misfortunes which the arms of Napoleon had brought upon that country had led back a certain number of minds to religious observances. Goethe, who has been called with too much truth “the great Pagan,” continued, it is true, to preach religious indifference in his poems and novels; but his indifference to patriotism amid the disasters of the preceding years had deeply offended his countrymen, and the slender sympathy which his character inspired mitigated the evil which might have been caused by his writings. The wind blew then towards pietism, and Strauss and Märklin allowed themselves to float with the current. The two schoolfellows were smitten with enthusiasm for Jacob Böhme and his philosophic reveries. Strauss, who was by and by to descend to materialism, then believed not only in the soul, but also in the intercourse of spirits with men. He

made the acquaintance of Justinus Kerner, a medical man celebrated for his investigations in magnetism, and he introduced him to the most celebrated of his somnambulists, whom he had spoken of in his book as *the seer of Prevorst*. Strauss was really infatuated by the fair somnambulist. Nevertheless, the infatuation lasted but a short time. She had predicted to him that he would always remain a believer. He soon belied the prophecy. He never forgot, however, that he had been the dupe of magnetism, and he detested the supernatural the more because he imagined that everything which had worn the appearance of it in the past was only jugglery or disease.

One of his professors at Blaubeuren was Christian Baur, the future founder of the critical school of Tübingen. Master and pupil met shortly afterwards at the university of the latter town (1825). The influence of Baur, and still more the "Phenomenology" of Hegel, extinguished faith for ever in the heart of young Strauss. He has himself told us with what passion he studied the philosophy of the idea, which he was one day to transport into the domain of the Bible. He undertook this study along with some companions. They met together every Sunday. Each studied in advance the paragraph which was to form the subject of conversation. One of those present read the passage aloud, and then all joined in its discussion. It was a contest as to who should throw light on the obscurities of the text. They advanced slowly, but the labour was a conquest. "No reading," adds Strauss, "could have better met our requirements."

This study resulted in his acceptance of Hegel's opinion, that "the Christian religion and philosophy deal with the same thing; only the first presents it in the shape of images, the second under the form of ideas." Strauss's creed was thus reduced to pantheism.

In order to complete his studies, after having finished the regular course at the University of Tübingen, he made a journey to Berlin, and attended for six months the lectures of Schleiermacher. Schleiermacher is one of those who have exercised, and who still exercise by their writings, the most profound influence upon German thought. An incomprehensible compound of truth and error, of faith and unbelief, full of vague religious sentiment, and at the same time impregnated with pantheism, and disbelieving in the immortality of the soul, he is all the more dangerous as a spiritual guide, in that he is able to touch the generous chords of the heart, and to avoid the

grosser excesses into which the other rationalists of his country have fallen. His false notions shock one the less seeing that they are imbedded in the midst of ideas worthy of acceptance; but it is this very thing which renders them the more pernicious. For him the Church came to be a fluid mass, without definite outlines or fixed organisation. The sacred books have become a Bible through their own ability and force; but every other book can become a Bible in its turn. A miracle is the religious name for a natural event. In other words, Schleiermacher preserves the supernatural in name, and denies it in reality. Such teaching could not displease the future author of the "Life of Jesus."

In 1830, Strauss, now destitute of a single sentiment of faith, fills the pastoral office in Suabia, feeling little inconvenience from an unbelief which his office compelled him to dissemble. He wrote to his friend Märklin, who did not enjoy the same calm: "We must keep something in reserve, and think of everything in the light of that, although, nevertheless, using the language of the people." While using the language of the people, he prepared his "Life of Jesus." In 1832 he became assistant-professor at the theological seminary at Tübingen. He delivered, at the same time, in the university, lectures on philosophy, in which he expounded with success the doctrine of Hegel. The sermons which he preached in connection with his charge were very edifying, it is said, and were enjoyed by pious persons. In 1835 there appeared in this town "Das Leben Jesu kritisch bearbeitet."

This "Life of Jesus" is the last halting-place of free-thought. The audacity of negation is here pushed to its utmost limits. It scarcely recognises even the historical existence of the Founder of Christianity. The danger of such a publication was too plain to escape anyone's notice. Strauss has himself compared it to a shot unexpectedly fired in a populous quarter, and resulting in a panic. The ignorant as well as the learned, the people as well as the doctors of the universities, thoroughly comprehended that there was no Christianity if there had been no Christ. There was accordingly, throughout the whole of Germany, an outcry of indignation, accompanied by a multitude of pamphlets and of books intended to refute his objections. He was deprived of his assistant-professorship in the seminary at Tübingen. He affected to believe himself the most



innocent of men. Thirteen years afterwards, when he presented himself as a candidate for the Frankfort Parliament in 1848, he delivered an address to the electors, in which he excused the publication of the "Life of Jesus" in the following terms:—"Here I am: I am that Dr. Strauss whom the most of you have hitherto pictured to yourselves as the Anti-Christ in person. I cannot bear you any grudge on that account. It is thus I have been painted, and certainly those who spoke to you in that way were in most instances honest men. Nevertheless, you have been wrongly informed. I wrote, thirteen years ago, a book which is the starting point of all those prejudices. This book not one of you—I am sure of it—has read, and I say, 'So much the better!' for it was not for you that I wrote it. Do not take offence at these words. If a farmer among you were to compose a book on agriculture I should hear it said, without being annoyed, that that book was not for me. I wrote for scholars, for theologians. The laity, and even a large number of the best educated among them, have no idea—and it is very fortunate for them that they have none—how many cruel doubts often torment the poor theologian. What matters to them a book which treats of the inaccuracies of that science? Several of my friends, strangers to theological studies, have fancied themselves obliged to read my book. 'Leave it alone,' I have said to them. 'You have something better to do. This book will perhaps impart to you doubts which you do not have, whereas it is intended, on the contrary, to come to the aid of theologians who are torn by these agonies of the soul.' You see how far I am from wishing to deprive any one of his belief who is possessed of it."

The peasants of Suabia had too much good sense to regard such a justification as satisfactory. They did not vote for Dr. Strauss. Rousseau tried to defend exactly in the same fashion his "Nouvelle Heloise." Experience shows how such apologies should be estimated. The unfortunate candidate for the Frankfort Parliament, however, afterwards undertook to give himself the lie by publishing the fourth edition of the "Life of Jesus" in German characters, so that it might be the more easily read by the people, and by writing in 1864 the "Life of Jesus for the Use of the German People"—"Das Leben Jesu für das Deutsche Volk." The author of the "Life of Jesus," in reality, clearly wished to labour for the destruction of Christianity;

it was impossible to conceal it. And that, in a word, is the basis of his book.

In order to understand the work of Strauss it is necessary to remember that he has constantly before his mind the labours of Reimarus and of the partisans of the natural explanation. His starting-point is the denial of the supernatural. Agreeing in this respect with those who preceded him, he accepts as a kind of axiom the absolute impossibility of Divine intervention in the affairs of the world. For him, as for them, there is no inspiration, no revelation, no miracles. "In fact," says he, "there is no historical consciousness so long as one does not perceive the impossibility of miracles." With these simple words he thrusts miracles aside. He does not deign even to discuss the matter. Nevertheless, if there are miracles, if they are only possible, as no one who admits the existence of God can doubt, his whole book rests on empty air.

It is necessary to note well this radical defect of the system of Strauss, and of all the enemies of the Bible who have preceded or followed him. Their system holds together only on the supposition that miracles are impossible. Some rationalists, less contemptuous or less peremptory than their leaders, have attempted to discuss the supernatural, but without bringing against it any serious argument. Those who, like Strauss, do not believe in a personal God, cannot admit miracles, for there can be no effect without a cause, and, as it is God who is the author of miracles, the work cannot exist without the Worker. There is no necessity for us to prove, in opposition to pantheists or atheists, the existence of God. We believe in the First Cause as we believe in our own existence.

The deists attempted to deny the supernatural in view of the arrangements established by the Ruler of Nature. A frivolous reason, as Strauss himself recognises, who is always as strong against the rationalists when he separates from them as he is weak when he unites with them, or seeks to raise his own fragile edifice. "Particular events, and the spheres in which they transpire," he says, "are not so circumscribed in their respective limits that they are inaccessible to action or to interruption from without. Man's freewill breaks the development of many an event, and natural causes react, in their turn, upon human liberty." God, intervening freely in the affairs of this world, no more violates natural order than man does

when he freely opens a mountain-side to make a passage for his locomotives. God can do more, because He is almighty. This, in a word, is the argument for the supernatural.

It is here that Strauss, and those who previously warred against the Bible, part company. Having set out with them, he perceives that they have taken a wrong road, and he abandons them. He disbelieves in miracles, as they did, but he can neither admit with the Fragmentist of Wolfenbüttel that the marvellous facts of Scripture are forgeries, nor with Eichhorn and Paulus that they are natural facts badly understood or badly expounded. He asks himself how they have been led to take up positions so false and so improbable. He soon discovers that it is because they did not break completely enough with the past. It is because they still believed in the authenticity of the Biblical books. It is because they accepted the ancient heritage which they had received from the ages of faith, and that they did not submit the belief in the historical value of the Scriptures to any profound examination. Their one aim was to strip the Biblical narratives of their so-called supernatural character. Provided that everything had taken place naturally, they saw no difficulty in regarding as history those facts which the five Books of Moses and the four Gospels relate to us. Such a method leads to the conclusions of Reimarus or of Paulus. "When the supernatural and the divine," says Strauss, "have been excised from the miraculous history of a revelation, while maintaining in its entirety the strict historical character of the narrative, that which survives the operation—the *caput mortuum*—is imposture. If God himself did not descend upon Sinai to proclaim the law; and, if we, nevertheless, admit (with the upholders of the natural explanation of miracles) that the mountain was enveloped in smoke, that the thunder and the trumpets resounded, it must also be admitted that Moses acted an imposing farce, or, at least, took clever advantage of a natural tempest for the execution of his project."

JOHN URQUHART, Translator.

(*To be continued.*)

**A WATCHWORD FOR THE NEW YEAR:  
THE DIVINE PRESENCE ; OR, THE LONE WORKERS' JOY  
AT HOME AND ABROAD.\***

BY THE LATE REV. W. POOLE BALFERN.



O, I am with you always :—  
To give that faith which guides to rest,  
And pillows safely on my breast ;  
From guilt and condemnation free,  
Crowned with true love and liberty—  
Always.

Lo, I am with you always :—  
To heal thy wounds and dry thy tears,  
To conquer all thy foes and fears ;  
All My own truth to own and bless,  
And crown My servants with success—  
Always.

Lo, I am with you always :—  
To lift your heart My joy to share,  
Above all fear of death and care ;  
To guard thee in temptation's hour,  
Preserve from sin and all its power—  
Always.

Lo, I am with you always :—  
To turn each cross and loss to gain,  
Give victory over death and pain ;  
And bid each sorrow that may come  
To lift thee upwards, onwards, home—  
Always.

Lo, I am with you always :—  
Each pleaded promise to fulfil,  
And make thee equal to My will ;  
To work or wait, whate'er is best,  
Through all to find in Me thy rest—  
Always.

Lo, I am with you always :—  
To keep thy faith, though weak and poor,  
A suppliant still at mercy's door  
To cleave to Me, thus all things have  
To conquer all and make thee brave—  
Always.

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\* The MS. of this piece, so illustrative of the sweetness and spirituality of the writer's muse, was received from Mr. Balfern only a few weeks before his death.—ED.

Lo, I am with you always :—  
To fill thee with My Spirit's breath,  
Which bids true life spring out of death ;  
So brightens faith that it can see  
The glories of eternity—

Always.

Lo, I am with you always :—  
To take back all in praise I give,  
Which cheers thy heart and makes it live ;  
For all I give is sweet to Me  
When it flows back in love from thee—

Always.

Lo, I am with you always :—  
To help thee now in praise to live,  
And through the joy I freely give,  
To reach that fellowship Divine,  
Which makes thy work and life to shine—

Always.

Lo, I am with you always :—  
Live looking, then, alone to Me,  
By grace made valiant, strong, and free ;  
Proclaim the virtues of My blood,  
And live rejoicing in thy God—

Always.

Lo, I am with you always :—  
Large expectations feed and keep,  
Though at My feet your love may weep ;  
And though your foes a while may sing,  
Believe I reign your Lord and King—

Always.

Lo, I am with you always :—  
Live in this present joy and light,  
However long and dark the night ;  
And far beyond the mists of time  
Your work shall live in song sublime—

Always.

Lo, I am with you always :—  
Through faith now see My Kingdom spread,  
With joy work on—lift up thy head ;  
This world shall yet its homage bring,  
And own the presence of its King—

Always.

Lo, I am with you always :—  
 Through strength I give pursue your way,  
 Hold fast My words, and watch and pray ;  
 All you can need I freely give,  
 And through My life your work shall live—  
 Always.

Lo, I am with you always :—  
 Yield not to sense, much less despair,  
 For I am with you everywhere ;  
 Go forward ! and let Faith now sing,  
 "The victory's sure !" for lives our King—  
 Always.

## EDITORIAL TABLE-TALK.



THE GENESIS OF A REMARKABLE BOOK.—Dr. Samuel Cox has just issued the eleventh edition of his "Salvator Mundi," and in a new preface he tells the story of the origin of the book. A working-man, a member of his congregation, came to him one night and declared that he was going mad. This working-man had been standing on a bridge watching the current of the River Trent, and reflecting that if all the water the river had ever contained had been dammed up, and the lake then emptied at the rate of a drop a year, the time taken to exhaust it would be as nothing compared with eternity. "All of a sudden," said he, "I bethought me of them poor souls down in the pit." It overwhelmed him with horror to think that after all those dreadful years the torment of these doomed ones would be no nearer an end than before their lapse had commenced. The Doctor sought to minister to this "mind diseased" by setting forth such Scripture teachings as in his view justified what is termed the "larger hope," and determined to fully expound the subject during the next session of his Bible-class. In due course this was done, when a further step was taken, and the expositions published in the form in which we now have them. It appears that some fourteen thousand copies of the work have already been sold.

DEAN MANSEL'S WIT.—Those who only knew the late Dr. Mansel, the famous Bampton lecturer, from his published works, would little suppose that he was one of the wittiest of men. Yet according to the late Dean Burgon, who gave Mansel a place among the "Twelve Good Men" treated of in his recently published book, he "stood alone among the men of his time for the brilliancy of his epigrams, repartees, puns, witty sayings." One day, it is related, Mansel was dining with a friend on whose bill of fare was inscribed "Cutlets à la Réforme." "Oh, Mansel," exclaimed one of the guests, "you cannot eat Reform Cutlet." The host, by way of apology, pointed out that this was differently spelt ; "it

has," said he, "an *e* at the end." "Aye," exclaimed Mansel, "but *reform* often ends in *emeute*"—which he took care to mispronounce "*e mule*." A suggestion having been made that Robert Lowe had lately been writing in the *Times*, Mansel quietly remarked, with a twinkle of the eye, "To be sure, the paper of late has been more *low* than *dacent*." His wit cost him no effort. He could not help being witty, and was as brilliant before two as before twenty. Thus his friend, Professor Chandler, relates that they were walking one day in the vicinity of the Clarendon Building, when he (the Professor), pointing to the figure in the niche, observed, "Somebody told me that the statue there has no back to it; is, in fact, a mere shell; a front, and nothing more." "You mean," rejoined Mansel, "that it is the *Hyde* without the *Clarendon*." One whom he was showing round St. Paul's complained of the heathenish character of the monuments. "Just look at *that* now," demanded the visitor, pointing to a huge figure of Neptune. "What has that got to do with Christianity?" "Tridentine Christianity, perhaps," was the reply. Certainly sidelights like these—and others will be found in Dean Burgon's book—give us a new view of this stern polemic—this hard-headed and uncompromising champion of orthodoxy.

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FIRSTLY, SECONDLY, THIRDLY.—"The divisions of a church," says Mr. Ruskin, "are much like the divisions of a sermon; they are always right so long as they are necessary to edification, and always wrong when they are thrust upon the attention as divisions only." This criticism commends itself as judicious and useful. There are some preachers who seem to think that a sermon would lack the essentials of a sermon if it had not the firstly, secondly, thirdly, carefully announced at the end of the exordium, and as carefully repeated, perhaps more than once, in order to make them specially emphatic in their sequence as the sermon progressed. The truth is that in most cases it would be all the better for the lack of them—not of the divisions themselves, properly so called, the divisions of thought which must exist in every well-reasoned discourse, but the labels which are so ostentatiously attached to them. Most hearers have sufficient intelligence to mark for themselves the transitions which the preacher makes as he passes from one part of his theme to another; and to not a few, we believe, the announcement and repeated announcement of divisions "thrust upon the attention as divisions only," not only do not tend to edification, but are a cause of irritation and distraction.

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ELEMENTARY EDUCATION.—The educational policy recommended by the majority of the Commissioners who were appointed to inquire into the working of the Elementary Education Acts has not met the approval of the nation. Public opinion has clearly pronounced against any disturbance of the settlement of 1870, and the Government has given an assurance that no such disturbance will be attempted. The denominationalists, who are already receiving two millions of money out of the taxes for the support of their schools, which exist for the purpose of "education *plus* propagandism," made a mistake in seeking to obtain another two millions out of the rates, and to abolish the Conscience Clause.

The very boldness of their proposals has brought about their defeat, and made the ultimate attainment of their ends impossible. One good result of the recent short and sharp conflict has been the appointment of a "National Educational Committee," whose duty it will be to watch the action of School Boards, Denominational Schools, the Education Department, and Parliament. It is commissioned to draw up a programme, and suggest methods for a future permanent organisation to carry out the work. In the meantime, it will take note of infractions of the law, whether in the letter or the spirit, and see that the law is carried out.

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QUERY ANSWERED.—We have received from Mrs. Elizabeth Barrass, of Peterborough, a letter, in which she says: "The lines your correspondent refers to on page 567 in your MAGAZINE for December may be found in the 'New Hymn-Book' of the General Baptists, published in 1851. It is said to be Newton's hymn." Will Mrs. Barrass please accept our best thanks for supplying this information?

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## MINISTERIAL REGISTER.

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- ARTHUR, D., pastor of the Westmoreland churches, has accepted a call from West Lane Church, Haworth, Yorks.
- BATEMAN, F. R., late of St. Helena, has been recognised pastor at Twickenham Green.
- CLABBURN, W. H., removes from Mundesley, Norfolk, to Providence Chapel, Hounslow.
- COPE, W., has resigned his pastorate at Maze Pond, London.
- CRATHERN, W. L., has been recognised pastor at Appledore.
- DAVIES, B., of Manchester College, has been ordained pastor of Bolton Road Church, Darwen.
- DOXSEY, I., has been appointed Secretary of the Surrey Mission.
- GLANVILLE, W. E., resigns the church at Coate to become pastor at Wells.
- GLIDDON, W., exchanges Ashwater for South Molton.
- HADLER, J. R., of Sheerness, has resigned.
- HARRIS, W., has been recognised pastor of Rehoboth Church, Westminster.
- JONES, E., of Blaenwaun, has withdrawn his acceptance of the call from Llwynhendy.
- MORLEY, E., of Halstead, removes to Coupland Street Church, Manchester.
- NEWMAN, J. P., of Littleborough, has resigned.
- NORTROP, W., has been recognised pastor of Union Chapel, Bath.
- PARKER, A., has been publicly welcomed to the Church at Harpole.
- PARRY, W., of Treforest, has intimated his intention of resigning at the end of February.
- PHILPOT, T., has been recognised as pastor of the church at Burwell.
- PULLEN, H. H., of Darlington, is the new pastor of Crouch Hill Church, London.
- REES, J. C., late of Merthyr Vale, has been recognised pastor at Coedpoeth, Wrexham.



TIDDY, W. P., has resigned the secretariat of the Surrey Mission.  
 TOWLER, G., has been recognised pastor at Sawley, Derby.  
 TOWNSEND, C. W., has closed his ministry at Plumstead.  
 TRESIDDER, H. J., has closed his pastorate at Newport.  
 WARREN, J. B., has settled at Irthlinborough.  
 WELTON, C., of Driffeld, removes to the Tabernacle, Morley, Yorks.  
 YAULDREN, T., exchanges South Molton for Ashwater.

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THOMAS, NATHANIEL, of Cardiff, has passed away in his seventy-first year.

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## REVIEWS.

LIFE OF WILLIAM B. ROBERTSON, D.D., Irvine; with Extracts from his Letters and Poems. By James Brown, D.D. Glasgow: James Maclehose & Sons.

"ROBERTSON OF IRVINE," as he was familiarly called, though comparatively unknown in England, had in Scotland a fame which was quite as great as that of his namesake of Brighton, and between the two men, notwithstanding marked diversities, there were many points in common. Unfortunately for himself and the world, Robertson of Irvine did nothing to convey to those who did not know him an impression of his greatness. Had he written more, or had his sermons and lectures—or, still better, his conversations—been reported, he would have been universally recognised as one of the most brilliant thinkers and speakers of our age. He was born near Stirling in 1820; went to Glasgow University at the age of twelve; entered the Theological Hall of the Secession Church in Edinburgh at the age of seventeen, while there, made the acquaintance of De Quincey, who admitted him to terms of intimacy, and from whom, near the end of his life, he said he gained more than he obtained from all his teachers, though among them were Sir Daniel Sandford, Dr. Chalmers, and Dr. John Brown. In 1841 he went, on the advice of De Quincey, to complete his studies by a year in Germany. In Halle he came under the influence of many distinguished professors. Dr. Tholuck was very fond of him, but could not forgive his lack of application and of punctuality. Tholuck's own habits were so methodical that he could not understand Robertson. "When his name was mentioned, Tholuck would shake his head gravely and say—'Ah! he will never come to anything; he is a great idler.'" Long years after, when old friends were with him, "they talked of Robertson and of his brilliant career as a preacher; but the old man shook his head as of old, and said—'Ah! but he never did any work. He was a great idler.'" Robertson settled in Irvine in 1843. He was suspected, as so many of the noblest and bravest Christian men have been suspected, of heterodoxy, but suspicion soon gave way to confidence and esteem. His ministry infused new life into the old church over which he presided, and in course of years a beautiful new building was erected. He thoroughly identified himself with the town, and, though many attempts were made to draw him away from Irvine, they were without success. His fame spread throughout Scotland, and wherever he went

he attracted large and cultured audiences. His people loved him intensely, and his influence was quite unique. His feeble health necessitated frequent absence from his pulpit and travels on the Continent. His letters from the Engadine, from Rome, Florence, and other places, contain vivid pictures of these places, and of their æsthetic and social as well as of their ecclesiastical life. Robertson was a keen, cultured, and judicious critic, and his opinions on every subject carry weight. In 1872 he received a gratifying expression of the esteem in which he was held in the United Presbyterian Church in a testimonial of five thousand guineas. He practically retired from the pastorate in 1878, and passed peacefully away on June 26th, 1886.

This memoir will scarcely give to those who did not know Dr. Robertson an adequate idea of his power. The poems and letters it contains are beautiful, and often striking, but there is a "more behind" which we do not get here. If Dr. Brown had given us a fuller estimate of the life and character of his friend, it would have been well. No one is more thoroughly fitted for the task than he. The studies by Dr. Ker and Dr. William Graham are good, and we almost wish space had here been found for them. But they are not complete, and we hope that Dr. Brown will yet supply an additional chapter of the kind we have suggested.

There are, however, some delightful examples of Robertson's power, one or two of which we must quote. He had a ready wit as well as a genial humour. He was an especial favourite with the children, who loved to catch his smile. "On one occasion," we are told, "when a distinguished preacher was his guest, a young woman, running across the street carrying a pat of butter, gave him kindly recognition. His friend said—'One of the pillars of your church, I suppose?' 'No,' said he, 'she is a flying buttress.'"

"On his first visitation among the farmers and farm servants in the county, the young scholar fresh from Germany, and full of literary enthusiasm, was towards afternoon beginning to find the talk about the crops and cattle a little monotonous. "Entering a farm parlour before the master of the house came to him, he was delighted to find a copy of 'Paradise Lost' lying on the table. He said to himself, we shall get something else to talk of now; and, taking an early opportunity of turning the conversation, he said: 'I see you have Milton here. Are you a great admirer of his poetry?' 'O, aye,' was the reply, 'but there's ane John Thomson, o' Kilmarnock, that has written some rare fine things tae.' He let the talk return into its wonted grooves."

He had a fine gift of consolation, and his words or letters to friends in sorrow were exquisitely sympathetic and helpful. One young widow, not of his own congregation, who had enjoyed but a few months of wedded happiness, was inconsolable. Her grief was stony and tearless. Mr. Robertson went and sat by her side, and, after a time, said: "I am sure you must be thankful that you were married to him and had these months of happiness." She replied at once: "Oh, why has no one ever said that to me before!" and then the fountain of her tears was opened.

One more instance we must give which shows a rare tact.

"Among the pupils of the 'minister's class' was a girl whose special glory was her long, beautiful hair. She fell ill of some fever (brain fever), and the doctor and her friends thought it necessary to cut off her hair. But she, girl-like, would not part with her glory, and they did not like to press the point for fear of exciting her. Such was the state of affairs when Mr. Robertson came to see her. 'I'll soon put that right'; and in he went, and said nothing, but sat down beside her, and read her the story of Mary Magdalene washing the Lord's feet, and wiping them with her hair. When he had done he saw by the girl's face that she was considering, and said: "How long and beautiful your hair is! If Christ were here, and asked for *your* hair, wouldn't you be glad to lay it at His feet?" 'Send in the barber,' said the girl, and the victory was won."

#### MESSRS. HODDER & STOUGHTON'S BOOKS.

MANUAL OF INTRODUCTION TO THE NEW TESTAMENT. By Dr. Bernhard Weiss, Translated from the German by A. J. K. Davidson. Vol. II. London: Hodder & Stoughton.

DR. WEISS'S "Introduction to the New Testament" is well worthy of a place in Messrs. Hodder & Stoughton's "Foreign Biblical Library." The conclusions of the learned author often fail to command our assent, and for some of them we are at a loss to account. But Dr. Weiss is so honest, so fearless, and withal so reverent, that his arguments cannot be lightly set aside. On some points we are glad to find him strongly in favour of the traditional view. He accepts both the First and Second Epistles of Peter as genuine, and the Johannine authorship of both the fourth Gospel and the Apocalypse. He has adequately demonstrated the independence of Mark's Gospel and proved its great value. He is inclined to the supposition that the Epistle to the Hebrews was written by Barnabas. Here we think him wrong; but we are still more decidedly opposed to his contention that the first Gospel was not written by the Apostle Matthew, nor even by a Palestinian, but by an unknown Jew of Asia Minor, who based his work partly on Mark and partly on a lost original, or the Greek translation of an original by Matthew. Nor can we allow that in the fourth Gospel "a verbal repetition of long discourses and dialogues is naturally out of the question." We have in it something more than "a reconstruction from fragmentary recollections." "Apostolic reminiscences according to ideal points of view and a reproduction of Christ's historical discourses combined with Johannine elucidation and explanation." Such concessions to rationalistic criticism are both unnecessary and unavailing. The same remark applies to much that Dr. Weiss has conceded in regard to the sources of the Acts. None the less do we prize investigations conducted in a sober and earnest spirit. The issues at stake in these great problems are so grave that prejudice and passion should be entirely eliminated. They are difficult and complicated; and though we believe that in the end the Evangelical solution of them will be fully accepted, this end can only be reached by fearless, reverent, and manly research on the lines followed by Weiss. The literary aspects of the questions are not the only factor of weight, but they cannot be overlooked, and they require very extensive knowledge as well as great strength

and candour of judgment. Even where we differ from him Weiss is a valuable aid.

TURNING POINTS in the Lives of Eminent Christians. By Mary E. Beck.

MISS BECK'S little book is admirably conceived, and is likely to be of great service. There are "turning points" in the experience of all true men; crises through which the soul must pass, and out of which it emerges other and nobler than it was. Conversion, regeneration, and renewal are no meaningless words, but express a real change. This change is often preceded and accompanied by outward influences, which are made the medium of Divine power. Miss Beck shows what these influences were in the lives of such men as Cyprian, Ambrose, Augustine, Peter Waldo, Tauler, Savonarola, Luther, Bunyan, Judson, Knill, &c. Her presentation of her theme is sympathetic, compact, and pointed.

THE SERMON BIBLE: 1 Kings to Psalm lxxvi.

THIS work is valuable in itself as a collection of the outlines of the best sermons of our own day by preachers of every school; it is scarcely less valuable as a bibliography and a guide-post. The editor has done his part of the work with decided tact and skill. He has taken only the salient points of the outlined sermons, and presented them in such a form that his readers can easily possess themselves of their essence. The study of such a book will do much to prevent barrenness and monotony in preaching.

HEROES OF THE MISSION FIELD. By the Right Rev. W. Pakenham Walsh, D.D., Bishop of Ossory. Third Edition.

WE cordially welcome a cheap edition of these "links in the story of missionary work from the earliest ages to the close of the eighteenth century." Brief, pithy sketches, written, as these are, in a devout and evangelical spirit, are altogether timely. They would furnish admirable readings for missionary prayer-meetings and working parties. They are at once instructive and stimulating.

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#### CASELL'S NATIONAL LIBRARY.

THE latest instalments of this important undertaking would seem to indicate that the supply of good literature for the people is practically unlimited. Week after week these volumes for the cottage homes of England appear, and add to the stores of their thought and knowledge, bringing within the reach of the humblest the choicest treasures of our marvellous literature. We recently heard testimony, which was as decisive as it was gratifying, to the fact that these books are doing much to drive out of the market the worthless and mischievous novels which of late years have set in upon us like a deluge, and on that ground alone the enterprise deserves the heartiest encouragement. We were also pleased to notice that Her Majesty the Queen has graciously accepted copies of the volumes, and expressed her sense of their value. Mr. Coventry Patmore has allowed his "Victories of Love" to appear in the series, and among other works, which we note with pleasure, are Fenelon's "The Existence of God," Roger Ascham's "The Schoolmaster," one of the wisest treatises in the English language; "Mrs. Clara

Reeve's "Old English Baron," "Essays and Tales," by Addison, and a similar volume by Steele; Southey's "Curse of Kehama," Carlyle's "Essays on Goethe," and another volume on "Burns and Scott"; various "Lives," by Plutarch; Lady Duff Gordon's translation of "The Amber Witch," a singularly bright and clever story; Defoe's "Tour through the Eastern Counties of England," and his "From London to Land's End." There are several plays of Shakespeare, with capital introductions by Professor Morley. When these are complete they will form a very valuable edition of Shakespeare, which no student of literature and no general reader will care to dispense with. All the volumes in this library are prefaced by two or three admirable pages from the pen of Professor Morley. Better reading than we have here there could not be.

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CONCERNING MEN, and Other Papers. By the Author of "John Halifax, Gentleman." London: Macmillan & Co. 1888.

MRS. CRAIK'S last papers, collected in this volume, are sure to receive wide attention. The paper from which the volume takes its title is a pleasant, familiar talk on the relations of the sexes and the general sphere of women's work, in view of the altered conditions of modern society and the opportunities which women now possess of undertaking intellectual and professional work formerly restricted to men. The paper on the duties of married life (For Better, For Worse) is full of good sense and fine feeling. "A House of Rest" pleads generously for shop girls and others, and shows how we may really help them. "Work for Idle Hands" recommends a way of helping Ireland which cannot be safely neglected. "If Irish women would take Home Rule into their own hands, and teach their sons, husbands, brothers, and lovers that instead of fighting for one's rights it is best to do one's duties, the first duty being to *work*, we should soon see light through the darkness." The recent Irish Exhibition has suggested many timely lessons to politicians of all schools. We do not share Mrs. Craik's views as to the English stage but are constrained to keep aloof from it altogether. The kind and generous sympathies, and the considerate and self-sacrificing benevolence of the writer, have nowhere been more fully displayed than in this volume.

THE PULPIT COMMENTARY. Edited by the Very Rev. H. D. M. Spence, D.D., Dean of Gloucester, and the Rev. Joseph Exell, M.A. 2 Samuel. London: Kegan Paul, Trench, & Co. 1888.

THE historical books of the Old Testament furnish to preachers an inexhaustible mine of instances and illustrations of all the great ethical and spiritual principles which it is their mission to elucidate and enforce; and the perusal of this volume, devoted to one of these books, fills us with amazement at the fulness, the freshness, and the variety of the contents of Scripture. The Exposition has been written by Dr. Payne Smith, Dean of Canterbury; the Homiletics by Prof. Chapman, of the Western College, Plymouth; the Homilies or Outlines by the Revs. B. Dale and G. Wood. Dean Smith's part of the work is in every sense excellent, and if it stood alone would be worth the price of the entire volume. His exegesis is always judicious and scholarly, and he deals fairly with the various textual difficulties of the book. The homiletical portion is full of clear, strong

sense, fine spiritual feeling, and an enviable power of application. Careful analysis of texts and paragraphs, striking divisions, apt quotations of poetry and memorable illustration characterise the entire volume; and as so much of it is occupied with the history of David—in his sin, his penitence, and his disciplinary sorrows—it possesses a profound interest.

**LIFE OF SAMUEL WILBERFORCE**, !Bishop of Oxford and Winchester. By his Son, Reginald Wilberforce. London: Kegan Paul, Trench, & Co., 1, Paternoster Square.

It is in every view fitting that we should possess a brief, yet comprehensive, Life of the greatest of recent bishops—one whom Dean Burgon aptly calls “the remodeller of the Episcopate.” The three large octavos published six years ago are not adapted for general circulation, and contain much that should never have seen the light. The present volume is based upon the larger work, omitting especially the parts that relate to the history of the Church as distinct from Dr. Wilberforce’s personal history, but containing also features of its own. We greatly prefer the Life in its present form. It gives us all that is really essential to a knowledge of the bishop as a Christian man, an administrator, and an orator. It is amazing to think of the extent and diversity of his work. “Unresting, un-hasting,” he maintained his inward life by continual communion with God. His Diary shows him to have been a good man. That he would have been appointed Archbishop of Canterbury but for political considerations there is little doubt. Some extracts from the bishop’s Diary, happily omitted, will be missed by the curious. The glimpses we obtain of Royalty and of Prime Ministers—especially of Mr. Gladstone, for whom the bishop had a profound affection—are sufficiently numerous. Dr. Wilberforce sadly misunderstood Dissenters, but even as Dissenters we find it impossible to read the book without being stimulated to seek wiser and better things, and to aim, in our own sphere, after a manly and faithful life.

**THE CHILD’S COMPANION and Juvenile Instructor.** **OUR LITTLE DOTS:** Pretty Pictures and Stories for Little Girls and Boys. London: Religious Tract Society.

*The Child’s Companion*, in addition to its primary purpose which it admirably fulfils, will suggest to ministers and teachers a sure way of getting the ear of children, and of instructing them in things of highest moment. It is a capital magazine. *Our Little Dots* is for the nursery, and is altogether charming. Among its rivals some may in some respects be as good, but, taking it all round, it is surely *primus inter pares*.

**THE LEAST OF ALL LANDS.** Seven Chapters on the Topography of Palestine in Relation to its History. By William Miller, C.I.E., LL.D., Principal of the Madras Christian College, &c. London: Blackie & Son, Old Bailey.

It is natural that every traveller should consider himself capable of saying some new thing in regard to the places he visits, and to a large extent it is true. Dr. Miller, at any rate, is a shrewd and careful observer who exercises an independent judgment on localities and events, and points out their connection

one with the other. He has an easy and graceful style. For a Sunday-school library his work has special value.

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#### ALMANACKS AND POCKET BOOKS.

WE cannot of course mention all which are published. We probably do not see a hundredth part of them, but we can commend the following:—"The Minister's Pocket Diary and Clerical *Vade Mecum*" (Hodder & Stoughton), undoubtedly the best for ministers; "The Sunday School Teacher's Pocket Book" (Sunday School Union) as undoubtedly the best for teachers; The "R. T. S. Pocket Book and Scripture Calendar," the "Young People's Pocket Book," both admirable; the "Pocket Book Almanack" and the "Penny Almanack," the "People's Almanack" and the "Child's Companion Almanack" (Religious Tract Society). We also welcome our old friend, "John Ploughman's Sheet Almanack," full as ever of wise and kindly sayings—a storehouse of words which are sure to pass into proverbs; "Spurgeon's Illustrated Almanack," another wonderful pennyworth (Passmore & Alabaster); the "Baptist Year Book and Almanack" (*Baptist Messenger* Office), prepared by Rev. W. A. Blake, of Brentford, the editor of the *Baptist Messenger* which we desire heartily to commend as worthy of the support of all Baptists.

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#### LITERARY NOTES.

**W**E understand that Mr. Goldwin Smith is preparing "The Life of Burke" for Mr. Walter Scott's "Great Writers" series. This is a welcome announcement for all lovers of literature. Mr. Leonard Courtney's "John Stuart Mill" is to appear as the January issue of the series. The "Canterbury Poets" volume for December is a convenient edition of Milton's "Paradise Regained," and his minor poems. In the "Camelot" series we note, with pleasure, the appearance of Mr. Lowell's "Essays on the English Poets" (Spenser, Shakespeare, Milton, Wordsworth, and Keats), with essays on Lessing and Rousseau. No better things have been said about our great poets than we find here. We wish arrangements could be made for the issue, in the "Camelot" series, of Mr. Lowell's essays on Gray and Coleridge; and is there not one on Clough, published many years ago in the *North American Review*?

OUR friend, the Rev. F. B. Meyer, B.A., of Regent's Park Chapel, is the new editor of the *Christian Treasury*. This old and useful periodical has, we fear, of late years fallen considerably into the rear. May it, in the hands of its new conductor, "revive as the corn, and grow as the vine."

THE Rev. W. Urwick, M.A., of St. Albans, is a bold man. In a volume on "Bible Truths and Church Errors," he includes a lecture on "John Bunyan not a Baptist." The tone of the lecture is by no means conciliatory, nor is its reasoning conclusive. In an early number we hope to go into the question more minutely.

MR. URWICK'S volume is published by Mr. T. Fisher Unwin, who has also issued "The Coming of the Friars; and Other Historic Essays," by the Rev. Augustus Jessopp, D.D., a bright and attractive volume, full of curious and vivid pictures of the times of which it treats. "The Twilight of the Gods; and Other Tales," by Richard Garnett, contains some of the cleverest and most pungent of its author's work. Fuller notice must be reserved.

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THE present season has been unusually rich in biographies. The latest published and the one which will probably be most widely read, and create the deepest excitement, is that of the "Rev. Henry Ward Beecher," by his son, W. C. Beecher, and his son-in-law, Rev. S. Scoville. Messrs. Sampson Low & Co. have had a special edition printed in England, and have issued it in a handsome volume of over 700 pages. We hope shortly to subject it to a careful review.

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THE "Memoir of Principal Tulloch," by Mrs. Oliphant (William Blackwood & Sons) has already passed into a second edition. Mrs. Oliphant has given us no finer piece of literary work; certainly no finer biography than we have in this volume.

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IN addition to his books, the late Principal Shairp contributed memorial sketches of many of his friends to their respective "Lives." His reminiscences of Arthur Hugh Clough, Norman Macleod, John Macintosh (the Earnest Student), Thomas Erskine, Dr. Macleod Campbell, Bishop Cotton, of Calcutta, Bishop Coleridge Patteson, Archbishop Tait, &c., are all of great value. We cordially endorse the opinion of Professor Knight that these studies are among the finest of Shairp's writings, and should be brought together in a volume by themselves.

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THE last number of the *New Princeton Review* (Hodder & Stoughton) is in a sense more English than American. Mr. Austin Dobson writes with the rare charm of which he is a master, on Matthew Prior; Professor T. W. Hunt has an acute, able, and judicious essay on Matthew Arnold as an English writer; and Mr. W. J. Loftie constitutes valuable reminiscences of John Richard Green, such as give a real insight into his character and methods of work. This is altogether a bright and interesting number.

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IT will not be easy to surpass the Christmas number of the *Century Magazine* (T. Fisher Unwin) for the variety of its letterpress, or the number and beauty of its illustrations. "Life on the Great Siberian Road," by Mr. Kennan; Mr. Henry James's article on "London"; Mr. Wilson's "From Sinai to Shechem"; "Henry Ward Beecher's Last Manuscript," found on his desk after he was taken ill, and a sensible little article on Christmas, with a number of capital stories, this is surely as capital a bill of fare as could be provided.





Wm. A. Burrows, 2011 permanent photo

Sincerely yours  
William Burrows

THE  
BAPTIST MAGAZINE.

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FEBRUARY, 1889.

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REV. DAWSON BURNS, D.D.

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It is pleasant to us as Baptists to note the fact that in nearly all the great movements for the moral and spiritual improvement of mankind which have characterized the last hundred years men of our own denomination have been to the front. In the instance of Foreign Missions we think of the names of William Carey, Andrew Fuller, and others, their fellow-labourers. In connection with the British and Foreign Bible Society we remember how wise and zealous a leader was the Baptist pastor, Joseph Hughes. Then for how many years past has the Religious Tract Society had Baptist ministers as its secretaries and editors! In the Anti-slavery uprising of fifty-five years ago, how great was the part taken by Knibb and Burchell and other Baptists! And, to mention but one other great movement, in the efforts put forth during the last half-century to awaken the Christian conscience in regard to the subject of Temperance, and to deliver men and women from the tyranny of drinking habits and customs, few have been more abundant in labour, both on the platform and with the pen, than the two Baptist ministers, father and son—Dr. Jabez Burns and Dr. Dawson Burns. Of the latter of these the editor of this magazine in the current number presents his readers with a “speaking likeness,” and he has requested me, as an old friend of Dr. Burns, to supply a brief sketch of his life.

Dr. Dawson Burns was born on December 22nd, 1828, in Southwark, London, where his parents were then temporarily residing.

He was the younger of three sons, and received the name of Dawson as a family name on the mother's side. Part of his childhood was spent at Perth, in Scotland; but in June, 1835, his father became pastor of the General Baptist church in Church Street, Edgware Road, London, and from that time, for a number of years, his home was in that part of the metropolis. After his school education was finished, his time was occupied for a while in the practice of shorthand with a view to reporting, and in literary work connected with the Temperance movement. In 1845 he was appointed assistant-secretary to the National Temperance Society, and shortly afterwards co-secretary. Meanwhile he had become a decided Christian and a member of his father's church, and, as might almost have been anticipated, his thoughts turned to the Christian ministry. In 1847 he was received into the General Baptist College at Leicester, then under the presidency of the Rev. Joseph Wallis, and where he had as fellow-students the two elder of the brothers Goadby, and the beloved Isaac Preston, now deceased. In 1851 he became, for a short time, minister of a small Baptist church in Salford, and during his residence there took part in the measures leading to the formation of the United Kingdom Alliance. The name of that institution was suggested by him. But in 1853 he returned to London to become secretary of the National Temperance Society, a post then vacant through the death of the Rev. Thomas Spencer, M.A. From that time to the present the labours of our friend on behalf of the Temperance movement in its various forms have been incessant. To give the mere titles of his publications on the subject would almost fill a page of this magazine. True, a large number of these were tracts and pamphlets, such as "Objections to the Temperance Movement," a lecture delivered in the Corn Exchange, Manchester, 1853; "The Principles and Policy of the Alliance" (1859); a "Letter to Mr. John Stuart Mill on his Objections to Prohibition in his Essay on Liberty" (1859); "Drink, Drinking, and Drunkenness" (prize essay, 1861); and "The Rights of Capital in Relation to Legislation on the Liquor Traffic" (1871). But several of his literary productions on this subject have been works of considerable size—such as the "Temperance Bible Commentary" (published in 1868), the joint production of Dr. D. Burns and Dr. F. R. Lees; "The Bases of the Temperance Reform" (1872), a work of 206 pages; and "Christendom and the Drink Curse: an

Appeal to Christians," a book of 330 pages, published in 1875. Besides these pamphlets and larger works, Dr. Burns has edited sundry Temperance periodicals, and has contributed almost innumerable articles to reviews and newspapers. In short, whenever anyone has been bold enough publicly to attack the Temperance movement, whether by speech or pen, and whether directly or by innuendo, however exalted may have been his position—prime minister, bishop, learned judge, or accomplished editor—as sure as sunrise, before the lapse of many days, he has had to meet as his opponent—courteous, yet keen; polite, yet not yielding an inch of ground—Dr. Dawson Burns. Nor, to our thinking, has the champion of Temperance at any time come off worsted in the conflict. In the establishment of the London Temperance Hospital, opened in 1873, the present buildings of which have cost £56,000, Dr. Burns took a leading part, and we believe he is still its honorary secretary. This institution has been a means of blessing to thousands. He has also, since December, 1856, filled the office of metropolitan superintendent of the United Kingdom Alliance, and in that capacity has organized numerous branches and spoken at innumerable meetings.

But whilst the advocacy and defence of the Temperance movement in its various phases has been his life work, it must not be supposed that he has been a man of only one idea, or that as a citizen or Christian minister he has been neglectful of other duties. On his return to London, in 1853, he began to assist in the oversight of his father's church of more than 500 members, taking also some share in the pulpit work, and in 1874 he was elected co-pastor. On the death of his father, in 1876, he continued to act as pastor, with the assistance of a younger colleague, until 1881, when the whole of the ministerial work at Church Street was transferred to the Rev. R. P. Cook.

In the June of that year the Annual Association of the General Baptists was held at Norwich, when the presidential chair was occupied by Dr. Burns, who delivered on the occasion a very able and interesting address, entitled "A Century of Progress." In the previous year, in company with the Rev. Thomas Goadby, B.A., he had visited America as a deputation from the General Baptist Association to the Free Baptists of the United States, and was received everywhere with respect and enthusiasm.

Though no longer pastor at Church Street, Dr. Burns retains his membership there, and, so far as the distance of his residence allows, co-operates with Mr. Cook in promoting its welfare. Not unfrequently, also, his voice is heard as a ministerial supply in the pulpits of absent ministers in and about London. He has occasionally contributed articles on matters of Biblical interest to the *General Baptist Magazine*. Nor, with his versatile intellect, has he failed to lay his contributions at the feet of the Muse of Poetry. In 1884 he published "Rays of Sacred Song for the Church and Home"—a little volume containing, beside Scripture studies in verse, thirty-nine hymns for public worship. One of these—"Gladsome we hail the day's return"—had previously appeared in the *Baptist Hymnal*, and has been very frequently used on anniversary occasions. Also, in 1886, he published "Oliver Cromwell, and other Poems."

In 1872, Dr. Burns was elected a fellow of the Statistical Society. Previous to this the Senate of Bates' College, Maine, U.S., had, unsolicited, conferred on him the honorary degree of M.A., which was superseded in 1882 by that of D.D. from the same institution.

In 1853 Dr. Burns married Cecil, only daughter of Mr. James Balfour—a zealous labourer in the Temperance cause, and for many years officially connected with the House of Commons—and Mrs. Clara Lucas Balfour, well known and much respected as an authoress and popular lecturer. The happy union remains unbroken; but the brightness of the home has again and again been clouded by the loss of beloved children. The last bereavement was a few years ago, when their son Edward, a very promising young man, serving in Africa as a lieutenant of the celebrated explorer Stanley, was cut off by malarial fever. Two sons, however, still remain to be a comfort to their parents in that evening of life which, one feels, must come at length to our friend, though he is still so hale and vigorous. But we venture to predict that even when that evening does come his brain and pen will still be active. Let the Temperance cause be by that time triumphant, as we trust it may, there will still be its history to write. Let the demon of strong drink be cast out, yet there will be other evils he will feel himself called to assail; there will be good work in other fields of usefulness he will be eager to accomplish. For him "to live" will be to labour for Christ and humanity.

Carrington, Nottingham.

W. R. STEVENSON.

## PSALM XXVII.



DAVID'S great thought of God was that He was a Being to be praised; and his ideal of life, both for time and for eternity, was that the noblest pursuit is praising God. His life was chequered. He had committed to him a harp of many strings. Few men have passed through a greater variety of experience, of sorrow and joy, of enmity and friendship, of depression and exaltation, the lot of an outcast and that of a king; all the different chords of human thought and feeling were his, and his aim was to work them all into some grand harmony. Thus he became the chief musician. Whilst arranging the musical part of the service of God for the Temple then about to be built, to him was given the poetic gift to prepare the songs for the spiritual temple of God upon earth for all the subsequent generations of worshippers.

A wonderful and sweet spirit of praise is the signature of David's Psalms. There is a criticism, somewhat prevalent at the present time, which inclines to the belief that many of these sublime productions were the products of a later age and by unknown authors. Attempts to snatch away from the crown of David some of its brightest jewels appear singularly acceptable to some commentators, and are welcomed on very slight evidence. This method of criticism is often found sadly deficient in insight, and, when fairly considered, is incredible. It demands the acceptance of a literary miracle. It is but a fashion, and will have its day and be forgotten. The 27th Psalm, for example, is supposed to have been penned by some writer, or perhaps two, at some period after the Exile. Such criticism reveals a failure to apprehend its true meaning. The fifth verse alone affords abundant disproof of this notion. David's spirit is in every part, and the allusions are all his. The LXX. adds to the title, "Before he was anointed." This exactly fits the whole Psalm.

The need of spiritual life in every age may be said to be threefold—Light, Salvation, and Strength. By nature we are like a sick prisoner by night. The morning dawns; the first effect of the light is to reveal our condition, and we cry out for salvation. Then comes the glorious news of pardon and freedom; but we are feeble, and cau

neither accept the gift nor enjoy the liberty. Then comes healing and living strength, and we walk forth as saved and healthy children of the light. For as light is unquestionably spiritual here, so also is salvation and strength. Indeed, there is a high-toned spirituality throughout this Psalm. It may not accord with modern conceptions of the evolution of religious thought, but it is there; and a theory which suits the fact is preferable to attempts at making the facts suit the theory. A beautiful spirit pervades the poem. No prayer for vengeance. For at that period—"before his anointing"—ere he became the official leader of the people, he did not count his foes to be the foes of God. Although his enemies had drawn near like wild beasts to eat up his flesh, yet in their approach they were tripped up and fell. The trial did not call out any bitterness: it but strengthened his faith in God.

So this young man nurtures that sublime courage for which he became so renowned. Perils were gathering about him. He knew not what form the antagonism might take; but he decided to make God his refuge. Some critics have thought the Solomonic Temple must have been long standing when this was written. Precisely the reverse is the suggestion of the psalm. The refuge spoken of is called a house, a temple, a booth, and a tent. It is a place in which he is to dwell, this he could never have expected in regard to the building at Jerusalem. Nor does a single reference suit the Temple ritual. David desired to find a home for his spirit in God. The sacrifices he would offer are those of joy and praise. No allusion to any Levitical ritual. Into the secret, most holy place of the ancient tabernacle none but the high priest might enter, and then only once a year. But in the evil day David would flee there; he had "boldness to enter into the holy place," and would "draw near to the mercy-seat with full assurance of heart." It is a spiritual figure. He had formed the sublime resolve of the heroes of God. He would know the reality, and not be content with abiding in some outer court of religion, but would seek after the closest and most real communion with God.

How all this brings shame to those who have the fuller revelation of the Christian dispensation! Said Christ: "I am the light of the world;" "The Son of man came to seek and to save the lost;" "He that believeth on the Son hath everlasting life." When he died the

veil of the Temple was rent in twain, thus showing that, at all times, through His death, there is free access, by faith, "to the secret of His tabernacle." Here our souls should abide. The life of the Christian in this dispensation, that of the Spirit, surely ought to attain to a level with that of the Psalmist. One expression here calls for careful attention. The poet ever has an eye for beauty. David had this gift pre-eminently, and could observe, and has flashed upon us, in diamond sentences, many observations of the beauty of nature in old Palestine. But his deep longing was for the beauty of the Lord; yes, the beauty of Jehovah. What was his idea here?—for "beauty" is the right word. Was it the harmony of the Divine attributes? or the revelation of the Divine person? Or was there some dim longing for the vision of Him who is the brightness of the Father's glory, the express image of His person? Surely there is an aspiration of the most true and lofty character. The rabbis tell us that David here referred to the future state. It is a lofty conception of heaven, and truly Davidic, that of beholding the Divine beauty, and joining in an eternal anthem of praise.

In the second part of the psalm the music passes into another key—another peculiarity of David's style. There follows a very touching and sweet reminiscence. Was it of some special solemn hour when the element of decision for God entered into his volition, and produced that radical change we call conversion? For there is abounding evidence that, in the saints of the Old Testament, as in those of the New, there were periods when a new and Divine life commenced. We endeavour to lay hold of the description. The youthful David, full of poetry and ambition, had been sent into the fields to look after the sheep; his brothers had entered into all the dazzle of martial life: the lad felt himself neglected; other young men were on the path to glory. It is certainly curious that we have no record of David's mother. He never mentions her, except here, and in one other place perhaps, where he calls himself "the son of Thine handmaid." It may be but in his fancy, but he feels that both his father and mother have forsaken him; his loving, perhaps too sensitive, heart is sad. Just then comes a voice—he is all alone in the solitude of a valley near Bethlehem—it is that voice of God which millions of youths have heard: "Seek ye My face"; and his reply is immediate. It is not for explanation, but for obedience. He



does not ask, "What is meant by Thy face?" or "Where shall I find it?" Direct as the precept comes the response: "Thy face, Lord, will I seek." And then the resolve, still keeping to the exact words, takes shape in prayer: "Hide not Thy face from me." Surely this is conversion in the evangelical sense of the term. The determination is made, and then the direction is sought: "Teach me, O Jehovah, Thy way, and lead me in a plain path"—a terse, but sublime illustration of strong, simple faith.

Thus we find here a grand photographic portrait of the inner life of this youth "before he was anointed." In loftiness of thought, in true spirituality, it assuredly presents a hard problem for the advocates of the modern theory of the universality of evolution. To those who believe that the Divine life in every age is by the Spirit of God—and David did—the solution is not very difficult. There may be no mention of the Holy Ghost in this psalm, but in ancient days many felt His power, and were led by Him, who understood not the doctrine, as in modern days there are many who intellectually know the doctrine, but have not felt the power. By that ever-present Spirit the blessed call came to David to seek the face of God, and by that Spirit came the resolve to obey. And this psalm indicates grandly, not only the commencement of the Divine life in the soul, but the path to victory. We trace the steps in the psalm. The first is faith in God; then the habit of holy inquiry of Him; then the life of secret communion, the soul finding a home in the most holy place; the feet are then on a rock, and in due time the glory of victory is given. All this leads up to the one great aim of life, the object for which men are created, redeemed, and glorified. It is to offer sacrifices of joyful thanksgiving, to bless and praise the Lord in the grand anthem of eternity.

And have we not here the secret of the noblest life? What a direction for young men! David had the thirst after the beautiful of which we hear so much at the present hour. Alas, for the tendency of art in our midst! The men whose work it is to culture the beautiful seem on the wrong course; too often it is used to pander to the lower passions of our nature; pictures are made the handmaids of lust, music to develop luxury, and poetry to throw a halo around doubt—all a mistaken view of the true mission of art. True æsthetics lead to God; all taste which panders to irreligion or


false religion is wrong. David sought to slake his thirst in the beauty of holiness and the beauty of the Lord. He must have felt he was standing almost alone. He concludes with the right attitude to make the best of life, and to gain the surest preparation for a glorious eternity: "Wait on the Lord. Be strong, and let thine heart take courage; yea, wait thou on the Lord."

J. HUNT COOKE.

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## THE TWO PRINCIPALS OF ST. ANDREWS.\*

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 N a season which has been more than usually prolific in biographies, Mrs. Oliphant's "Memoir of Principal Tulloch," and Professor Knight's "Principal Shairp and His Friends," are among the most notable, and will be widely read on both sides of the Tweed. After the death of Dr. Norman Macleod, Tulloch was the most distinguished member of the Established Church of Scotland. Shairp, on the other hand, has been not inaptly defined as a sort of lay Keble. His best work was done, not in the professor's chair, but as poet, critic, and essayist; and, as a man of letters, he was fully as well known in England as in Scotland. Both of them were thoroughly identified with St. Andrews, Tulloch as Principal of St. Mary's College, and Shairp as Principal of the United College of St. Salvator and St. Leonard; and to those who know the grey old city in the North, it is difficult to think of its long streets, its broken Minster walls, its peaceful quadrangles, its rocks and links, and the long sea rollers surging around them, without recalling the familiar figures who for so many years formed part of all its best life. They were men who stood out from their fellows, differing considerably, one from the other, in mental structure, in intellectual and æsthetic tastes, in poetic sympathy, and, to some extent, in theological views, but each admirably qualified for his own post, and working with the other in complete

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\* (1.) *Memoir of the Life of John Tulloch, D.D., LL.D., Principal and Primarius Professor of St. Mary's College, St. Andrews.* By Mrs. Oliphant. Edinburgh: William Blackwood & Sons. (2.) *Principal Shairp and His Friends.* By William Knight, Professor of Moral Philosophy in the University of St. Andrews. London: John Murray.

harmony. They stand before us in these Memoirs in no vague and shadowy outline, but clear and distinct, with the marks of a strong individuality ; nor will any reader, even if he never saw them, be left in doubt as to the kind of men with whom he is brought in contact. Of the two works, Mrs. Oliphant's is in a literary sense the more perfect. The method which Professor Knight has adopted is not without serious drawbacks. The title, "Principal Shairp and His Friends," has been selected, both because of the number of contemporaries whose characters Shairp drew, and the large number of friends who have contributed to this volume. There are contributions from Professors Sellar and Veitch, Lord Coleridge, Sir Horace Davey, the Deans of Westminster and Salisbury, the Archbishop of Canterbury, and several others, and thus we have in effect a series of photographs. Lifelike and admirable photographs they are, nor would those who knew Dr. Shairp care to dispense with any one of them. But we are not sure that the plan is altogether a wise one. Repetition is inevitable, and the attention of a general reader is apt to be somewhat confused. Unity of impression is disturbed, and we should be better satisfied if the biographer had retired less frequently into the background, and had wrought the material supplied to him into a single and continuous narrative.

Mrs. Oliphant's Memoir of Tulloch is, though not perfect, the work of a consummate literary artist. It is finely conceived, and is for the most part written in admirable taste. The law of proportion is carefully observed. Prominence is given to all the more important points in Tulloch's career, and secondary matters are dismissed in a few sentences. The biographer's tone is sympathetic, but not indiscriminating. She is, perhaps, too patronising towards certain phases of Scottish life. She certainly does not understand Dissenters, and her political antipathies are too pronounced. Her attacks on Mr. Gladstone (like those of Tulloch himself) are as unjust as they are uncalled for, and mar a narrative in which politicians of all schools are naturally interested. In this respect the biography of Shairp follows a much more excellent way. Tulloch, until the last few years of his life, was a Liberal. Shairp was all along a Conservative. We can remember—what is not recorded here—his uncompromising opposition to Mr. Gladstone's Irish Church proposals. But there was no bitterness in his opposition, and neither he nor his biographer have done

anything that can fairly be described as throwing mud or brickbats at a powerful opponent. The bitterness which has of late years been imported into our political and ecclesiastical controversies is as senseless and mischievous as it is alien from the Spirit of Christ. No single party is without fault in the matter, but we have a right to insist that in theological and ecclesiastical discussions the combatants shall set aside their prejudices, and act towards their opponents with courtesy and honour. There are various points in Church polity in Scotland which apparently Mrs. Oliphant does not fully understand, but this political animosity is the great blot in her book.

Tulloch's life was full of interest, and is here presented in a very fascinating sketch. He was, like so many other notable Scotchmen, "a son of the manse," being born at Dron, in Perthshire, in 1823. He passed through the Arts course at St. Andrews with more than ordinary credit, and took theological classes at Edinburgh. His first charge was in Dundee, and his manner of entrance upon it shows that he regarded the ministry as no mere profession. He married when twenty-two. His stipend was but £105, although he had expected it to be £275, and had to undergo a cruel disappointment. The picture of his home life from first to last is exquisitely beautiful. There is in it an idyllic grace and charm, and we turn to it with renewed interest again and again. Tulloch's next charge was at Kettins, and while there he began to contribute to various periodicals. In 1855 he gained the second Burnett Prize (£600) for his essay on "Theism," and about the same time was appointed by Lord Palmerston Principal of St. Mary's, the appointment to that particular post being indirectly the result of an amusing blunder of which the authorities were glad to avail themselves. Thenceforward Tulloch was associated with St. Andrews as few other men have been. His work lay there; and, though on pecuniary grounds he would have been glad of a more lucrative position, his heart was in his work, and he was unquestionably in his right place. His lectures occupied the greater part of his time, but he was frequently engaged in preaching, took an active part in national educational movements, was appointed an Education Commissioner, as also one of the Queen's chaplains in Scotland. He was for some years Junior, and afterwards Senior Clerk in the General Assembly, and its Moderator in 1878. He was frequently in London on University business, and met many distinguished men in Church and State, in

literature and society. His literary labours were abundant, and in addition to numerous magazine and review articles, we have as the result of them such works as "Beginning Life," "Luther and Other Leaders of the Reformation," "The Christ of the Gospels," "Rational Theology and Christian Philosophy," "Modern Theories in Philosophy and Religion," &c. Before its extinction he was entrusted with the editorship of *Frascr's Magazine*, and there are few more pathetic chapters than his gallant efforts to save it from sinking. His theology, as is well known, was broad but not lax. He insisted on the necessity of studying the Confession of Faith historically and philosophically, and refused to give to its articles the same authority as he freely allowed to the statements of Scripture. His sermons were far more Evangelical than many that monopolise the name. He was ecclesiastically a Comprehensionist, a strong advocate of the Established Church as such, with a morbid and unreasoning dread of Voluntaryism. That a man was a Dissenter was the reverse of a commendation to him. (By the way, how could he ever allow himself to write for the *British Quarterly*?) His conception of the National Church was purely ideal, and strangely oblivious of facts. He was unfair in his thoughts of Dissenters, and should not have spoken as he did of "the Nonconformist zealot." Still less should he have given way to anger at Lord Aberdeen's dinner party (during his Commissionership), or described it as being a regular mob of men and women, Churchmen and Dissenters, instead of a quiet, private affair as it used to be. Tulloch's ecclesiastical prejudice threw away a golden opportunity of conciliation, and it is surprising that so broad-minded and liberal a man should betray such narrowness. He took a leading part in what Mrs. Oliphant calls the Renaissance of the Church, and in this direction his influence told far beyond the limits of his own communion. But his crusade as a defender of the Church against Disestablishment was short-sighted, bitter, and mistaken. He gained by its means an easy popularity among men who had previously suspected and denounced him. But the dignity of his character suffered when he became a political agitator (for his efforts to unseat Mr. Williamson necessitate such a description of him), and we are persuaded that his whole attitude on Disestablishment was largely determined by his nervous depression and the influence of that "mysterious malady" from which he so keenly suffered. On this ground we differ from

Tulloch *toto coelo*, but none the less do we recognise the greatness and nobility of his character. He gained, and gained deservedly, the confidence and affection of the Queen (and many are the pleasant glimpses here afforded of Balmoral and Windsor), and at his death was regretted, not by one Church, but by all.

John Campbell Shairp was in his own way as great and memorable a man as Tulloch. The son of Major Shairp, of Houston, in Linlithgowshire, he was born in 1819, and was a lineal descendant of Mary Scott, "the Flower of Yarrow." His mother's home was at Kildalloig, in Argyleshire (the "Kilmahoe" of his poems), and her character is sketched in his "Moir." He early acquired a love for the West Highlands, became familiar with every part of them, and was deeply imbued with their traditions. At Glasgow University he gained the Snell Exhibition, and proceeded to Balliol College, Oxford, where he had among his most intimate friends such men as Lord Coleridge, Matthew Arnold, Arthur Hugh Clough, Theo Walrond, and Constantine Pritchard. After leaving Oxford, he became a master at Rugby, under Tait, the future Archbishop of Canterbury; and as one of his friends said, he was a missionary to the masters. The boys looked upon him, from his intensely Scotch character, as somewhat of a curiosity, but he rapidly gained their affection, and exercised on them a salutary influence. In 1857 he was appointed Assistant Professor of Latin in the United College at St. Andrews, and in 1861 succeeded to the professorship, being made Principal on the death of Dr. Forbes, in 1863. This post he retained until his death in 1885. Another office which he filled with equal pleasure and efficiency was the Professorship of Poetry at Oxford, in succession to Sir Francis Doyle. Shairp's contributions to literature were substantial and important. The following is a list of which no author need be ashamed: "Studies in Poetry and Philosophy," "Culture and Religion," "The Poetic Interpretation of Nature," "Aspects of Poetry," "Burns," "Kilmahoe," "Glen Dessary," "Sketches in History and Poetry." His own poetic work has the notes of sincerity and spontaneity, of imagination and melody; but he revelled so completely in the poetry of Wordsworth, Coleridge, Scott, and Keble, as well as in the old Border Ballads, that he was too indifferent as to creating for himself. As an interpreter of Wordsworth he has had few equals. He was a Wordsworthian to the very core of his being, and there are few critics

who will dissent from Mr. Arnold's opinion that his *Essay on Wordsworth* would excellently introduce all succeeding editions of the poet. His *Essay on Coleridge* is not less excellent, while that on Keble remains to this day the best critique on "The Christian Year," and of the influence of Keble and Newman in the early stages of the Tractarian controversy. So great was Shairp's love for the Border Ballads, and for all the grander episodes of Scottish history, that Dean Stanley once declared that he ought to have been imprisoned in some fortress like Luther, and not permitted to escape until he had written the history of Mary Stuart, or the enterprise of Charles Edward. Here is a characteristic reminiscence recorded by the Archbishop of Canterbury: "He was extremely fond of 'Arthur Stanley,' and the Dean, in his turn, of him. The Dean told me how once, on a visit to Shairp's home in Scotland, before his father's death, he was taken by him to see 'the graves of the Covenanters'; and while he was himself conjuring up facts and traits of the time, Shairp became quite silent; and when, among the graves, Stanley turned to say something fresh, there was Shairp with his hat held before him in both hands, and his face turned up and tears streaming over it."

Dr. Shairp's monograph on "Burns" aroused a storm of opposition among the idolaters of the peasant poet's genius. But for no single work in the "*English Men of Letters*" were we more thankful. The writer certainly did not fail in his appreciation of Burns's marvellous powers, his humour, his deep and subtle insight, his broad and many-sided sympathies, his complex character, his matchless lyrical grace. All that he censured was his moral weakness and uncontrolled passion, the things that Burns himself deplored, and that cost him in every sense so dear. Shairp bravely contended for the fact that genius does not exempt men from the obligations of the Divine law, and both in this volume, and in his criticisms of the *Æsthetic School of Poetry*, he rendered splendid service to young and cultured minds, not only in Oxford, but throughout the country.

Shairp's friendships were, perhaps, the most marked feature of his life. Men of the most antagonistic schools in philosophy, politics, and religion were strongly attached to him. They all felt as did Norman Macleod: "What a dear, noble soul Shairp is. I do love him." Matthew Arnold, who, but for his own unexpected death,

would have contributed to this volume, spoke of him as "dear old Shairp . . . not only a most lovable man in the time when I knew him best, but also a very stimulating and inspiring one." Cardinal Newman held him in not less regard. Amid the conflicting opinions of his friends, he held firmly to his own views. His criticism of Matthew Arnold in his "Culture and Religion" is specially trenchant. Dean Stanley, whom he deeply loved, he declared to be "doctrine-blind, as some people are colour-blind." He felt the spell of the English Church, and cared little for the machinery of Church government as such, but he never forsook his early Presbyterianism. "Scottish Presbytery has a witness to bear in Christendom and a work to do at home, and the witness it has to bear is against all sacerdotalism and priestly notions. . . . The truth it has to witness to is that every true believer who is united by faith to the one heavenly High Priest, is the only priest on earth; that ministers are not priests of the congregation, but merely office-bearers and instructors in it, and that they derive their functions from God in no other sense than the humblest layman derives his functions." He accepted with some reservations the theory of the Atonement propounded by Dr. Macleod Campbell, and was deeply influenced by the writings and conversations of the saintly Thomas Erskine, of Linlathen, of whom he has given a delightful sketch. But he could not accept all Mr. Erskine's conclusions, especially, *e.g.*, in regard to the final restitution of all men.

We must, for the present, be content with this meagre account of two of the purest and bravest lives of recent days, in the hope of being able at no distant date to discuss various points of literary and historical interest raised by them. The volumes in which the lives are recorded are a distinct addition to our treasures. They bring us into contact with most of that which is highest in the thought and aspiration of our time; highest in poetry and in philosophy, in theology and religion; and enshrine in no unworthy form the gentle and heroic spirit of men who, however worthy their successors, will long be remembered by many of us as the Two Principals of St. Andrews.



## THESE TWELVE.

## NO. I.—THOMAS.

“Thomas therefore, who is called Didymus, said unto his fellow-disciples, Let us also go, that we may die with him.”—JOHN xi. 16.



It has been correctly said that if we knew nothing more of Thomas than that which the three synoptic gospels have told us, he would be to us simply a name. It is John who has made him a reality to us, and surrounded him personally with an undying interest. And yet John has told us very little respecting him. Beyond these three facts—that he uttered this speech when our Lord expressed his intention of going into Judæa again; that at the last supper he acknowledged his ignorance of the place our Lord was going to, and asked Him how they could know the way; that after our Lord's resurrection he refused to believe in its reality except upon conditions which he himself laid down—what do we know about him? And yet these three facts, when they have given up to us their treasures, cause us to understand him, and make us feel that we know more about him than we do of many of the other apostles of whose lives more details have been given us. He stands out as one “whose character is that of a man slow to believe, seeing all the difficulties of a case, subject to despondency, seeing things on the darker side, and yet full of ardent love for his Master.” I propose to consider his history chiefly in the light thrown upon it by the first of these three incidents. We shall doubtless find that he is a representative of many of us who have believed in the Lord Jesus.

I.—It is the least prominent men who often teach us in our emergencies.

We have always in our communion kings whom we never think of crowning. The honour of teaching and guiding is not always given to those with whom they have really originated. In all great movements the popular agitators who conduct them and secure for them success are rarely the authors to whom the world is indebted for them. They gather in the harvest, but the “other men” who served are, for the most part, unknown. There were “reformers before the Reformation,” and those whom we call the leaders of the

Reformation did but carry to a successful issue the labours of those whose spirit they caught, and whose words inspired them. Our debt is often owing, not to those who get the credit and the praise, but to the unseen workers who prepared the way, and gave the impulse to the movements from which the advantages have come to us. It is so even in the Church's history. The workers who come to the front owe their inspiration to those who are not seen. It is often those who have done the praying, and often, too, those who have done the counselling and advising, who have been the greatest benefactors. If it had not been for them the work would never have been thought of or attempted. The honour of originating comes to one, and the honour of carrying out and doing goes to another. In the actual march back into Judæa I do not imagine that Thomas came to the front. In fact, he never was, or aimed to be, a leader; yet it was from him the call emanated, and it was his quiet words of advice which surrounded our Lord with companions on his last journey. It may be still the same, and those of us who are feeblest in our powers for work may yet be foremost in prompting others in the pathway of Christian duty and enterprise.

II.—Our power to lead often depends upon our personal devotion to our Lord.

The qualities which fit us to lead men in action are of a very different order from those which fit us to determine what the action is in which men should engage. Self-confidence, fearlessness, calmness, and other similar virtues all seem essential to us if we are to be actual leaders in great movements. The work of the Church will not always be done by the quiet thinkers, or by the timid dreamers who are half afraid of their own thoughts and purposes. It is one thing to be able to originate, and another to be able to carry reformations through. Thankful as we are to those who have done our work, we are under an obligation to those who have shown us what the work was that needed to be done. The Master has always had amongst His followers those who have seen as if by inspiration what ought to be done; they have been swift to see where duty led, what devotion to Himself ought to lead to. It is not difficult to learn what the secret of their power has been. There is nothing equal to ardent love to the Saviour to explain the claims of the Saviour, and make us see at a glance what He requires from us. It was the loving nature

of Thomas, which had been developed by the Saviour, that made him see that he and his fellow-disciples must stand by the Saviour's side on His journey. We may safely trust those who love the Saviour most to lead; for love is the true interpreter of duty and the faithful inspirer to action. The Church owes much to those who, like Thomas, if they do nothing more, urge others on in the right path, being taught themselves by love to the Lord.

III.—Our devotion to the Lord Jesus may leave untouched our natural tendency to look at the dark side of things.

The love which revealed his duty to Thomas did not blind him to the consequences which might, which perhaps would, arise out of its discharge. Many of us, when we do right, never think of what may come of it, and when misapprehension of our meaning, or suffering from our course, comes, we are taken altogether by surprise. In some instances, perhaps, if we had foreseen all that would have arisen, we might have been slower in deciding upon our course. Our action, because it was, in fact, entered upon in ignorance, has not the merit that it seemed to have. And yet many of us who are afraid of suffering have to thank God for the thoughtlessness which leaves us unconcerned or even indifferent as to what may come from the right we do. We get committed to our course before we see what it involves, and perhaps in this there is the only chance of our doing anything. Of course this is more a matter of temperament than of principle. There are some who cannot help measuring beforehand, not the probabilities of life only, but the possibilities of life as well. It is useless to say to such that many of the probabilities never get realised, and that few of the possibilities occur. To such the possible becomes the real, and duty has to be attended to, whilst we are weighted with the anxiety and fear of what may come from it. It is no more to our discredit to see the darker side of things than it is to the credit of our friend not to see that there may be a dark side to them. We can sympathise with Thomas, who saw clearly enough that it was his duty to go with his Master; but who also saw that his own death was the possible result of the course he was entering upon. In estimating the moral value of his resolution, you must not lose sight of the consequence which, to him who formed it, seemed to be wrapped up in it. It is easy to say that the feeling which engendered the fear was morbid; but it is comforting to know that,

in the case of Thomas, discipleship did not destroy the natural tendency of the man. Those of us who cannot help our fears may be thankful that our Lord had an apostle with whom we share our weakness and our peculiarity.

IV.—It is possible to see the dark side of things, and yet to do what we know to be right.

True courage does not consist solely in braving danger. That is often done, and there is not a particle of courage in it. The danger was not anticipated; the man was not conscious of it whilst in it; never saw the bearing of it till it was over. The courage is of a higher order which foresees danger, measures it, and still does not shrink back. In truth, our duty reaches its highest point when we see what we ought to do, and, knowing what may come out of it, the desire to do right is so great that it swallows up every other consideration. Thomas seems to me to be a grand man, when recognising it as his duty to go with his Master into Judæa, he does not hesitate, though to him death was the probable issue of the journey. It is nothing to the point to say that the dreaded evil never came. To him the fear was real, and his step was firm, though he walked towards death. In that I think we have the embodiment of Christian faithfulness. It is one thing to put up with sufferings that come unexpected from right action, but it is another thing to do the right action in the expectation of the suffering. Christian courage shows itself in this, that its march is always straightforward, even when Calvary is its goal.

V.—There is perfect rest, under all circumstances, to the man who knows he is in fellowship with the Lord.

I have chiefly followed the guidance of one of the facts recorded respecting Thomas. The other two lead in the same direction. Take the second of them. There is no hesitation about following Jesus; the only anxiety is about the way. He only wants to see his duty clearly. Take the third, it is the same lesson. He does not shrink from believing; but believing is to him so sacred a thing that it must have sure ground to rest on. Belief must be followed by action, and the action cannot be true till the belief is true. Doubt is the right state till faith is justified. When that comes there is the same ring in the confession of Thomas as there was in his exhortation to his brethren: it is then, "My Lord and my God." Take the three traits

together, and I think they just lead to this. When Thomas saw what he ought to do, nothing kept him back. When he saw what he ought to do, he only wanted to see how he was to do it. And when he saw what it was he was to believe, he only wanted to see that it was right, and then to him there was no help for it. He comes before us then as one who is in perfect harmony, not with duty, but with the conditions imposed upon duty. I need not remind you how vast the difference is between the two. Many of us do what is right, but are always complaining about what it means, and what it involves, and what it leads to. With Thomas, if duty means death, it is the duty and not the death that he thinks of. It is his duty to be with Christ, and if in that fellowship death comes, to die with him robs death of its bitterest element. In truth the rightness of the Christian life makes the blessedness of all the experiences by which it may be trained. It is the characteristic of discipleship that it seeks Christ's way, and that having found it, it has no option but to be found therein. We cannot fear as long as we are with our Lord.

Harlow.

F. EDWARDS, B.A.

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## CHURCH GUILDS.

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“**H**OW to retain our elder scholars” is a question which has been long and earnestly debated by pastors and Sunday-school teachers. How, at that critical period when our young people are in what, if we remember rightly, “A. K. H. B.” has described as the “veal” stage of their development, to attach them to the church, and at length to introduce them to it as members, not only possessing the Christian hope, but “able to give a reason” for it, has occasioned much anxious thought on the part of those who have been concerned for the spiritual welfare of the young, and for the future of our churches. It is a fact that our young people do not join the church in such numbers as might reasonably be expected. The reason does not appear to be lack of effort, for at no previous period of the Church's history has so much been done with a view to securing the spiritual good of the young. Notwithstanding the incessant activity of school attendance officers

in sweeping the children into the secular schools, the number of scholars attending our Sunday-schools—as Mr. Mundella some time ago pointed out—considerably exceeds that of the scholars attending our week-day schools. It seems to follow from this that the great majority of those who are so notoriously alienated from the church and its services had in their early youth the advantage of Sunday-school training. They have lapsed from the church, although for years they were under the instruction and influence of the church at the most impressionable period of their lives. No wonder that pastors and teachers have been anxious and perplexed. No wonder that they have cast about them for the reasons for the evil they have deplored, and tried experiment after experiment with a view to remedying it.

The conclusion very generally reached seems to have been that the church and its institutions proper—that is, those of a distinctly religious character—were not sufficiently interesting and attractive, and that to retain our young people we must cater for their amusement. Perhaps the first step in this direction was the establishment of Mutual Improvement Societies, at the meetings of which papers were read, and interesting and important questions debated. Now for these societies, when conducted on the sober and useful lines originally laid down for them, we have nothing to say but what is good. But a stop was not made here—perhaps, ought not to have been made here—but that is by the way. Soon public entertainments and concerts were given, until now we have Musical Societies, String and other Bands, Secular Instruction Classes, Gymnasiums, Conversaziones, At-Homes with refreshments provided, Football Clubs, Cricket Clubs, Boating Clubs, Swimming Clubs, Cyclist Clubs, Tennis Clubs, Nature Students' Associations, Garden Parties, &c., &c. All these organisations are known from actual inquiry to be in existence in connection with Christian churches.

It certainly cannot be said that efforts of the most varied kind have not been made with a view to the attachment of our young men and women to us. Now, if these efforts had succeeded, the voice of criticism would, perhaps, be silenced, for “nothing succeeds like success”; and to question, even in religion, the wisdom or expediency of what succeeds requires the courage and faithfulness to conviction of an old-time prophet. But have they succeeded? Apparently not; for the jeremiads over those of our Nonconformist youth who lapse

into indifference and worldliness, or are drawn away from us by the attractions of the ornate services of the Established Church, and the glamour of the social advantages offered by it, are as constant and loud as ever. Their failure, or at least their not succeeding to satisfaction, is further evidenced by the fact that the leaders of the churches are still racking their brains for additional devices whereby to "retain our young people." One of the latest plans devised is the formation of "Church Guilds." The Church of England led the way, but their guilds—formed exclusively in connection with the Ritualistic party—are different, we believe, *toto cælo*, from those which are coming into vogue among Nonconformists. Three or four years ago the Free Church of Scotland committed itself to the guilds movement, and a little more than a year ago our Congregational friends followed its example.

What are these guilds, and what is proposed to be accomplished by them? Speaking before the Congregational Union at Leeds, in October, 1887, when submitting a resolution on the subject, Dr. Hannay said it was intended "to draw our young people into fellowships, in close connection with the churches, so to speak on the line of the orbit of the churches, within the very atmosphere of the churches, in which there should be made an effort to protect them, not only from the temptations to which the instruction of the original committee specially pointed,\* but also from other moral temptations with which young life is beset; to promote their culture in all that would tend to a broad intelligence and firm faith, in all that gives strength to manhood and grace to womanhood; and above all, perhaps, tend to develop the mental and spiritual force which is to be found in the young life around our churches, and direct it in the service of our Lord Jesus Christ in the church and in general society." The seconder of the resolution, the Rev. F. Herbert Stead, M.A., of Leicester, further described "the general principle in view." It was, he said, "to form in every church some organisation which shall gather round it as many sides as may be of its young people's life." "That," continued the speaker, "is a large and comprehensive principle, capable of comprising the whole range of young human nature. It would

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\* The original committee, to which reference is made, was appointed to deal with the Social Purity question.

not neglect the physical development. But by means of gymnasiums, and other forms of muscular amusement, would do a service much needed in these days, when the physique of our town populations is said to be gradually and steadily deteriorating. From physical recreation at one end of the scale it would extend right through our social and intellectual activities up to the highest religious aims we can entertain. By including various kinds of amusement in our scheme, we do not wish merely to attract and induce our young people to associate themselves with our churches; we wish to impress upon them, and upon the world, the large and broad idea we have of the manhood which Christ came to introduce. We do not merely say, 'Come, young men and maidens, we have some sugar-plums by which to allure you to the truth; some sweetening for the physic of religion.' Our aim is rather to make them feel that the religion of Jesus is a religion that covers the whole of our human life, from its lowest physical needs to its divinest aspirations. The organisation we would establish should be an everyday reminder that the church owns a faith as broad as our humanity; with room for play as well as work, for light social pleasure as well as for solemn worship and strenuous practical endeavour."

The scheme contemplates the union in one comprehensive federation all such societies as those before mentioned, as well as those of a more religious character, such as Christian Bands, Bible Classes, Tract Distribution Agencies, Invitation Societies (for inviting to the services), Young Ladies' Missionary and Sewing Societies, Flower Missions, &c. "The general idea which the committee would like to further"—we again quote Dr. Hannay—"is that in every congregation of any considerable size there should be a guild, a master guild, and that that guild should, by branch operations, establish such forms of help for the young people connected with the congregation as the constituent elements of it and the local circumstances justified and made possible. That is the meaning of the whole scheme. Not that you should have a dozen guilds, one for each of these purposes, but that in each congregation there should be one guild which should comprehend them all, be a representative body, and do what a representative body, may to vitalise and guide from time to time its several constituent bodies. . . . Then, in addition to that, the proposal of the resolution implies that all these guilds, when formed,



should, as far as possible, be brought into some corespondence through a central body with other guilds; so that there might be formed a body connected with those guilds throughout the churches in all parts of the land, but having a central sensorium somewhere that would bring the several members of the body into helpful correspondence with one another." This outlines with sufficient distinctness the constitution of the guild.

The idea of these guilds which we formed in the first place, from the scanty information which came incidentally to hand, was a favourable one; and when we set ourselves to write on the subject, it was with the intention of recommending the Baptist Union to follow the example of its Congregational sister. With fuller information, however, our favourable opinion has been considerably modified. We question much the expediency, or desirability, of the union of organisations of such diverse character as those mentioned. We question whether it would work satisfactorily; for it is to be feared that some not altogether sympathetic or affinitive elements would be brought together at the general meetings at which the business of the guild would be transacted. We fear it would very appreciably add to the burdens and distractions of the pastor, which are already sufficiently great. Lastly, the entire scheme seems to proceed on the principle that it is the duty of the church, not only to show that amusements and such things are not only right and necessary when of a proper character, but to provide such amusements under its own roof, and as a part of its own work. We doubt much whether Christ intended His Church to be a provider of divertisements for either young or old, even though with the laudable object of attracting and attaching them to religion. We honestly believe that this kind of thing has gone far enough.\* Experience shows that,

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\* Since the above was written we have seen a paper by Rev. Archibald Brown on "The Devil's Mission of Amusement," published, we believe, separately in pamphlet form, and reprinted in the *Baptist*. The writer declares that he has taken pains to investigate the subject "until the hideous fact has been proved up to the hilt, that 'amusement' is ousting 'the preaching of the Gospel,' as the great attraction. 'Concerts,' 'Entertainments,' 'Fancy Fairs,' 'Smoking Conferences,' 'Dramatic Performances,' are the words honoured with biggest type and most startling colours. The concert is fast becoming as much a recognised part of church-life as the prayer-meeting, and is already, in most places,

attracted readily enough as the young people are to concerts, &c., they are not thereby the more attracted to the religious services of the church and to Christ. Moreover, whatever advantage these entertainments in connection with Christian churches may seem to present in some respects, they decidedly have their disadvantages; if in some ways they do good, in others they do harm. They affect injuriously the religious work of the church, especially that which is carried on through the week. How often has the pastor's heart been saddened by the sight of a sparse attendance at the week-night service, when, perhaps, only the evening before, when there was a concert or some similar entertainment, the lecture-hall was crammed with an audience chiefly composed of his own people! Deacons and other prominent members of the church were, with their families, in full force at the entertainment, but were conspicuous by their absence from the prayer-meeting and preaching service. How could it be otherwise? They could not be at meetings at the church on two consecutive evenings, and they had already satisfied their consciences by being at one. Thus a false notion of the obligations of church membership and of the fulfilment of duty is encouraged, and the result on the spirituality of the church and the work of the ministry is disastrous. Another injurious effect comes indirectly. The multiplication of these secular or semi-secular societies, and the expense attending their operations, mean larger and more frequent calls upon the people for money, the result being that the church funds proper suffer. The giving power of a congregation has its limits, and if the collectors for this, that, and the other society successively and incessantly assail the pockets of members in behalf of their various objects, the church collections,

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far better attended. 'Providing Recreation for the People' will soon be looked upon as a necessary part of church work, and as binding upon the Church of God as though it were a Divine command, unless some strong voices be raised which will make themselves heard." His opinion is that "the devil has seldom done a cleverer thing than hinting to the Church of Christ that part of her mission is to provide entertainment for the people, with a view of winning them into her ranks," and he declares that "this thing is working rottenness in the Church of God." Mr. Brown's convictions and ours would probably not coincide in every particular if we discussed the matter more in detail; but we are convinced that in the main he is right; his counterblast is needed, and we hope will do good.

weekly offering, &c., will certainly be diminished. The deacons, as a consequence, find a difficulty in making both ends meet. This circumstance is seized upon by such as may not be well-disposed towards the minister—and such are to be found in most churches—to show that he is losing the confidence of the congregation. Hence arise distraction, inquiet, discouragement, and manifold other evils.

Let musical and mutual improvement and all similar societies go their own way, and let the guild be a purely religious organisation, embracing within its membership both those young people who are already in the church and those whom parents and teachers and pastor are anxious to see within its fold. Let its rules require the performance of certain specified duties, and let its object be the increase of religious knowledge in its members, and the culture of the religious life. It would thus become a half-way house between the Sunday-school and the church. It would prove itself to be “a nursery” for the church, as the Sunday-school in the majority of cases certainly does not, although it is customary so to describe it. If well worked by the pastor, and three or four of the best qualified elders of the church, great would be the good accomplished by it.

Unless we have wholly misconceived it, in the guild, as adopted by our Congregational friends, the secular will swamp the religious.\* This is our objection to it. Perhaps the best thing Baptists can do is to wait and watch the progress and results of the experiment. If, however, the guild movement should in the meantime arise amongst us, we earnestly hope that it will proceed on such lines that it will not become a contributor to the further secularisation of our churches.

EDITOR.

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\* As an instance of our fears being well founded as to the direction in which these guilds would develop, we cull the following from a religious newspaper bearing the date of the 10th ult. : “We believe it is not so very long ago that a Young Men’s Guild, at a church in London, was forbidden the use of the lecture hall for a dramatic representation of ‘Hamlet,’ merely because the actors intended to wear suitable dramatic costumes.” Comment is needless.

# THE RISE AND PROGRESS OF NONCONFORMITY.

A SERIES OF STUDIES FOR OUR YOUNG PEOPLE.

## NO. I. INTRODUCTORY.



HE subject at the head of this paper is one which should command the reverent and devout consideration of all associated with the Free Churches of our land. If our principles are worth holding, and capable of bearing the strain of the various organisations we have built upon them, they surely should be intelligently and clearly apprehended by ourselves, and earnestly inculcated on our children. No method of teaching *principles* is so effective and interesting as the *historical*. It is to be feared that little attention is given to this part of our duty. Unfortunately the materials are not easily found. There is no convenient text-book ready to our hand, and without such a help the general subject is an open sea on which very few will have the time or courage to embark. History as taught in our schools is perhaps necessarily made up of the bolder and coarser features of a nation's life—wars and rebellions, notorious crimes and quarrels among the powerful and wealthy—interspersed with very meagre notices of the manners and customs of the people, and the occasional mention of the passing of an important law. But to trace the religious life and progress of a nation, we need an intimate knowledge of things far more important than bloody battles or dynastic intrigues or aristocratic squabbles. And the purpose of the present writer is to open up from the materials found in voluminous histories insights here and there into the actual condition and doings of the people along the line of the last 500 years, such as may serve to show the growth of public opinion among the masses of the population—the development of the spirit of independence in the national character—and these especially as bearing directly on the deepening and strengthening of the spiritual life of the people, and the struggle for religious liberty.

It will be sufficient to remind the reader in the briefest possible way that the conditions of religious life with which we are familiar did not always exist. Go back 600 years, and you come to a period

when ordinary people no more thought of questioning the rights and power of the priests who ruled the Church than they would dream to-day of questioning the rights and power of the Queen upon the throne. The day of free inquiry, of independent thought, and of popular education had not yet dawned. The population generally was priest-ridden, subservient, and ignorant. Everybody thought alike for the most part on matters of religion, for the simple reason that nobody thought much about these matters at all. All belonged nominally to the Roman Catholic Church, which then reigned supreme throughout Western Europe.

It is important to remember that the many differences now manifested in our various denominational organisations did not arise by chance, nor did they spring from the obstinacy, or perversity, or bigotry of men who opposed themselves to those in power in a spirit of self-seeking. Speaking generally, those differences have been the outcome of the growing intelligence and deepening life of the nation. Each has a history of which it may well be proud; each inherits now the wisdom and strength gathered along a career of development and progress marked by healthy growth and noble service; each may claim as its ancestors men who should be honoured among the greatest heroes of our race. Just as every river fertilising the earth may be traced back to some mountain range where it takes its rise, so every variety of religious life, which is really ministering to the spiritual welfare of men to-day, may be traced back to some elevation of the life of the common people; some heroic strenuous uprising for liberty of conscience and the rights of the individual which sends down its energising influence still.

The most convenient starting-point for our inquiry is found in the long and brilliant reign of Edward III. (1327—1377). There we come upon an era of great energy and progress. Streams of thought and feeling began then to flow down into the broad life of the nation which prepared the ground for the claims of religious liberty which were afterwards successfully advanced; and the seeds of Divine truth were sown broadcast among the common people by Wickliffe and his preachers which yielded the harvest of rich, sturdy Puritanism 200 years later. "The discussion of the rights of classes, and of the various social and religious questions connected with them, began to supersede the blind and

passionate animosity which had once separated the Norman and Saxon races. . . . It is probable, indeed, that the pride of Norman descent still predominated in the minds of the great feudal lords and of the higher clergy—prelates and mitred abbots—who sat with them in Parliament, while a Saxon love of freedom and a yearning after independence harboured in the bosoms of the Commonalty.” Under the constant pressure imposed upon him, partly by his marvellous successes, Edward III. was compelled repeatedly to appeal to his subjects for the means of carrying on his wars. Moreover, the historian Hume tells us he had the wisdom “to take no steps of moment without consulting his Parliament, and obtaining their approbation. The Parliament, therefore, rose into greater consideration during his reign, and acquired more regular authority than in any former time.”

But this era is chiefly remarkable from our point of view, because it bears the priceless gem of John Wickliffe's character and work (1324—1384). No space can be afforded here for even the barest outline of the story of his life. It must suffice to point out some more prominent features in which his ministry evidently led and directed the main current of the national life. Although himself a profound scholar by education and tastes, and a parish priest by profession, he was essentially a humble student of God's Word, and a devout, spiritually minded Christian. The Bible and the Bible only was the secret of all his greatness, and the inspiration of all his service. The religion of the Bible was the one end for which he strove throughout all that was glorious in his career. When a young man at Oxford, he was deeply moved by the preaching of the holy and eloquent Bradwardine, who was soon after raised to the See of Canterbury. Then came the terrible plague, carrying off a quarter of the whole population, and smiting down among its earliest victims the recently appointed Archbishop. This visitation of the Almighty sounded like the trumpet of the judgment-day in the heart of young Wickliffe. “He passed days and nights in his cell groaning and sighing and calling upon God to show him the path he ought to follow.” He found the answer at length in the Holy Scriptures. And like so many other holy men, having realised peace and joy and strength in the study of God's Word, he resolved to devote himself to the task of opening that Word to others, and bringing its treasures within the reach of the common people.

For the rest of his life his rich scholarship and his splendid abilities were consecrated with incorruptible consistency to the highest interests of his country in the service of Christ, and his ministry was crowned with marvellous success. Beginning with learned expositions of the Scriptures to the students and professors of the University, he advanced to bold public declarations of the main principles of the New Testament, in sermons delivered in a homely and impassioned eloquence which speedily made him the most popular preacher of his day; and he further multiplied his own personal ministry a hundredfold by sending out from among his disciples men who were called "poor priests," and who were willing to go throughout the length and breadth of the land making known the simple truths of the Gospel they had learnt from his lips. Thus at length he completely won the ear and touched the heart of the people from the highest to the lowest, and gained an influence in the affairs of the nation which has probably never been wielded by any other private individual during our history. "You could not meet two persons on the highway," says a contemporary writer, "but one of them was Wickliffe's disciple."

This kind of work necessarily brought him into deadly conflict with the authorities of the Church of Rome, who then practically dominated the country. But fearing nothing, he threw himself with tremendous earnestness into the task of exposing and denouncing the corruptions and abuses of the privileged classes of the hierarchy, and of repudiating the "temporal" and "spiritual" assumptions of the Papacy. His life-work became thus virtually, though not formally, a Nonconformist ministry within the pale of the Church to which he belonged. But the story of this struggle must be deferred to another chapter in this series.

JOHN BAILEY, B.A.

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Christ's sacrifice of Himself for the sins of men was *voluntary* on His part. "I lay down My life," He said, "that I may take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." The Apostle tells us that "for the joy that was set before Him He endured the cross, despising the shame." He was a victim in human behalf not by compulsion, but His own gracious choice. That choice was founded on His love.

## A SKETCH OF THE HISTORY OF BIBLICAL RATIONALISM IN GERMANY.\*

### IV.

DR. STRAUSS—DENIAL OF THE AUTHENTICITY OF THE GOSPELS.

(Continued from January number, p. 29.)



TRAUSS does not admit imposture either on the part of the personages mentioned in the Bible or on the part of the sacred writers. But neither does he admit that the Biblical facts are natural facts clothed in a marvellous colouring. We cannot, without self-contradiction, make an arbitrary selection from the Scriptures. We must accept or reject them in their entirety. "But who then," says he, "authorised criticism to proceed with such arbitrariness and inconsistency? If God himself did not launch the thunderbolts on Sinai, who then informs us that there were any thunderings and lightnings? Is it not the same writer who assures us that it was God himself who launched them? Why should we believe him on one point, when we refuse to believe on the other?"

There is only one means of escape from all these contradictions. It is to deny to the Scriptures the historical value which has been falsely attributed to them. *Non possumus omnia omnes*. The first critics of the Bible were not able, at the outset, to attain to the denial of its authenticity. It was reserved for Strauss, instructed by the failure of his predecessors, to accomplish this great feat in the science of religions. It was thus given to him to assign to the Hebrew books their proper place, neither raising them too high with past ages, nor dragging them down too low with Reimarus.

"When it is thus understood," he says, "that the critic, in dealing with a miraculous narrative, has no right to cast away its miraculous character, and leave to it at the same time its historical character; that the miracle is not a superficial covering, which one can remove with indifference; but that, when this is dragged away, a large portion of the history is always removed along with it; when the tie which bound the event to the narrative is still further loosened in

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\* From the French of F. Vigouroux.



this fashion, the personages referred to in a miraculous narrative can be looked upon in an entirely different way, and judged much more justly."

It is important to observe in what the justice rendered by Strauss to Christianity consists, and how it is that he professes to hold the balance between the extreme parties. In what does this equity consist? It is just here that he passes all bounds in his attacks upon the Christian religion. For centuries, according to him, only the good—the upper—side of the Christian religion has been looked at. To know and prove it truly it is necessary for once to look also at the under side. The religion of the Old and of the New Testament had, till then, passed for a Divine work in the highest sense of the word. By a very natural rebound it is now held to be a human work in the most unfavourable sense of the term. We cannot fail to recognise in this reverse of fortune the hand of an inevitable Nemesis. The deists of the eighteenth century treat Christianity as it had itself treated the other religions. They proclaimed it an imposture. This was, without doubt, extravagant. Christianity deserved "neither this excess of honour, nor this indignity"; but, just as far as the pendulum is swung in one direction, so far will it swing back in the other. Nevertheless, at last, when left to itself, it will, after a certain number of oscillations, gradually recover its equilibrium.

The nineteenth century (and by this we are to understand Strauss himself) has rendered to the various religions the justice no one till then was able to accord to them. It has raised by some degrees the religions outside the Bible, and it has lowered by some degrees the Jewish and Christian religions. Our age has rejected the ancient opinion according to which the Biblical religion was, in an absolute sense, the work of God, and the rest the products of Satanic deceit or of human imposture. It has equally rejected the opinion that all religions are impostures, and it has laid down with justice the axiom that all religions are Divine in various degrees, in so far as they express the development of the Divine consciousness in humanity; but that all are likewise human, in so far as they are subject to the laws of human weakness. "If scientific mythology and the comparative philosophy of religions repeat, in regard to the non-Christian religions, the famous saying, *Introite, nam et hic Dii sunt*, critical theology does not allow us to forget that in the birth of Christianity

there was nothing but what was human and natural." Such are, almost in his own words, Strauss's ideas on religion and Christianity. They are a rigorous application of Hegelian principles: there is nothing true, there is nothing false: everything is true, everything is false; for whatever is relative is at the same time both true and false.

When Strauss wrote his "Life of Jesus" his ideas on religion had not yet assumed so clear and definite a shape. It was not till long afterwards, in 1862, that he formulated them in this way. But they already existed in his inmost thought. He expresses them in a similar manner in the "Introduction to the Life of Jesus," and they furnish us with the key to all his publications. The theories which he has just expounded to us are, with various shadings and attenuations, those adopted by contemporary rationalists. It is Strauss who has best formulated them, and who has, without contradiction, contributed most actively to their diffusion.

Such, then, are the ideas which led Strauss to deny the authenticity of the sacred books. We see—and it is most important to note the fact—that it is neither the existence of critical difficulties, nor the intrinsic examination of the sacred text, which led him to adopt from the first so grave a conclusion. It was a conclusion *a priori*—a set resolve to reject miracles. The sacred books are not authentic, because they ought not to be. He seeks for reasons to establish his conclusion, only because he must find some arguments to defend a cause which has been judged in advance. Neither the witness of eighteen centuries, nor the authority even of his masters, who did not dare to lay their hand upon the Holy Ark of the Gospels, can arrest the audacity of this young man of twenty-seven. "To pretend," says he, "that the Biblical writers were eye-witnesses of, or in close contact with, the events which they have related, is simply presumption. It has long since been proved that small faith is to be put in the titles which adorn ancient books, and particularly religious books." Strauss, nevertheless, prudently avoids fixing the date which he attributes to the Gospels, and saying to whom he assigns their authorship. He confines himself to denying that they were composed by those to whom tradition attributes them, and at as remote a time as had been believed by all save himself. To tell the truth, he never had a very definite opinion upon this point. The proofs which were laid before him as to the authenticity of John appeared so decisive

even to him that, in the third edition of his "Life of Jesus," he confessed that they "had shaken the value of the doubts which he had conceived against the authenticity of this Gospel, and the belief which it deserves"; but as it was pointed out to him that this concession overthrew his entire system, he retracted it in his fourth edition. It is the just chastisement of error here below that it is condemned to endless fluctuations, and to suffer itself to be guided by passion at the expense of truth.

All the enemies of the supernatural who have succeeded Strauss have adopted his tactics, and have denied, with more or less exaggeration, the authenticity of the sacred books. It is on this point especially that the author of the "Life of Jesus" has made a school in Germany and outside of Germany. His conclusions and his mode of attack have also been generally adopted. In genuine criticism the authenticity of a book is demonstrated chiefly by authority, by testimony, or, according to the ordinary expression, by the external evidences. It usually receives merely additional confirmation from the internal evidences—that is, from the examination of the book itself, its style, the allusions which it contains, &c. The latter proofs are generally negative. They can show that a work does not belong to a certain epoch, but it is difficult to use them for determining the precise date of its composition. There is little save the external proofs which can decide this question, and which are really positive.

These rules, consecrated by the critics of all ages, and founded upon simple common-sense, were too unfavourable to the adversaries of the sacred books. They have accordingly rejected them. The proofs from authority are for them well-nigh valueless. They scarcely touch them except for the purpose of refuting them. The internal proofs, or, as they have been called, "internal criticism," have, on the contrary, assumed in their eyes a supreme and decisive value, and they have thus opened a wide field for the excesses of arbitrariness and fancy. The theologian, according to them, ought chiefly to study the contents of each book. He will judge of its veracity by its agreement with political and religious facts, and he will afterwards estimate the authenticity of these very facts by the degree of belief which the book deserves.\*

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\* Previous to Strauss, Schleiermacher and De Wette were the chief promoters of the excessive importance attributed to that internal criticism, to that analy-

Were a collection to be made of the enormities accumulated on this subject by German rationalism, it would form one of the most humiliating chapters in the history of the aberrations of the human mind. By the aid of a word, to which an imaginary date is dogmatically assigned, the value of a tradition is denied, and the epoch and the author of a verse of the Old or of the New Testament is fixed. A single turn of a phrase is quite enough, in the view of those critics, to postpone the composition of a prophecy for several centuries. But, in spite of so much hardihood and of so many follies, it is not less true now than of old that, apart from external testimony, we have no more certainty that Virgil wrote the *Æneid* than that John composed the fourth Gospel. These profane books, which are unquestionably authentic, are not more secure from the destructive operations of the hypercritics of Germany than are the Scriptures, for they cast away from them, in their conceits, the laws of truth and of history. Their hypotheses are only reveries. Let us, moreover, confess that Strauss did not fall into the excesses into which the majority of his imitators have cast themselves. By contenting himself with postponing the date of the Gospels, without making any definite statement, he spared himself the ridicule which the brightest of his followers have not been able to escape.

JOHN URQUHART, Translator.

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## LIVING TRAMCARS.

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THINK it was a lady who, one hot day, in a moment of lassitude, entrusted me with the humorous confidence, "Oh, how I wish I were a tramcar, so that I could go in opposite directions without having to turn round." How many people there are who, intellectually, politically, morally, and even religiously, are nothing better than living tramcars! They go backwards and forwards without any real progress, and with an inconsistency which they disguise from themselves by not

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tical study of the books, which opens the way to the most complete arbitrariness, as is proved by the contradictory opinions maintained on all the books of the Bible by the partisans of this system. It was the sermons of Schleiermacher, which De Wette had heard at Berlin, that decided him to bestow on the contents of the Biblical books much more attention than he had till then given them.

“turning round,” by not avowing their continually changing convictions—if, indeed, their variable opinions can be called convictions. You can take them in any direction if you will only save them the trouble of having to “turn round.” They would not alter their creed or their party for the world, but if you can only shelter some error beneath a name they swear by, they will adopt it most gladly, though it flatly contradicts all they profess themselves willing to die for; and, on the other hand, they will reject the principal articles of their belief if enforced by any from whom they are in the habit of differing. They “have never turned round, and never will,” but you can drag them anywhere if you are only a little dexterous in hooking on your horses.

There is a love of seeming intellectual consistency altogether out of proportion to love of truth, and by no means favourable to either mental or moral growth. Indolence is at the root of a great deal of dogmatism as well as a great deal of doubt. How little individuality there is! How little also of patient personal assimilation of truth! Much of what passes for originality or personal research is either erratic emptiness or dogged conceit. Josh Billings’s opinion is unfortunately too correct—viz., that on most questions there are “them who knows it is so, them who knows it ain’t so, them who splits the difference and sneers at it, and them who don’t care which way it is.” How very few of those who make pretensions to earnestness in any sphere will own themselves in a mistake! The creed they have imbibed, or the opinion they have asserted, they will adhere to independently of any new light or altered circumstances time may bring. Even after they have, perhaps, forgotten the reasons, if there ever were any, for which they took a particular stand, they will repudiate the very idea of the possibility of their being mistaken. They are like the old Anti-burgher Scotchwoman, who was quite indignant at being mistaken for a Burgher, and when asked by the friend who had unwittingly insulted her for an explanation of the different tenets, described them; but on being a little further interrogated, admitted that she had forgotten “which sticks to which.”

Of course this ignorant persistency is easily thrown off the scent, and, perhaps, made to stultify itself. You have only to prevent such people as the old Scotchwoman seeing the actual unhooking and re-adjusting of the horses, and you can take them in an opposite direction

at once. Tell them that something which at first horrified them is in their favourite newspaper, or is the doctrine of their favourite teacher, and they will begin to think it is not quite so objectionable as they thought, and, after a while, will come to admire it. On the other hand, let them trace a notion which pleases them to a source which they dislike, and the notion will become odious in proportion to the strength of their prejudices.

One is not advocating for a moment that deference should not be paid to age, education, and goodness; still less that unswerving loyalty, reverence, and obedience should not be shown toward revealed truth; but only that, in all departments of belief and action, a man should not only hold his own, but have his own intelligent reason for doing so. The story of the savage and the lamp-post illustrates the folly and perversion of those who refuse to be guided by better wisdom than their own. The newly arrived savage having to walk across London at night, complained that the lamp-posts were an obstruction. There are a great many who would sweep away the most beneficial of our guiding and restraining forces. They will not be dragged about like tramcars—not they; but they will dart about like madmen, injuring themselves and destroying everything that checks their infatuation. The way of wisdom is the safe and happy path lying between a wholesome veneration on the one side, and an intelligent individuality on the other.

E. S. LADBROOK, B.A.

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## EDITORIAL TABLE-TALK.

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**P**RETENSION AND REALITY.—Not long since the following incident occurred in a home we know well. Basil and Winifred, aged respectively about three and five years, had, contrary to rule, gone to their toy cupboard one Sunday morning and transferred many of its contents to the parlour floor, which was strewn with dolls, building bricks, puzzle pieces, &c. In the midst of the confusion auntie entered the room. Now auntie was a very strict Sabbatarian, and she immediately began to upbraid. "Basil dear, Winnie dear, don't you know it is Sunday, and that you should not play with your toys to-day?" The young hopefuls had apparently previously considered the point thus propounded to them, for they were ready with the reply, "Oh, auntie dear, we are not playing really, we are only *pretending* to play." Do grown-up people, we wonder, ever sophisticate their consciences in a similar way?

THE BAPTIST "CLERGY LIST."—The *Baptist Handbook*, as is very well known, contains a list of the Baptist ministers who live and labour in the British Isles. The ministers whose names appear in this list are frequently spoken of as "accredited" Baptist ministers; and the man who claims to be a minister of the Baptist denomination, but whose name is not found there, is likely, especially if seeking a pastorate, to be looked askance at. It is clear, therefore, that names should not lightly be placed on the list, or lightly removed from it. According to the official intimation in the *Handbook* itself, names are placed on the list "subject to the approval of the Council of the Baptist Union, on the recommendation of (1) tutors of colleges; (2) secretaries of associations, or (3) three members of the Council." We presume that the men whose names are thus added either are, or have been, pastors of churches, though nothing is said on this point. This being so, constituted as the Baptist denomination is, the arrangement is, perhaps, as good as could be made. But how about the removal of names from this list? On this point the *Handbook* affords no information; but it appears that the list is revised every year by a Committee, and that they, sitting *in banco*, may omit any name from it they please for any reason or reasons which to them may appear sufficient. *Primâ facie* this does not seem satisfactory, and we are not surprised that occasionally difficulties should arise. These remarks have been suggested by letters of complaint which have appeared in a well-known newspaper from two Baptist ministers who certainly appeared from their own presentment of their case to have a grievance. We felt sure that a reply from the Secretary of the Committee would put a different face altogether upon the matter, and we are sorry that no such reply has appeared. It was due, if not to the complainants, to the Baptist ministry generally, any member of which might through adverse circumstances find his own ministerial standing imperilled. It is a serious thing to remove a name from the list, as serious, perhaps, as to place one on it, and demands great caution and care, though, of course, the names of unworthy men should not be retained. Such men, however, do not court exposure by rushing into print in the newspapers. The *Freeman* has published what is, perhaps, a semi-official statement on the matter, in which it is said, "One name was left out because the brother has entered business, and there was good reason to consider him no longer as one of our ministers." In our view a man may be a business man, and yet a good minister of the Gospel; indeed, we are rather inclined to agree with a former editor of this magazine, the late Rev. W. G. Lewis, who was of opinion that those ministers in particular who find a difficulty in making both ends meet should be encouraged to ameliorate their condition by entering, if the opportunity offered, on some business calling. Moreover, the Committee must be aware that, if this one alleged reason be a sufficient reason for the removal of a name from the list, they ought in consistency to proceed further. The *Freeman* adds, "Of another brother suspicions of heterodoxy were heard, but as they were not substantiated his name is on the new list." This opens up a wide field for remark, especially after all the recent trouble, which was occasioned, as is very well known, by "suspicions of heterodoxy," suspicions, indeed, directed against some of the most prominent members of the Union. But we refrain. We write

as the friend of the Union, in whose growing power and usefulness we have for many years rejoiced. The Committees, no doubt, have sometimes delicate and difficult work to perform. This very fact should make them careful not to give even the semblance of arbitrariness or highhandedness in their proceedings. The old fear of "undue centralisation," and of the danger of placing power and patronage in the hands of a few men from whose decisions there is practically no appeal—certainly no such appeal as may be made in still more highly organised bodies like the Presbyterian and Methodist denominations—is not dead yet, and is likely to be revived by anything which looks like what has had applied to it the hateful name of "Star Chamberism." We rejoice unfeignedly that the Union has come so well through its recent troubles, and would venture to express the hope that it will avoid creating for itself new ones by engendering distrust in the minds of its members, and sapping the loyalty of its friends by anything savouring of injustice.

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PROFESSOR AGAR BEET'S REPLY TO HIS CRITICS.—In the early part of last year Professor Beet published in the *British Weekly* several articles on Baptism. The Professor is a scholar, and, like all present-day scholars who are careful of their reputation, he made no attempt to show that the views held by Baptists on the subject are unscriptural. It is now virtually conceded that, to quote the words of the eminent American Pædobaptist, Dr. Lyman Abbott, "If the primitive mode is of unchangeable authority, the Baptists have the best of the argument." The well-known Wesleyan exegete, therefore, candidly allowed that infant baptism is a modification of the rite described in the New Testament, but contended that it retains all the significance and benefit of the original rite. That it is justifiable so to modify a Divine ordinance he argued from, among other things, the substitution of the first day of the week for the seventh—the Lord's Day for the Jewish Sabbath. In his "Reply to Criticisms," recently published in the same paper, Professor Beet in a tone of triumph says, "No one has ventured to reply to my article about the Lord's Day. Conspicuously this is a modification of a most solemn ordinance of God—a modification for which we have no express command." In this Mr. Beet is mistaken. In the May number of this magazine (p. 226) was a note on the question, a part of which ran as follows:—"Not to mention other flaws in this argument, in observing the first day of the week *we are not setting aside an express command of Christ and His Apostles*; we have, on the contrary, apostolic sanction for the practice. We believe with Mr. Beet that the change from the seventh day to the first leaves all the benefits of the Sinaitic Commandment unimpaired, and embodies an important principle—viz., change of covenant—and that Christ paid to the first day a silent honour greater than was ever paid to the seventh. Can we say the same of the modification of New Testament baptism? Mr. Beet's articles prove that the said modification makes it quite another thing, as much so as if it marked a change in the covenant established by Christ. To carry out his argument to its logical conclusion, he would have to prove that we are not now living under the New Testament régime at all, but have entered upon yet another



dispensation." Clearly the Professor could not have seen this, or he would not have so sweepingly declared that no one had ventured to reply to his argument about the Lord's Day. He could scarcely have regarded it as no reply, because stated in brief; for we happen to know that a distinguished Pædobaptist minister who occupies a commanding position in the expository world considered it very much *ad rem*. We would respectfully ask Professor Beet, who, both on account of his character and attainments, worthily commands high esteem, to point out to us a single instance in which Christ paid to the modification of baptism for which he pleads either a silent or an avowed homage. We would ask, too, for a single example of Apostolic sanction, such as can be given for the observance of the Lord's Day, for such a modification. Moreover, we urge him to consider whether there is not a vast difference between the modification of an old covenant institution—indeed, in one sense its supersession—at the introduction of the new covenant, and a modification of a new covenant institution at a period subsequent to that of its authoritative inauguration and while that covenant is still in full force.

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BAPTISTS AND THEIR FUTURE.—Our esteemed and able contributor, Rev. J. D. Bate, of Allahabad, anticipates the time when Baptist views will universally prevail, when Baptists as such—Baptists with a testimony—shall cease to be, because in all churches, and among all Christians, the baptism of believers will alone be recognised as the baptism enjoined by the New Testament. We confess we do not share his sanguine expectation, and arguments like those of Professor Beet by no means give countenance and support to it. It used to be fondly supposed by Baptists that as soon as their fellow-Christians, at least those who professed to make the Bible the court of ultimate appeal in matters of religious faith and practice, saw that believers' baptism was the only baptism specifically mentioned in the New Testament, and how inadequate were the passages relating to Christ's blessing little children and the apostles' baptizing households, &c., to bear the superstructure raised upon them, they would at once embrace Baptist views. We now see, however, that when scholarship and honesty compel the admission that "if the primitive mode of the sacrament is of unchangeable authority, the Baptists have the best of the argument," a new position can be taken with the greatest facility, and it can be maintained that infant baptism is but a "modification" of the original rite which it was quite within the power of the Church to make. No, the work of the Baptist denomination is not done yet; there is urgent need for its testimony still, and we fear will be as long as the present dispensation lasts.

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INDOCTRINATING THE YOUNG IN NONCONFORMIST PRINCIPLES.—The desirability of thoroughly grounding our young people in the history and fundamental principles of Nonconformity is frequently insisted on as the best means of training them to be sturdy Nonconformists, who shall not be "blown about by every wind of doctrine" which may be directed upon them, but shall know what they believe and why they believe it. It is to be feared, however, that this kind

of instruction in a careful and systematic manner is given in connection with but few of our churches or families. It gives us pleasure, therefore, to be able to announce that we intend to publish a series of papers on the subject from the well-qualified pen of the Rev. John Bailey, B.A., of Sheffield, the introductory paper of the series appearing in the present number. These papers will contain the substance of a course of studies through which Mr. Bailey is conducting the young people of his own congregation. Parents anxious that their children should understand and accept the principles which they themselves hold, and deem, if not vital, at least so sound and salutary, should direct their attention to these articles, and urge the careful perusal of them.

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## MINISTERIAL REGISTER.

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- BILLINGTON, J., has received a call to Great Sampford.  
CAMERON, T. D., late of Dundee, has been elected pastor of the Cumbrae Church.  
CURWOOD, A. W., of the Pastors' College, has accepted the pastorate at West Hartlepool.  
DAVIES, D. S., of Pontypool College, has settled at Penrhiwceiber.  
DURRANT, H. J., has resigned his charge at Kettering Road, Northampton.  
DUXBURY, C., has been recognised pastor at Tamworth.  
FISK, W., removes from Arnsby to Amersham.  
HART, J., of Potter's Bar, removes to Stotfold, Beds.  
HAZZARD, T. J., has resigned the church at Westbury to take charge of that at Blackthorne Street, Bow.  
JONES, T. I., of Llangollen College, has received a call from the church at Glynceiriog.  
KENT, S., late of Limeholme, has settled at Tetley Street, Bradford.  
LONGSON, J., has been elected pastor of the newly-formed church at Primrose Hill, Huddersfield.  
MACDOUGALL, A., late of Oban, has settled at Bunessan, Mull.  
MCLELLAN, J., of Edinburgh, has resigned his pastorate to become Theological Tutor to the Scottish Union Theological Institute.  
MANN, S., of Penzance, has resigned.  
MEDHURST, T. W., of Landport, has been called to the pastorate of Canton church, Cardiff.  
MORGAN, R., has been ordained as first pastor of the new church at Pengam, Glam.  
PLANT, T. A., has removed from Peterborough to Ashby-de-la-Zouch.  
POVEY, W. J., of Regent's Park College, is to be the pastor of the new Baptist church, Malvern, Worcestershire.  
SHEARER, J. F., of Middlesbrough, has been called to the pastorate at Priory Street, York.  
SMITH, G. K., of Bexley Heath, has, in compliance with a requisition, withdrawn his resignation.

SPANTON, C., of Dawley, Salop, has resigned.

STALBERG, J. O., has terminated his ministry at Faringdon, and commenced his new pastorate at Penarth, South Wales.

THOMAS, H. O., of Kington, Radnor, removes to Claremont, Shrewsbury.

WILLIAMS, C., jun., has been invited to succeed Rev. W. Upton at Beverley.

WILLIAMS, J. J., late of Rhyl, has accepted a call to Penygroes.

HOWE, J., late pastor for thirty-seven years at Waterbarn, has passed away after a long illness.

MADEN, R., of Ramsbottom, has lately deceased.

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## REVIEWS.

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### MESSRS. HODDER & STOUGHTON'S BOOKS.

THE BOOK OF ISAIAH. By Rev. George Adam Smith. Vol. I.

THE PASTORAL EPISTLES. By Rev. Alfred Plummer, M.A., D.D.

THE EXPOSITOR. Edited by Rev. W. R. Nicoll, M.A. Third Series. Vol. VIII.

THE IMPERFECT ANGEL, and Other Sermons. By Thomas G. Selby.

FLASHES FROM THE WELSH PULPIT. Edited by J. Gwynow Davies.

NEWLY ENLISTED. A Series of Talks with Young Converts. By Theodore L. Cuyler, D.D.

The Rev. W. Robertson Nicoll possesses the power—which to an editor is invaluable—of fixing on the very ablest men for the work he wishes to have done. His “Expositor’s Bible” has been thus far a brilliant success. Mr. Smith’s lectures on Isaiah (ii.—xxxix.) are the most striking and original contribution we have received for a long time on this marvellous book. The author is an accomplished Hebraist, and has made a minute study of the Hebrew text. Some of his translations are peculiarly happy, and will supplant those of the Revised Version. He allows due—some may think excessive—weight to the results established by modern criticism, accepts the division of the prophecies of Isaiah into two great sections (chs. i.—xxxix. and chs. xl.—lxv.) and divides the first section into five books, the greater part of the chapters bearing on events within Isaiah’s own career, and others implying events which occurred after his death. These prophecies Mr. Smith arranges in what he conceives to be their chronological order, and views them in relation to the specific circumstances of the time. His views on Inspiration will not be universally acceptable, nor does he, as a matter of course, adhere to the traditional interpretation—*e.g.*, he cannot regard the four-fold title, “Wonderful Counsellor, God Hero, Father Everlasting, Prince of Peace,” as a prediction of the absolute Deity of our Lord (a tenet in which, of course, he most fully believes). The great strength of the book arises from Mr. Smith’s skill in applying to the circumstances of our own day—intellectual, social, commercial, political, and religious—the principles of Isaiah’s prophecies. In this direction his power is quite exceptional.

Dr. Plummer is well qualified to deal with the "Pastoral Epistles," and has produced what will be regarded as the standard exposition of them. His lectures are scholarly and conscientious. They are written in terse, vigorous English, and offer many valuable suggestions towards the solution of the problems with which these Epistles bristle. Dr. Plummer is somewhat Churchy, but never unfair.

The new volume of *The Expositor* has, as its frontispiece, an etched portrait of Prof. Ewald. Among its more notable papers are those by Prof. A. B. Bruce (The Epistle to the Hebrews); by Prof. Godet (A General Review of St. Paul's Epistles); by Prof. Milligan (The Idea of Priesthood, &c.); by Rev. F. Randall (Notes on the Acts of the Apostles); and Prof. Cheyne (Studies in Practical Exegesis). We are also glad to have in an authorised form Dr. Marcus Dod's paper, "How far is the Church responsible for Present Scepticism?" Although we cannot unreservedly assent to it, we can as little set it aside as irrelevant. This is a volume of which any editor might be proud, and which no wise student of Scripture will neglect to read and digest.

Mr. Selby's "Imperfect Angel, and Other Sermons" is the product of mature thought and wide experience, of a man well versed in Scripture and conversant with the diversified forms of human life. His mind is of a decidedly original cast, and he treats his themes with a freshness of style and a wealth of illustration which cannot fail to interest and instruct. The promise of such titles as the Divine Blessedness, the Providence of the Unknown, the Ironies of Worship, Religious Nearsightedness, the Unfulfilled Ideal and Nature perfected through Man, is amply fulfilled.

"Flashes from the Welsh Pulpit" will unquestionably shine again in England. They form a fine collection of illustration and simile. We can quite understand why the brilliant author of "Life Thoughts" should have been claimed, as by descent, a Welshman, and why he should have been not unwilling to admit the claim. The Introduction, by Principal Edwards, on the Present Condition of Religious Thought in Wales, is worthy of the attention of all students and ministers.

Dr. Cuyler's little book consists of a series of short papers (most of which have appeared in the *New York Independent*) addressed to young converts. They are cheery, sensible, and practical, pointing out with rare fidelity perils to be avoided, duties to be fulfilled, and the sources from which all needful strength may be obtained.

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MESSRS. JAMES NISBET & CO.'S BOOKS.

ALEXANDER BALFOUR. A Memoir by R. H. Lundie, M.A.

THE GOSPEL ACCORDING TO ST. PAUL. Studies in Romans i.—viii. By the Rev. J. Oswald Dykes, D.D.

MEN OF THE BIBLE SERIES. Edited by Rev. J. S. Exell, M.A. "Jeremiab," by T. K. Cheyne, D.D.; "Daniel," by H. Deane, B.D.; "Jesus Christ, the Divine Man," by J. F. Vallings, M.A.

THE BIBLICAL ILLUSTRATOR. Galatians. By Rev. Joseph S. Exell, M.A.

REPORT OF THE CENTENARY CONFERENCE ON THE PROTESTANT MISSIONS OF THE WORLD, held in Exeter Hall, London, June 9—19, 1888. Edited by James Johnstone, F.G.S., Secretary of the Conference. Two Volumes.

THE THEOLOGICAL MONTHLY and the HOMILETIC MAGAZINE.

THE Memoirs of "Alexander Balfour" should be placed in the hands of all our young men. As a Christian merchant he achieved a success possible to comparatively few, but his first care was manifestly to seek the Kingdom of God and His righteousness. We here see not only what may be accomplished by industry and perseverance when inspired and guided by high principle, but how riches may be made to minister to our own highest happiness and to the best interests of others. Mr. Balfour had the true enthusiasm of humanity. He was a genuine philanthropist if ever there was one. His benevolence was unflinching, his charitable works numberless. Forgetfulness of self, care for the weak and suffering, the struggling and the sinful, and unreserved devotion to Jesus Christ were the prominent features in the life of this Liverpool merchant. His pastor, Mr. Lundie, has given us a beautiful and touching memoir. Of its kind this is a model biography, and its usefulness cannot fail to be great.

Among the solid excellencies of Dr. Dykes' work, its freshness, its robustness, and its gracefulness of style are conspicuous. It is one of the best specimens of the preaching to which we should like to listen, at any rate, every Sunday morning. It excels alike in exposition, argument, illustration, and application. Every sentence has the true evangelical ring in it. There is firmness of faith without narrowness; depth of feeling without sentimentalism; lofty enthusiasm without any weak idealism; and sound instruction without heaviness or dullness. It is a really noble exposition.

The three volumes in the "Men of the Bible" series have a value which is out of all proportion to their size, and will be the most warmly welcomed by the most competent and learned minds among us. Prof. Cheyne is one of the few men who have really advanced the science of Biblical criticism and shown its marvellous fruitfulness, especially in the sphere of the Old Testament; and not one of his books, even the costly works on the Psalms and Isaiah, are superior in their substance, their structure, and their tone to this. Mr. Deane has availed himself of all the best aids to the study of Daniel and his times, and has done much to popularise the best results of recent research. His conservatism in regard to the date of the book is, to our thinking, the reverse of an objection. Mr. Vallings has given us a compact and lucid narration of the life of our Lord. It is a marvel of condensation, without a superfluous sentence in it; everywhere weighty with thought, and affording us glimpses, not merely of all the surroundings of our Lord's life, but of its spirit, its aim, and its unique power. Those who read it once—though they may dissent from a few of its conclusions—will read it again and again.

The "Biblical Illustrator" consists of a collection of "Anecdotes, Similes, Emblems, Illustrations—Expository, Scientific, Geographical, Historical, and Homiletic, gathered from a wide range of Home and Foreign Literature on the Verses of the Bible." This description of its contents is not at all exaggerated.

We are simply amazed at the editor's industry and research. If the work has any fault, it is that it leaves little scope for independent thought. It would be impossible to consult it without advantage. A wise use of it will be a decided gain.

The two volumes, the "Report of the Conference on Missions," are, in view of their size and contents, the cheapest volumes issued during the past year. They cannot, of course, have been produced at the price at which they are sold. We trust the benevolent purpose of their projectors will be rewarded by their wide perusal and by a great increase of the missionary spirit in all the churches. Every minister who wishes to *interest* his people in missionary work, and to impart to them full and accurate knowledge of the various mission-fields in their present aspects and their needs, should, by all means, procure the volumes. They furnish material for innumerable sermons and speeches. The Secretary of the Conference deserves thanks, not only for the admirable manner in which he arranged for the Conference, but for his able editing of this record of its proceedings. He has deleted everything that was superfluous, has judiciously compressed many of the speeches into the smallest possible space, and, by the use of larger and smaller type, has given prominence to the more important points. His introduction, his analyses, insets, and indexes are of great worth.

The *Theological Monthly* is further defined as an exponent of Christian thought at home and abroad. It adopts as its mottoes: "Exorcise the evil genius of dulness from theology" and "Hold to the Written Word." It takes the place of our old favourite, the *British and Foreign Evangelical Review*, and promises to be a worthy successor.

The *Homiletic Magazine* has been greatly enlarged, and is full of good things.

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THOMAS J. COMBER, MISSIONARY PIONEER TO THE CONGO. By John Brown Myers, Association Secretary Baptist Missionary Society. London: S. W. Partridge & Co.

BUT for a misunderstanding a notice of this book would have appeared in our last number. However, the excellent and lengthy review by Rev. James Stuart, which appeared in the *Missionary Herald* issued with that number, more than supplied the omission. That review, indeed, which doubtless escaped the notice of few of the readers of this magazine, renders it unnecessary that we should now discuss the merits of the work in question at any considerable length. Those merits are conspicuous, rendered so both by the character of its subject and the skill of its writer. Mr. Myers has a most accurate and flowing style; nothing is slipshod that proceeds from his pen, and this is illustrated by the volume before us in a marked degree. Of Mr. Comber's public career Baptists are well informed, for they have watched it with intense and prayerful interest from first to last. But let them not suppose they know all that there is to be known concerning this devoted and faithful "messenger of the churches," who, with those like him, we are divinely assured are "the glory of Christ." They will err if they do. Mr. Myers has managed to supply much perfectly new information, while even that which is old and familiar is invested with a new charm by the manner of the

narration. None can read the record of this noble life without being the better for it. We heartily commend it.

IVAN ILITICH, and Other Stories. By Count Lyof N. Tolstoi. Translated from the Russian by Nathan Haskell Dole. Authorised translation. London: Walter Scott, 24, Warwick Lane, Paternoster Row.

COUNT TOLSTOI: as Novelist and Thinker. Lectures delivered at the Royal Institution. By Charles Edward Turner, English Lecturer in the University of St. Petersburg. London: Trübner & Co., Ludgate Hill. 1888.

No student of European thought, either in its social or religious aspects, can ignore the remarkable novels and pamphlets of Count Tolstoi. They have originality, genius, artistic and literary power, and, more than all, a burning "enthusiasm of humanity." The earlier novels by which Tolstoi acquired fame are in a sense eclipsed in interest by the shorter stories written since his definite abandonment of Nihilism, and the complete revolution he has undergone through his knowledge of the doctrine of Christ. His interpretation of that doctrine is not ours, but there are few men who would not do well to sit as learners at his feet. Mr. Scott is presenting to English readers an authorised and in every way reliable translation of his works in handsome popular volumes. "IVAN ILITICH" is a recent story, and reveals a quite terrible power in depicting the progress of a fatal malady in a successful official who has all but reached the height of his ambition, when he is made to feel the vanity and worthlessness of life, and is shown the source of the terror of the death. It expounds to some extent the author's philosophy. We get from the whole of the fifteen stories, which for the most part are singularly beautiful, a very vivid idea of Russian life. As we are not yet able to carry out our purpose of giving a lengthened critique on Count Tolstoi, we have the greater pleasure in directing attention to the lectures delivered at the Royal Institution by Mr. C. E. Turner. They form a capital introduction to the study of this great writer, and ought to be read by all who wish to understand him. They are written in a bright and forcible style, and abound in judicious criticism. Mr. Turner is a warm admirer of Count Tolstoi, and does not recognise as he should the various objections which have been taken to his position. But his little book admirably fills a niche in our literature which would otherwise be unoccupied.

THE COMING OF THE FRIARS, and Other Historic Essays. By the Rev. Augustus Jessopp, D.D. London: T. Fisher Unwin.

No man possesses greater skill in dealing with the subjects which lie in the by-paths of history than Dr. Jessopp. He has carried his researches into regions not previously traversed, and lighted on sources of information not generally accessible. The box of old manuscripts from which he has drawn so graphic a picture of village life six hundred years ago, has proved a mine of valuable treasures, and never before have we had so clear and minute an insight into certain phases of the social and religious condition of England in the thirteenth century as we obtain from these pages. Dark and lurid are many of his pictures—especially in connection with the homes and morals of the labourers. The good old times, for

the return of which some men sigh, exist largely in imagination. Our national progress has been greater than most of us know. The facts relating to the Black Death in East Anglia are appalling. The essays on the "Coming of the Friars," "A Mediæval Monastery," and the "Building-up of a University" (Cambridge), are based on much curious and recondite information, and are written in that bright, conversational, and interesting style of which Dr. Jessopp is a master. It is long since we read a volume which has given us more unfeigned pleasure than this.

**THE FORM OF THE CHRISTIAN TEMPLE : A Treatise on the Constitution of the New Testament Church.** By Thomas Witherow, D.D., LL.D., Professor of Church History in Magee College, Londonderry. Edinburgh: T. & T. Clark. 1888.

A MINUTE, candid, and painstaking answer to the question, "What saith the Scripture?" in regard to the constitution and government of the Church, is by no means superfluous, and Dr. Witherow has rendered to all the non-episcopal churches valuable service. He is a Presbyterian; but with three-fourths of his positions we cordially agree, and see no reason why there should not be among ourselves as free an intercommunism and association as that for which he pleads, though we could not fully assent to all that he advances in regard to synodical jurisdiction. Dr. Witherow has carefully discriminated between temporary agencies (the Apostles, the Prophets, and the Evangelists, together with the Charisms of the first age) and the Divine and permanent elements (as the Church, the Ministry, the Deacon, the Elder, Presbyter, or Bishop, &c.) His refutation of the claims of Prelacy, Sacerdotalism, Apostolic Succession, and Papal Infallibility is a piece of clear and trenchant logic which it will be impossible to overthrow. Writers like Bishop Lightfoot and Dr. Hatch agree with Dr. Witherow so largely that we see not how they can refuse to go further in the direction of anti-prelatic principles and methods of government. The statements of Scripture and the facts of Apostolic Church History are so succinctly and forcibly exhibited, the points of departure from them and the evils which result from such departure are so clearly shown, that if sound reasoning inspired by genuine Christian faith could settle the controversy, we should soon hear the last of Prelatic and Sacerdotal pretensions.

**WHAT ARE WE TO BELIEVE? or, The Testimony of Fulfilled Prophecy.** By John Urquhart. Second edition. London: J. & A. Mack, 28, Paternoster Row.

WE heartily congratulate our friend and contributor on the success of his able and timely treatise. The commendation we bestowed on the first edition we can sincerely repeat, and are pleased to find that our verdict has been endorsed by critics of various schools. The theme is important, its treatment is careful and scholarly, and its tone admirable.

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It is stated in the *British Weekly* that a volume of lectures and sermons, by the late Rev. W. B. Robertson, of Irvine, is being prepared for the press by his sister. We trust that this news will not turn out too good to be true.



## LITERARY NOTES.



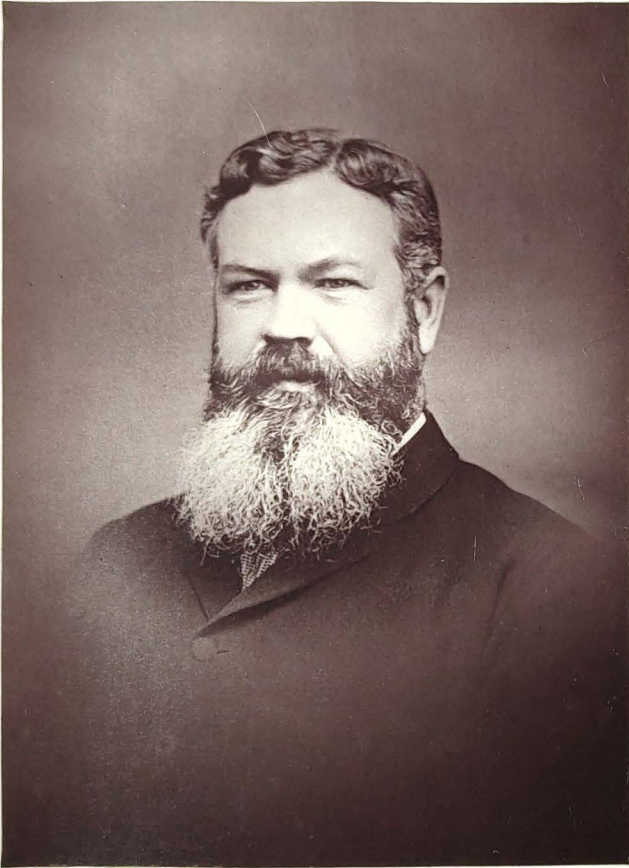
IN the preface to the second edition of his "Inspiration and the Bible" (T. Fisher Unwin) the Rev. R. F. Horton intimates his intention of issuing a companion volume on "Revelation and the Bible," in which he purposes to "sum up and estimate those incalculable treasures of spiritual truth and practical help which have been stored up for our use by our gracious God in the Inspired Book." A more candid, reverent, and earnest-minded man than Mr. Horton we do not know; and, though his book is on some points open to grave objection, and is certainly immature, it is not destructive in the ordinary sense of that word. His purpose is undoubtedly constructive.

THE most notable literary event of the month is the publication by Messrs. Longmans & Co. of a popular edition of the Life and Works of Lord Macaulay, in five half-crown volumes. The type is that of the students' edition, clearly printed, on good paper, and strongly bound in the Roxburgh style, with marble edges. Such an edition has been long needed; and, great as has been Lord Macaulay's popularity hitherto, he will now be read more widely than ever. We are not surprised to learn that the first subscription of the trade to the "History of England" in two volumes amounted to 30,000 copies, and that 20,000 of each of the other volumes, viz., the "Essays and Lays of Ancient Rome" (one vol.), of the "Miscellaneous Writings and Speeches" (one vol.), and of the "Life and Letters," by Sir George Trevelyan, were taken. There is no healthier, more vigorous, and more brilliant writer in our language than Lord Macaulay, and though his political judgments may sometimes be mistaken, his candour and honesty are above suspicion. The diffusion of these noble volumes among the working classes will be a powerful influence in their social elevation. The "Life and Letters" should always accompany the works. Sir George Trevelyan's is a model biography—one which has been placed by critics of all schools in the very highest rank—and Macaulay is there seen to have been one of the truest, gentlest, bravest of men.

WE are compelled to hold over our article on "John Bunyan, a Baptist," in reply to the Rev. W. Urwick; but this is the less to be regretted as the Rev. John Brown, D.D., of Bedford, has written an article on the subject in the *British Weekly*, in which he admits that Mr. Urwick has not established what must after all be regarded as his main position.

THE *Scottish Leader*, a paper conducted with rare literary ability, has opened its columns to a symposium on "Preaching." Articles have appeared from Drs. A. M. Fairbairn, Cairns, and Pulsford, Revs. D. Macrae and J. Glasse. There is in the articles ample material for an interesting volume.

THE Rev. David Davies, of Brighton, has begun the publication of his sermons weekly under the title of the "Holland Road Pulpit." Each number contains a short talk with children as well as the sermon. The publisher is Mr. Elliot Stock. The venture deserves and will, no doubt, command success.



From a Copyright Photograph by J. DAVIS & SONS, Barrow-in-Furness.

*Your faithfully*  
*W.S. Caird*

THE  
BAPTIST MAGAZINE.

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MARCH, 1889.

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MR. W. S. CAINE, M.P.

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YOU grow trees in the South of England, but in the North we grow men," Dr. Maclaren is reported to have once said in addressing an audience of Southerners. The remark is fairly illustrative of the prevailing sentiment of Northerners, who pride themselves upon their superior force of mind and character. Indeed, Lancashire and Yorkshire "hard-headedness" has become proverbial, and is accepted in the South as a matter of course.

No doubt the manufacturer is a keener-witted man than the farmer, and the mill hand than the agricultural labourer; the difference of avocation producing the difference in mental characteristic. To this extent Northern superiority must be allowed; but, when intellectual manifestations in their higher forms are investigated, the difference, as a recent writer in the *Nineteenth Century* has pointed out, is all the other way. If superior intellectuality is to be reckoned according to the number of distinguished men contributed by different parts of the country, then, taking England and Wales alone, the palm is carried off, not by manufacturing Lancashire or Yorkshire, but by agricultural Hampshire, while other agricultural counties, like Berkshire, come not far behind. Taking a biographical work, exhibiting the names and careers of contemporary men of eminence, it is found that art, science, literature, and politics are more indebted to the South than the North. If Lancashire, therefore, notwithstanding its hard-headedness, contributes proportionally few distinguished men to the service of their country and of mankind as

compared with bucolic Hampshire, so much the greater is the credit attaching to those who, like the subject of this sketch—his name, we believe, occurs in the very work which the writer referred to has made the basis of his argument—must be numbered among them.

William Sproston Caine is a Lancashire man. He was born at Seacombe, near Liverpool, in the year 1842, so that he is still in the prime of life. His father, Nathaniel Caine, was a Liverpool merchant, and a magistrate for Liverpool, Lancashire, and Cumberland. His mother was a daughter of Mr. William Rushton, also a Liverpool merchant, who was prominently identified with the anti-slavery movement.

Mr. Caine was educated at the Birkenhead Park School, under the Rev. Richard Wall. His mercantile training he received in the office of the well-known White Star Line of steamers. He entered into partnership with his father, as an iron merchant, in 1864, and he is now the proprietor of Shaw's Brow Iron Company, of London, Liverpool, and Wolverhampton, which carries on a large and successful business. He is also a partner in the Hodbarron Mining Company, Cumberland.

Mr. Caine has always been a keen politician. In 1873, when he was only twenty-nine years of age, he was selected by the Liverpool Liberal Association to contest that borough on a vacancy being caused by the death of Mr. S. R. Graves. The battle was a severe one, and was pluckily fought, but unsuccessfully. Nothing daunted, Mr. Caine presented himself again as a candidate at the following general election, but again defeat was his fate. Liverpool, apparently, was not to be won by him; and so, when, in 1879, he received an invitation from Scarborough to contest that borough, he accepted it. Here he was successful, and thus a fresh illustration was given of the ancient adage, "A prophet is not without honour save in his own country and in his own house." In Yorkshire he was further honoured by being made a justice of the peace for the East Riding of the county.

In 1885 he was induced to try to win Tottenham for the Liberals, but the task proved to be more than he could accomplish. Thus he again found himself shut out from St. Stephen's; but it was not for long. In the following year there was a by-election at Barrow, and, presenting himself to the electors, he proved to be the favoured

candidate. At the general election in 1887, when the country was so profoundly moved by the Home Rule issue which Mr. Gladstone placed before it, he was again, in spite of the most determined efforts on the part of his opponents, returned at the head of the poll. Convinced that the proposals of the Liberal leader were a mistake, he felt compelled, at the sacrifice of feeling and interest—for he had already been, as Civil Lord of the Admiralty, a member of a Liberal Government, and might reasonably look forward to higher office still, if only the Liberals could be placed in power—to range himself with John Bright, Lord Hartington, Mr. Chamberlain, and other distinguished Liberals and Radicals, who felt it their duty to oppose them. From that period he has acted as “whip” for the Liberal-Unionist party.

The fact that he is a member of the Executive of the Liberation Society is sufficient to indicate what his opinions are with reference to the union of Church and State.

It is, however, as a Christian worker and temperance reformer, probably, that Mr. Caine wishes chiefly to be known. In the temperance cause he is simply an enthusiast; in his efforts to promote that cause he is indefatigable. For some twenty years he has been the president of the Liverpool Temperance Union, and he is a vice-president of the United Kingdom Alliance, the British Temperance League, and the National Temperance League. Of the Hand-in-Hand Club, which produced the cocoa-room movement, now in operation so extensively throughout the country, he was the promoter and, for some time, the secretary. At his mines in Cumberland he has built a temperance hall, and, in connection with it, maintains a missionary for the benefit of his *employés*. He is president of the Baptist Temperance Association, in whose work and welfare he is keenly interested. Only so recently as July of last year he was the means of founding the Anglo-Indian Temperance Association, whose object is “to diminish the consumption of intoxicating liquor throughout the Indian Empire by all lawful means, and to advocate total abstinence in districts in which outstills or other facilities for drinking exist.” In the interests of this organisation he has recently gone to India, intending to spend the winter in visiting the different centres and in forming branch committees. For some years past the excise revenue of India has increased with startling rapidity. It has

nearly doubled itself in fifteen years. It has actually increased 60 per cent. during the last four years, and at the present time stands at between four and five millions sterling. From these facts, especially when it is remembered that the vast majority of the people of India are teetotalers by religion and custom, and that it is most desirable to keep them so, it will be seen that there is ample reason and urgent need for the work which Mr. Caine and his coadjutors have taken in hand.

In these pages it is scarcely necessary to say that Mr. Caine is a Baptist. For many years he has been a member of the Myrtle Street Church, Liverpool; while in London, where his Parliamentary duties compel him mostly to reside, he has been chiefly connected with the Baptist church at Stockwell. In 1868 he married Alice, daughter of the late Rev. Hugh Stowell Brown, who for so many years was the distinguished and honoured pastor of the former church.

In literature Mr. Caine has made one or two essays. About two years ago he edited and published the autobiographical and other remains of his father-in-law, and quite recently he has published a very handsomely got-up and profusely illustrated book of travel, entitled, "A Trip Round the World in 1887-8."

This brief sketch is quite sufficient to show that the subject of it is not among the least distinguished of Baptist laymen. Liverpool has no need to be ashamed of its citizen, nor Barrow of its representative; while society in general may rejoice in possessing so enlightened and indefatigable a social reformer and so conscientious a politician.

[The appearance of Mr. Caine's portrait in the BAPTIST MAGAZINE simultaneously, or nearly so, with the appearance of his adverse criticisms on Christian Missions in India, which have been published in various journals, was in no way designed, but is quite accidental. Those criticisms we consider most unfair. Good man as Mr. Caine is, he is not without cranks; and those who know what his opinions are on church methods and work at home know that these criticisms on our missionaries and their work in India are quite in keeping with them. What London Baptist minister does not remember his ill-starred circular on Chapels *versus* Mission Halls a few years ago? The missionary societies will, we have not the least doubt, be able to make out a good case for themselves and their agents.—ED.]

## THE UNION OF GENERAL AND PARTICULAR BAPTISTS.

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ONE of the most hope-inspiring signs of the times is the desire for union—despite a tendency here and there to disintegration—which manifestly is growing among all sections of the Christian Church. It is being increasingly felt that our numerous divisions are not our glory, but our shame. Inasmuch as, avowedly, there is substantial oneness among most of the existing Protestant churches—oneness as to faith and the essentials of Christian doctrine—the conviction increases in thoughtful and Christlike minds that there should be a more clear and emphatic expression of it, not simply in words, but in acts, and that this oneness should be made to appear in embodied form. The Free Church and the United Presbyterian Church of Scotland are earnestly asking the question what is keeping them apart, and some of their ministers are even going so far as to declare that the continued separation of the two Churches is a state of sin. Methodists are asking if there is sufficient reason for the existence of five or six separate Methodist bodies, and whether, in view of the injurious competition which takes place—especially in parts of the country like Cornwall and Yorkshire, where representatives of all these bodies will be found sometimes in one small town or district—the Kingdom of Christ would not be more effectively advanced and Christian charity promoted, could this condition of things be obviated. Even the Church of England has more than once turned her attention to the subject of Christian union, while Baptists and Congregationalists have been agreeing to discourage hurtful rivalry in small towns and country districts, and in a place where one or the other denomination has already established itself, not to erect another chapel or start another society, for the mere sake of having denominational representatives there. Baptists, too, have been drawing nearer to each other among themselves, and debating whether, now that the doctrinal differences, indicated by the terms “General” and “Particular” as applied to their churches and ministers, are practically obliterated, the distinctions themselves, unmeaning and useless as they have become, should be any longer maintained. Recently the question of the organic

union of Baptists has come into striking prominence, chiefly, no doubt, through the action of the General Baptist Missionary Committee in submitting to their district conferences certain proposals bearing on the subject, and the notice given by Rev. J. Haslam of his intention to move a resolution thereon in the Council of the Baptist Union. The question, however, to be dealt with safely, needs to be discussed, not only by conferences and councils, but by the members of our churches at large. Premature action—action in advance of public opinion—would probably be dangerous. It is important that all parties concerned should clearly understand what is proposed, and what, if the proposition be put into execution, would be the result. In these circumstances we thought it would be well to bring the matter before our readers, and for this purpose sought to obtain the views of a number of ministers whose expressed opinions in regard to it would be likely to lead to a fuller and wider discussion and consequent understanding of the question, as well as indicate, to some extent, the general feeling in the two sections of the Denomination. We now have pleasure in laying before them some of the contributions we have received. The Rev. Dawson Burns, D.D. (G.B.), writes :—

“ I should strongly favour the closest possible union between General and other Baptists ; but in considering the question of a formal union between the General and Particular denominations, we are met at the outset by the fact that the General Baptists are a denomination in a sense not applicable to the Baptists who were formerly called Particular, but who are now in the main as ‘ General ’ in their doctrine as the General Baptists themselves. There has thus come about an internal union which permits of a reciprocity of fellowship and an interchange of ministry which leave nothing, or but little, to be desired. Externally, the Baptist Union affords a common centre of action for all Baptists willing to unite for common denominational purposes not otherwise provided for.

“ Is any other form of union practicable, or, if practicable, desirable ?

“ The General Baptists of the New Connexion (who are alone included in this inquiry) have had a strictly denominational existence for nearly a hundred and twenty years, taking the form of an annual association ; but the Particular Baptists have had no such uniform and unified combination, their nearest approach to such having been the union of churches as County or District Associations. How, then, is it possible for a union of the denominations, as such, to be brought about ? There is no Particular Baptist assembly corresponding to the General Baptist Association between which terms of union could be agreed upon. Again, the General Baptists have institutions which are under the control of the Association, but the Particular Baptists have none such, all their great



societies being strictly independent of any control outside that exercised by their subscribers. When, therefore, a 'union' is spoken of, what is meant beyond the union already in existence, first by mutual fellowship and secondly by a common connection with the Baptist Union? It can only mean three things—first, that the various institutions now governed by the General Baptist Association should be joined to similar institutions at present governed by other Baptists; secondly, that the General Baptist Conferences should be merged in the County or District Associations constituted of other Baptist churches; thirdly, that the General Baptist Association should cease to meet, seeing that all its constituent elements and institutions would have been detached from it, and have entered into other relationships.

"If this is a fair statement of the problem, it will appear that what is called a 'union' would in reality be a revolution on the part of General Baptists, and their denominational extinction.

"The reasons alleged for this are chiefly two. First, that the names General and Particular have now lost their doctrinal distinctiveness. This is true, for the word 'Particular' is seldom used except in reference to those Baptists, very strict and very Calvinistic, who are not prepared for union at all; but, as is well known, the word 'Particular' has been dropped, because it would wrongly represent the doctrinal belief of five-sixths of the churches and ministers, who, though not called General Baptists, are so in all essential respects. There is, therefore, not the same reason for ceasing to use the word 'General,' since it does express what is the doctrinal belief of General Baptists, and of five-sixths of all other Baptists besides. The second reason assigned for what is asked of General Baptists—viz., to sink their denominational existence—is, that the institutions and conferences, or associations common to them and other Baptists, would be benefited by not retaining a separate identity. It is obvious that this statement may be true in part or in whole, but the evidence must have relation to each particular case, and it must devolve upon those who take the affirmative to show that it is so. Should sufficient evidence be forthcoming in each and every case, I should be glad to receive it, and to assign it the necessary logical and practical weight. All that I can at present do is to make it apparent what the so-called union involves to the General Baptists, and to promise the most candid consideration of arguments tending to prove that the sacrifice required would be compensated by advantages resulting to the Baptist body and to our common Christian faith.

"DAWSON BURNS, D.D."

The Rev. R. P. Cook, who followed Dr. Burns in the pastorate at Church Street, Edgware Road, and who is also, as need scarcely be said, a General Baptist, writes as follows:—

"For many years past there has been a growing conviction among the Baptists, of both sections, that the continuance of distinctive names and organizations was unnecessary and undesirable, and that a serious effort should be made to secure a complete amalgamation in the interests of the churches concerned, and of the

service they are called to render to Christ and to humanity. It is felt that the names are obsolete, the signs of historic strife about words which we all now use in common, and which have lost their war-paint through the higher influence of a holier rivalry, the emulation of Christian activity to spread the gospel of the grace of God among the unconverted at home and abroad. It is seen that we are so near akin, in spirit and service, that the names no longer serve to distinguish us from one another, and, as they do not help us, neither do they help our work. The aims and plans of our denominational organizations are alike in principle and practice; suggesting that our agencies should all bear the same common names, and be, on economic grounds, also administered by the same officials.

"The Council of the Baptist Union have readily responded to the appeal addressed to them for the appointment of a united committee of General Baptists and Particular Baptists to confer together and report. A glance at the names shows that the Council is favourable to the proposed amalgamation, as all the members of what, for this purpose, we may call the Particular Baptist section, are understood to be men of broad brotherly sympathy. The General Baptists are equally well chosen, and, as they have a numerical majority of one, we may say that the decision will depend on them.

"As regards the attitude of the churches, it may be said that a hearty assent to the proposed union has already been given by anticipation in their actions. Members have been transferred from one section to the other, without question, without friction, and without distinguishing any difference in the teaching or practice. It does not appear to occur to them to ask whether the church is General Baptist or Particular Baptist. Our Baptist democracy has practically settled our distinctions by ignoring their existence.

"The same may be said of the ministers. Some of the General Baptist churches are presided over by Particular Baptist ministers, and are rather proud of it than otherwise. And if General Baptist ministers are not so numerous on the other side, it is mainly because their college does not send out enough men to fill the vacancies in their own churches. Few General Baptist ministers would decline to accept a Particular Baptist pastorate on account of the name.

"Our work is thus the chief influence which is fast leading to amalgamation. In India there is occasion for far greater advance than the limited resources of the General Baptist Society can hope to make. The almost chronic depression which exists in the agricultural districts where General Baptist churches are numerous, has checked the income so seriously as to call for retrenchment, which some are prepared to follow by reduction in the area of the Society's usefulness. The college at Nottingham is not full because the same cause affects its finances. Yet the churches need pastors, and are compelled to seek them beyond their own *alma mater*. The Home Mission, doing the work of church extension by grants in aid of forward aggressive movements in large towns, might readily be united, on its present lines of action, with the British and Irish Home Mission, and with the advantage of being able to appeal to a much [wider and more wealthy constituency.

"What hinders? First, and chief, there is sentiment; a strong and noble in-

fluence when intelligently controlled and directed to good purposes. To General Baptists this sentiment appeals very powerfully. Some are attached to the old doctrines represented by the name, and look upon the surrender of the 'G.' as being false to conviction. 'If,' they say, 'other men and other churches have changed their views, let them openly avow the change and take our title.' To this, it is surely sufficient to reply, that if the change is so widespread as to lead the other side to surrender their 'P.' we ought to be content, and unite in the common use of the 'B.' only. Some are attached to the old institutions—conferences, associations, and departmental committees. We recognise the force of the sentiment here, and should rejoice in an intenser *esprit de corps* than is usual among Baptists. Many of our most sacred memories, and friendships, and enjoyments are bound up with our fraternal meetings. Still we are surely prepared to sacrifice the personal for the general good. Nor, in the new relationships into which General Baptists would enter, would there be lacking the very features we fear to miss. With advancing years these features become less prominent, by reason of the changes which time effects.

"Some are attached to the Connexion. Its machinery has been elaborated till it approaches perfection, and they who helped in its construction are not unnaturally concerned at its threatened destruction. Yet, if this should take place, would there not be adequate compensation found in the substitution of many equally efficient agencies for Christian service in the stead, and on the plan, of the one? No one can be in touch with the Baptist churches of the United Kingdom, without being conscious of a disposition to adopt the best proved method of true service, let the cost be what it may. Our very preference for Congregationalism is founded upon our conviction of its efficiency for developing the Christian life, and for extending the kingdom of the Lord Jesus Christ. If this be so, then every county association with which our churches would unite, and through the associations the Baptist Union itself, should be the better for the diffusion of the General Baptists among them.

"There are legal difficulties which may have to be removed, but we are assured they are not likely to be barriers insurmountable. While the end we seek—the federation of all the Baptist churches into a brotherhood of consecrated service—will not fail to command the approval of all good men, and the blessing of the Church's Lord.

"ROBERT P. COOK."

The Rev. J. C. Jones, M.A., the pastor of the General Baptist Church at Spalding, has obliged us with the following:—

"The proposed amalgamation of the two sections of the denomination would undoubtedly be highly desirable for many reasons, and probably the *balance* of argument would be in its favour, if it can be effected with safety at moderate cost. But it must be obvious, I think, to the most casual observer, that such a result would be attended with considerable difficulty and probable expense, combined with a certain amount of opposition arising from the conservative prejudices of not a few in both sections. Certainly the union cannot be accom-

plished by passing resolutions at meetings and recording such resolutions with pen and ink.

"The *legal, financial, and possibly the theological difficulties* may prove very formidable.

"The *great majority*, if not all our trust deeds, are so framed that a large amount of property is conveyed to *General Baptists*. Will it be safe to hand over this property to those who no longer bear the distinctive prefix *General*.

"Again, legacies are bequeathed to societies and organisations belonging to the *separate sections*.

"Still further, there may be those now living who have given donations to the various institutions who would object to the transfer of such donations to the amalgamated body.

"Again, it will probably be contended with considerable force, that the very term 'General' expresses a *distinctive aspect* of our view of the Atonement of Christ, and that, if that term be expunged, we cease to bear witness, denominationally, to what we regard as a cardinal Christian truth. I know it may be contended that a very large, if not the larger, portion of the 'Particular Baptists' are as 'General' as we are, but it cannot be denied that a latitude is permitted in the former which is not recognised in the latter. Of course, if all Baptists consent to bear the epithet 'General,' no objection can arise from this source; but I imagine such a suggestion would be at once repudiated, and would be regarded as an affront. If, however, our brethren of the other section are 'General,' why be ashamed to admit it? If not, then the admission is virtually made that, so long as a person or church be Baptist, no limit is imposed between Sabellianism or Socinianism on the one hand, and the most revolting forms of Hypercalvinism and Antinomianism on the other.

"I write not in this strain to conjure up imaginary difficulties, but that the *real difficulties* may be fairly faced. "JOHN C. JONES."

The next contribution appears over an honoured signature familiar to readers of this magazine. The writer must, for the sake of distinction, be termed "Particular" Baptist:—

"Among the many questions affecting our Denomination which just now engage attention, that of the organic union of the General and Particular Baptists, usually so called, has come to the front. The distinction is now, however, well nigh meaningless. The broad lines which separated the high Calvinists and the Arminians from each other, have nearly disappeared. There is no longer any hesitancy about the interchange of pulpits, nor any hindrance to cordial union and fellowship. Students from the colleges are found in each division, and are settled without any special inquiry as to theological opinion. Mr. Fuller was the means of changing the attitude of the Particular Baptists, and Mr. Pike that of the General Baptists. So of late years it has become to be pretty well agreed by the most influential in both bodies that such organic union is eminently desirable, and ought to be effected, and the sooner the better. If it

be done, and I trust it may, there will be one division less in the Church of Christ. This is an advantage and a benefit not to be despised.

“But is it feasible? will be at once asked. That will very much depend on the temper in which it is approached. If there be a strong, earnest desire for the union, the frank discussion of it will soon clear away difficulties, and then the feasibility will be the more distinctly seen.

“The General Baptist Association is a very compact, ecclesiastical organisation, and strongly resembles in its constitution and powers the general assemblies of the Scottish churches, or the Wesleyan Conference. By union it will lose that character, and become simply a district association, or be divided into several distinct associations. Such a division may be a source of strength in the several districts. The pleasant, annual gathering of the whole body will be missed, but not lost, only distributed and perpetuated among several.

“The more difficult question is that of property. But if a scheme shall have been devised in which all can agree, then the Charity Commissioners and the Court of Chancery will scarcely refuse to give effect to it. Both of these have of late shown a decided leaning towards agreement with the wishes of religious bodies interested in the questions brought before them in a friendly spirit.

“This question of property being settled, no great difficulty can arise in regard to our Home or Foreign Missions. They will be under the management and control of the several committees, on which a relative proportion from each party will have a seat. The Baptist Union already supplies most of the machinery necessary for the purpose. The several colleges may remain as they are, and as they have long been, open to all who seek an entrance into them, irrespective of theological distinction. In fact, theological opinion will cease to be the designation of bodies, and become the distinction of individuals. All our diversities, all our organisations, all our varied agencies, both for foreign and home work, will be merged in the generic term BAPTIST, a consummation devoutly to be wished, and one which I shall be thankful to be spared to see. It is assuredly most desirable, and I trust will be found to be feasible.

“FRED. TRESTRALL.”

It was probably the references to union made by the Rev. Charles Williams (P.B.), in his address from the chair of the Baptist Union, when, in 1886, he occupied that dignified and influential position, which first of all gave impetus to the discussion which now seems to be approaching its culminating point. This much-esteemed minister, who has taken part in so many great movements affecting the welfare of our denomination, has favoured us with the following:—

“If there existed any real difference of belief respecting the person or saving work of Christ Jesus our Lord, or as to the Divine inspiration and authority of Holy Scripture; if even the communities failed to agree about one or two rites of the Christian religion or the constitution of the Church, I should question the

expediency of an organic union between the General and the Particular Baptists. But the fact is that both sections alike and equally believe in the Deity and atoning work of the Son of God ; in the sufficiency of the New Testament as an authoritative manual of faith and practice ; in the confession of Christ by converts in Baptism, and their showing forth the Lord's death in the Holy Supper ; and in the Congregational (as distinguished from the Episcopalian and Presbyterian) form of church government. There was a time when the Particular Baptists were so predestinarian in their creed, and so bitterly opposed to what was called duty-faith, and when General Baptists were so controversially Arminian, and so resolute in their antipathy to what some termed the doctrine of Divine sovereignty, that they could not have lived together in peace. Under such circumstances it was more to the glory of God and the edification of believers that they should be two denominations. Since then each denomination has become less scholastic or sectarian, and more scriptural or catholic in creed. Happily, as I think, the Divine Person is more, and human propositions less, than formerly. In the olden days creed divided us ; now Christ unites us. Particular or General Baptists differ as much in doctrinal opinion among themselves as the two sections differ from one another. In the recent Down Grade controversy the Rev. C. H. Spurgeon carefully, and of set purpose, left the moot points between Calvinists and Arminians open questions, insisting only, even in his own conference, on agreement in evangelical beliefs. The time has fully come to give effect to this conclusion. 'Whereunto we have already attained, let us walk by the same rule.'

"As to matters of detail, the manner in which the two sections can and should become one body, 'all things are possible to them that believe.' The only effective hindrance or difficulty is in disinclination. Surely the two missionary societies could become one. The Baptist Union could direct and manage the Home Mission of the denomination ; Rawdon and Manchester Colleges could be supported by all the Baptists of the North of England, and Chilwell might become the college of all Baptists in the Midlands. Nothing (save sentiment, or conviction, or preference) stands in the way of local conferences and associations being merged into one. The proposed union would not affect individual churches. They are and would remain separate ecclesiastical entities, self-governing and independent communities. Each section would drop the adjunct General or Particular, and both become Baptist. At present the adjunct represents to the public a distinction without a difference. We are already known as Baptists. The terms General and Particular either convey no information or mislead. There ought to be neither difficulty nor delay in making the two sections one denomination. I come to this conclusion the more readily, and support it the more earnestly, because I have no doubt as to 'the mind of Christ.' He wills that His disciples should be one. I share His grief that Christendom is divided. Whatever brings His followers nearer to one another must be pleasing to Himself. Because the amalgamation of General and Particular Baptists means less division and more unity among Christians I rejoice in the proposal to amalgamate them, and pray that it may be adopted,

and that the adoption of it may hasten the fulfilment of the wish of our Lord that His disciples 'may all be one, . . . that the world may believe that the Father sent His only-begotten Son to be its Saviour and its Lord.

"C. W."

The Rev. J. R. Wood (P.B.), is another of our ministers whose opinion on any subject of denominational interest cannot fail to command attention. He writes:—

"I have nothing of value to offer on the subject of the union of the Particular and General sections of our body. Wiser heads than mine may see practical and other difficulties in the way of such union which do not occur to me at all. As, however, you desire an expression of opinion, I say frankly that were the matter in my power I would proclaim the union at once. In the light of the Saviour's prayer (John xvii. 21), Christian union appears to be so infinitely valuable that every instalment of it should be eagerly welcomed. In this instance, union is within reach; former distinctions no longer exist; in polity and aim both sections of our body are one; and if our beliefs are not expressed in identical terms, they are identical in spirit. Why, then, should not the fact be recognised that in the course of sounder Biblical interpretation and more earnest Christian work we have come better to understand each other? With the Saviour's prayer before us, the public recognition of this fact takes the solemn shape of duty; and from compliance with duty, particularly in this instance, we may expect the highest results. 'That the world may believe that Thou hast sent Me.'

"If the distinction did not exist among us, are there half-a-dozen intelligent Baptists in Great Britain who would originate it for the first time? I doubt it. Why should we perpetuate a distinction which in our own day would certainly not be made? We have tried separation from brethren long enough; with divided front we have fought, to the joy of nobody but our enemies; we ought to reverse our policy and try what union will do.

"I rejoice in the attempts being made to unite the several branches of the great Methodist and Presbyterian bodies, and should hail the success of any effort to combine the sections of our own body. The economy of time, means, and spiritual power thus secured would have an immense effect on home and foreign evangelisation. I may add, though it is outside the immediate subject, some of us will hail with satisfaction the day when the union of the two sections of Congregationalism shall become a practical question. The experiment of union which works so happily in certain churches will assuredly extend itself as the years multiply. May the Lord Himself direct our counsels, forgive the waste of our separations, and own and bless economies effected by every step taken towards the great final union of the Church 'in that day.' "J. R. Wood."

The Rev. John Clifford, D.D. (G.B.), the President of the Baptist Union, has already expressed his desire for union in the pages of the *General Baptist Magazine*. Declaring his aversion to "going over in

fragments," he says: "Let the consolidation be complete and decisive when it comes." Desiderating an early settlement of the question, he adds: "I hold it of the first importance that this debate should not be prolonged now it has started, but that a decision should be reached soon. It will hinder our work if it is kept up long."

The Rev. J. T. Wigner (P.B.), the president-elect of the Union, writes in a similar strain in a brief note which he has been good enough to address to us. He says: "The union of the two sections of the denomination, and the abolition of the terms 'General' and 'Particular,' now really meaningless, is surely a thing to be desired and prayed for; and if 'coming events cast their shadows before them,' the day is coming when this will be an accomplished fact. There are doubtless at present legal and other difficulties in the way, but patient waiting and the Christly spirit will overcome these; and the result, I confidently believe, will be for the glory of Christ and the increase of His kingdom, whose watchword is 'Forward! Unite and conquer.'"

We have received a number of other communications, the writers of which, in the majority of cases, strongly but briefly express themselves in favour of sweeping away unmeaning distinctions, and drawing nearer together. Only one expressed himself unfavourably, though several excused themselves from expressing an opinion one way or the other. The result of our inquiries seems to indicate the existence of an earnest feeling in favour of union; and believing, as we do, that this cannot be other than in accordance with the mind and will of Christ, we earnestly hope and pray that the tentative steps which are being taken by the conferences of our General Baptist friends, and by the Council of the Baptist Union, will at length lead to such a closing up of the Baptist ranks, and such a unification of Baptist resources and energies, as shall fit them for attempting and securing still greater victories for the cross and kingdom of Christ.

[If any of our readers care to address us on any of the points raised in the foregoing we shall be glad to hear from them. The pages of the BAPTIST MAGAZINE are always open to correspondence relating to questions of denominational interest.—ED.]



## WAS JOHN BUNYAN A BAPTIST?\*

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HE Rev. William Urwick, of St. Albans, in a lecture recently delivered to his congregation, assures us that he was not, and writes in a tone of such absolute confidence, that he evidently regards the question as settled. It is perhaps presumptuous for any Baptist to attempt to re-open it. In the earlier part of his lecture Mr. Urwick endeavours to refute our position that the immersion of believers is the only Christian baptism by "ringing the old changes," and enumerating arguments which have been refuted again and again. To these it is needless to reply, as they are repudiated by the foremost Biblical scholars of every school. Were it not that Mr. Urwick appears to have a horror of the way in which Baptists "prop up and recommend their practice by the sanction of great names," we could supply him with a long list of learned and distinguished Pædobaptists who would disown every argument he has advanced. For "the large and powerful body of Christians" who have appropriated to themselves the name Baptist, Mr. Urwick—if we may judge from this lecture—either has no special affection, or has a peculiar and unfortunate way of showing it. He plainly regards them as a somewhat questionable set of people. Two of their latest writers, who are well qualified to defend themselves, are charged with "suppressing" evidence, and with showing "great ignorance" and "worse than ignorance." Kiffin's "Serious Reflections," now a very scarce book, has "peradventure" been destroyed, because the Baptists were subsequently ashamed of its language towards Bunyan! Some men would have undertaken a task of this sort with reluctance. Mr. Urwick is evidently delighted at the prospect of depriving his "Christian brethren" of a great and unmerited honour which has been universally supposed to belong to them, and there is here and there a thinly veiled contempt for them, which, to say the least of it, is not very seemly. "The conviction (we are told) is forced upon us that the claim of the Baptists for John Bunyan is totally unwarranted; and that if the man himself

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\* "Bible Truths and Church Errors." By William Urwick, M.A., Pastor of the Congregational Church, St. Albans. London: T. Fisher Unwin.

were here to speak, he would be the first, *perhaps with a smile of pity for them*, to decline their appropriation of him." Mr. Urwick, we suppose, attributes to the glorious dreamer a smile which in the course of his lecture he had displayed himself. If our interpretation of his attitude is wrong, we regret it, but we have been unable to rid ourselves of the feeling that Mr. Urwick has found his task eminently congenial, and that he has been at no pains to conceal his delight in wounding "a large and powerful body of Christians" in what many of them, doubtless regard, with Mr. Urwick himself, as a very tender place. Dr. Brown's Memoir of John Bunyan created no such impression on our mind as we have derived from this lecture, although at that time we were more entirely unprepared for the discussion. The point was fairly and frankly raised by Dr. Brown, and needed to be fairly and frankly met. In the interests of truth and of charity alike we regret the tone of this lecture, and shall endeavour, as far as we can, to look at the question simply on its own merits. "The sanction of men eminent in their day for piety and zeal" is of course important, and Baptists, in desiring it, are by no means peculiar. The adherents of all opinions adopt this method of defending their position, nor is there any reason why it should be made a matter of reproach to Baptists that they follow so general a custom. Mr. Urwick thinks that certain men, among whom he mentions three apostles, Bunyan and Milton, would "turn in their graves if they knew the use we make of their names." We do not believe they would be in the least disturbed; and it seems to us far more probable that Peter, John, and Paul would be shocked at being supposed to sanction infant sprinkling. So far as Bunyan is concerned, if he was not a Baptist, we are bound to accept the fact, and to give up all claim to him. We have no wish for a sanction which does not belong to us. But the loss of Bunyan's name would make not the slightest difference to our beliefs. Truth is our first and only consideration; the Bible, and the Bible only, is the authority to which we bow; and though we may all have misunderstood Bunyan's teaching, we shall still be constrained to maintain our position, and be no less firmly convinced that we are right.

Mr. Urwick contends that Bunyan was not in any sense a Baptist; that he was certainly baptized in infancy; that he never repudiated his early baptism, and that he never refers to his re-baptism

in any way. He brings forward some of the bitter things that were said about Bunyan by Baptists, mentions certain facts which are supposed to prove the baptism of his children, and thus demonstrates to his own satisfaction that Bunyan was purely and simply a Congregationalist.

We might bring forward numerous passages from Bunyan's writings which are utterly inconsistent with Mr. Urwick's position, but shall restrict ourselves to those on which he here relies.

Our contention is that Bunyan was an Open Communion Baptist, who, while personally upholding the practice of believer's baptism, attached very little, possibly too little, importance to ritual of any kind, and laid all but exclusive stress on a deep inward spiritual life. All the passages which Mr. Urwick adduces can be consistently explained on this supposition, and on no other.

The church at Bedford, of which Mr. Gifford was the first pastor, was what we should now call a Union church, consisting of Christian men who agreed to regard baptism as a personal and not a church matter. Bunyan repeatedly states that "water baptism has nothing to do in a church as a church." This is exactly what the majority of Open Communion Baptists (whether rightly or wrongly we do not here stop to enquire) say to-day. Mr. Urwick is certainly wrong in affirming that "the Baptists, Open Communion as well as Close, hold that baptism is the initiatory ordinance into church fellowship." "Open Communion Baptists, while admitting persons without immersion to communion, nevertheless maintain that immersion is a church ordinance, the initiatory ordinance into church fellowship." This is precisely the reverse of what they maintain. Their position is accurately indicated by Bunyan's definition of his own. And Mr. Urwick cannot fail to see that those Congregationalists who insist upon some form of baptism as preliminary to church fellowship, are as far removed from Bunyan's position as are the Strict Communion Baptists. Infant baptism was as certainly repudiated by the church at Bedford as believer's baptism. The whole matter was "outside the church as a church."

We have, it is true, no record of Bunyan's immersion, but, from the constitution of the church, we could not have one. Where baptism is not made a term of fellowship, it is not the custom to keep such a record. The statement that Bunyan was baptized in the River Ouse

is said to have been first made by an anonymous writer after Bunyan's death, and thirty-seven years after the event, and that it lacks historical proof. That event is said to have occurred in 1653; Bunyan died in 1688. The statement was therefore made two years after his death. Had it not been true, it would, we imagine, have been at once contradicted. The very controversy in which Bunyan had been engaged with the Strict Baptists, and the keen feeling excited thereby, would have prevented it from going unchallenged. Bunyan's own family, and those who had associated with him in church fellowship, would have indignantly disallowed a false use of his name. And if the statement is utterly unfounded, if it is directly contrary to the fact, how did it arise and gain credence? Bunyan was not an obscure individual in whom no one was interested.

Bunyan's own silence as to his baptism must be admitted; but in view of his convictions as to the relative unimportance of the rite it is not surprising, and he, at any rate, records the fact that he went under the name of Anabaptist himself.

Kiffin's "Serious Reflections" take a line with which we are entirely out of sympathy, but it could have been taken only against an Open Communion Baptist, and not against a Pædobaptist. Kiffin's language is to be deplored, but its bitterness is no proof, as Mr. Urwick thinks, that Bunyan was not a Baptist. The gravamen of Kiffin's charge is the great contempt cast by Bunyan upon water baptism. It is not affirmed that he held a false and unscriptural view either of the mode or the subjects, but that he regarded the whole thing as of comparatively slight moment. Bunyan regarded baptism as a Divine ordinance for the individual Christian; and knowing that Kiffin and his Strict brethren regarded it as the immersion of believers, he yet writes: "That I deny the ordinance of baptism, or that *I have placed one piece of an argument against it*, though they feign it, is quite without colour of truth." It seems to us that Bunyan could not thus have replied to Kiffin had he not been a Baptist. He has placed not one piece of argument against it.

"I had not set pen to paper about this controversy had we been let alone at quiet in our Christian communion. But being assaulted for more than sixteen years, wherein the brethren of the baptized way, as they had their opportunity, sought to break us in pieces merely because we are not, in their way, all baptized first." *All*

baptized first." Some were, others were not. That was the offence. Bunyan further says that they had sent for him and "endeavoured to persuade me to break communion with my brethren, and also with many others they have often tampered if haply their seeds of division might take." Why did they send for Bunyan and his brethren? Because they were Baptists. They would not have desired or indeed have had communion with them otherwise. Bunyan also states that he was torn to pieces "for not making baptism the ordinary rule for receiving the godly and the conscientious into communion." The charge has repeatedly, in our own day, been laid against Open Communion Baptists.

Mr. Urwick quotes words which ought, at once, to settle this controversy, and might have prevented him from raising it. Bunyan asks: "What acts of disobedience do we indulge them (our members) in?" And the reply is: "In the sin of infant baptism." This then, our author tells us, was "the charge of the Baptists against Bunyan and his flock." And Bunyan's answer is: "We indulge them not; but, being commanded to bear the infirmities of the weak, WE SUFFER IT; it being in our eyes such (*i.e.*, an infirmity), but in theirs, they say, a duty till God shall otherwise persuade them." Now, note here, that Bunyan was not charged with baptizing infants, but with indulging others in disobedience—*i.e.*, with not insisting on their abandonment of the practice as a condition of their church membership, and requiring their adoption of his own—namely, Baptist views. Bunyan further repudiates the idea of indulging men in disobedience. He leaves it to their own conscience. WE SUFFER THEM. He regards infant baptism as a matter for Christian forbearance. It is one of the infirmities of the weak—"It being in our eyes such." Would a Pædobaptist speak of it thus? The language is that of a Baptist and of a Baptist only. Some of Bunyan's members regarded infant baptism as "a duty till God shall otherwise persuade them." Bunyan distinguishes himself from them, and his very words, "till God shall otherwise persuade them," reveal his belief that they would in time see their error. Nor did he or any one in his church perform this rite. Baptismal registers are found, says Mr. Urwick, in the parish churches of Bedford. The parents who were of this way of thinking could not command the services of Bunyan, but found some other means of fulfilling what was in

their eyes a duty, precisely as some members of Union churches do to-day.

Even the passages therefore on which Mr. Urwick relies fail to prove his point, while others which he has passed over in silence are still more emphatically opposed to him. The question as to the baptism of Bunyan's children in infancy we must reserve for a subsequent paper.\*

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## THE RISE AND PROGRESS OF NONCONFORMITY.

A SERIES OF STUDIES FOR OUR YOUNG PEOPLE.

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### NO. II. WICKLIFFE'S TEACHINGS.



WICKLIFFE first brought himself into conflict with the authorities of the Church by a tract written in the year 1360, entitled "Objections to the Friars." The huge army of ecclesiastics devoted to the service of the Papacy in this country consisted of two main divisions: the Secular and the Regular Clergy. The *Secular Clergy* consisted of the bishops and resident priests throughout the land, who were charged with the spiritual oversight and instruction of the community. They were supported by tithes, and their leaders, the prelates, took precedence in rank of the lay nobles in virtue of the vast landed estates attached to their office, which enabled them further to rise to the highest offices of the State. They had become, as a

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\* We are glad to know that the effect of our argument up to this point has been practically endorsed by Dr. Brown, of Bedford, to whose researches all students of Bunyan are so greatly indebted, and by whose discovery of certain entries in the parish registers this whole question has been raised. Since this article was written, Dr. Brown has communicated his impressions of Mr. Urwick's lecture to the *British Weekly* (January 18th), and says that, as a Pædobaptist himself, he is bound to admit that Mr. Urwick has not made good the title of his lecture. He declares his conviction "that Bunyan was a Baptist of a very mild type, caring more for real religious experience than the more outward ritual on which the narrower sort set so much store, and that for eighteen years at least he was at open war with the Baptists of his time on these points: 1. That baptism was not a Church ordinance, but a private act. 2. That it was not the mode of initiation into Church fellowship, nor essential to it."

class, ignorant, self-indulgent, and proud; and the records of the time show that the blackest crimes were frequently committed with impunity by clergymen, since they could not be reached by the ordinary courts of law.

The *Regular Clergy* were divided into two bodies:—

(1) The *Monks of the various religious orders* who were gathered into small communities, vowed to perpetual chastity, poverty, and seclusion. These communities lived in monasteries or abbeys, and had also grown very wealthy, for during the eleventh and twelfth centuries the endowment of such religious houses became a mania throughout Christendom. “Rich men, disgusted with the world, or conscience-stricken for their sins, not unfrequently entered the cloister and made over to it their whole property.” The lands of Fountains’ Abbey extended thirty miles without interruption. Within these dominions the Abbots ruled supreme, coining their own money, exercising the power of life and death, and living in such luxury and state that they are found entertaining the Sovereign with all his retinue.

(2) The *Mendicant Friars*. These were religious brotherhoods which had been founded under a strong re-action against the wealth and luxury and worldliness of the older orders. The Franciscans (Grey-friars) entered England in 1216; the Dominicans (Black-friars) in 1217. They gloried in presenting the most striking contrast to all other ecclesiastics. They spread throughout the country, walking bare-footed, with close-shaven crown, coarse serge frock and rope girdle, devoting themselves to the common people, preaching in the church or open air, and asking only for their support such alms as the people would freely bestow. But “the frailty of human nature soon found out the weak places of the mendicant system. . . . The vows of voluntary poverty only led to jesuitical expedients for evading it.” These friars became very popular with the poor, to whom they especially devoted themselves. They also gained great influence in the Universities. “They increased in numbers with unparalleled rapidity, and by their holy beggary and traffic soon became enormously rich. Being prohibited the ownership of land by the vows of their order, they invested their funds in magnificent churches and convents, in gold and silver plate, rich vestments, and precious stones.” But they became shockingly sensual and corrupt, and by the grossest superstitions they pandered to the vices and pre-

judices of the lowest of the people. All these ecclesiastics, it must be remembered, claimed to be independent of the ordinary government of the country—outside the jurisdiction of the legal courts, and out of reach of the civil executive. They were amenable only to the Pope of Rome and the officers he appointed over them. The bishops ruled over the parochial clergy, but had no authority over the regular clergy. The friars went where they liked, preached wherever they chose, and generally attacked and undersold the other ecclesiastics in all matters of money in the Church. Any man apprehended by the civil authorities for crime could claim what was called “benefit of clergy” if he could show that he was able to read and write, and thereby became exempt from the punishment visited upon others. Wickliffe found the land swarming with these corrupt and sensual friars. He attacked not only the abuses, but the orders as such, declaring them unnecessary and pernicious; and later denounced them as “the pest of society, the enemies of religion, the patrons and promoters of every crime.”

This was only a skirmish, however, before a decisive pitched battle.

Since the base submission of King John (1213), the Pope had claimed to be the feudal lord of the nation; and had imposed 1,000 marks as annual tribute. This had been very irregularly paid. About the year 1365, Urban V. demanded of Edward III. not only the payment of this sum, but also all arrears for the past thirty years, both principal and interest. This was in addition to vast wealth which the Pope regularly drained from the country by various methods. To such a height these exactions reached, that, in a petition of the “Good Parliament” in 1376, it is stated the Pontiff drew annually from England five times the amount of the whole royal revenue. Edward III., according to his habit, referred the whole matter to his Parliament. “That assembly unanimously declared that King John could not, without a national consent, subject his kingdom to a foreign power; and they were, therefore, determined to support their Sovereign against this unjust pretension.”

Wickliffe had evidently taken a prominent part in this deliberation, for we find he was called to London when the Parliament met. And soon after this decision was arrived at, a monk published an anonymous tract defending the Pope’s claim and challenging Wickliffe by name to debate the subject with him. To this Wickliffe responded,



vigorously defending the rights of the Crown against the Romish aggression, and meeting the arguments adduced from the canon law of Rome by the fearless statement, "The canon law has no force when it is opposed to the Word of God."

The subject came before Parliament again on the accession of Richard II. (1377). Wickliffe had now risen so high in the national esteem that, in the course of the discussion, it was resolved to refer to him in the name of the King the following question: "Whether the kingdom of England may lawfully, in case of necessity, detain and keep back the treasure of the kingdom for its own defence, that it be not carried away to foreign and strange nations, the Pope himself demanding and requiring the same under pain of censure and by virtue of obedience?" Wickliffe's answer laid the axe at the root of the temporal power of the Pope. It was given in such terms as these: "Christ said to the Apostles, 'The kings of the nations rule over them, but ye shall not do so.' Here lordship and rule is forbidden to the Apostles, and darest thou (their successor) usurp the same? If thou wilt be a lord, thou shalt lose thy apostleship; or if thou wilt be an apostle, thou shalt lose thy lordship; for truly thou must depart from one of them. . . . This is the true form and institution of the Apostle's trade: *lordship and rule is forbidden; ministrations and service commanded.*" From these premises Wickliffe concludes, the temporal goods heretofore bestowed on the Pope were not his by the right apostolical, but simply as alms, given at the pleasure of the donor. And as the duty of almsgiving is measured by the necessity of the recipient and the ability of the donor, it cannot be the duty of England, in her present impoverished condition, to bestow charity on the Pope, who is already overloaded with riches. Such teachings as these boldly proclaimed in the high places of the land, and appealing powerfully to the commonsense of the laity, rang like a trumpet call to the national conscience and inspired the hatred of ecclesiastical tyranny which was beginning to move in all loyal subjects of the King, and encouraged Parliament resolutely to resist and repudiate the Papal claim. This proved the death of the Pope's temporal supremacy. Tribute was never again demanded of the Crown.

But as Rome found the temporal power slipping from her grasp, she became the more anxious to keep or regain unimpaired the

spiritual supremacy. This too, however, was greatly curtailed. During the reigns of Edward III. and Richard II. very stringent laws were passed rendering it penal to procure any presentations to benefices from the Court of Rome, and securing the rights of all patrons and electors which had been extremely encroached on by the Pope, and outlawing any who carried any cause by appeal to Rome. These statutes made the King supreme in his own dominions, and brought to an end the practice, in which the Popes had so freely indulged, of intermeddling in the nation's affairs, and overruling and overriding, whenever it suited their purpose, the decisions of the Parliament and the Crown.

These victories were not won, however, without a severe and protracted struggle. The Papacy resorted to every possible expedient for averting the blow, or even for putting off the evil day. During the contest in 1372 a Royal Commission was sent to confer with the Pope's representatives. We find Wickliffe among the English commissioners. The conferences took place at Bruges. Two years were spent in wearisome and fruitless negotiations. Wickliffe returned to England thoroughly disgusted with the duplicity and corruption of the Papal Court, and fully convinced that nothing good or honourable was to be looked for from this quarter.

In 1378 Christendom was shocked by the spectacle of two rival Popes, who denounced each other as heretics and impostors—the one from Rome, the other from Avignon. Wickliffe was not slow to seize the opportunity for a yet fiercer attack. He wrote a pamphlet called "The Schism of the Popes," in which he called upon all the princes of Europe to throw off the Papal yoke; and said, "God would no longer suffer the fiend to reign in only one such priest; but for the sin which they had done, made division among two, so that men, in Christ's name, might the more easily overcome them both." The two anti-Popes, he declared, made together one anti-Christ.

In many other particulars Wickliffe's teachings were marvellously in advance of his time, and singularly faithful to the simplicity of the Scriptures. He seems to have headed a movement for the exclusion of the clergy from secular offices, which formed the subject of a petition from the Parliament to the King. The clergy had secured the highest places of honour and profit in the State, to the serious, if not fatal, injury of their spiritual duties. Wickliffe

opposed this admixture of spiritual and temporal on purely religious grounds. "He that warreth, entangleth not himself with this life," was his favourite maxim on the subject.

Of his other tenets it must suffice to quote the following summary: "He preached vehemently against the riches and corruption of the clergy, and affirmed the complete right of the State to resume and reappropriate their property. He contended that the influence of the clergy should be derived, not from their sacerdotal functions, but from their personal qualities; and that only those priests whose lives were holy and laborious were entitled to pecuniary support. In some points he anticipated the principles of the Quakers. Like them, he asserted the unlawfulness of all war; denied the Divine institution of tithes, which he would have left to be paid as a voluntary contribution; and for the splendour and ceremony of the Catholic service would have substituted an extreme simplicity of worship." We gain a further insight into his opinions from a list of dangerous and heretical opinions alleged against him by one of his principal adversaries. Among these are the following: "That Christ is the sole Head of the Church; that the Pope is anti-Christ; that in the time of the Apostles there were only two orders of priests, priest and bishop being the same. . . . That tithes are pure alms, not due to priests of dissolute life; that what is not plainly expressed in Scripture is neglected as impertinent by wise men; that general councils are of no authority; that to bind men to set or prescribed forms of prayer derogates from the liberty God has given them; that purchased prayers are of no efficacy, but men must hope and trust in their own righteousness; that infants unbaptized do not perish, since baptism does not confer, but merely signifies, grace given before; that confession to the truly contrite is superfluous, and only a device to get at secrets and gain wealth; that the prayers of saints are only effectual for the good; . . . that God loved David and Peter as much when they sinned as now in their glory."

On 29th December, 1384, while engaged in Divine service in the church at Lutterworth, he was seized with paralysis; and after lingering two or three days in a state of unconsciousness he passed away to the joy of his Lord. Forty-four years after, the Primate of England, attended by a large train of clergy, solemnly went down to Lutterworth to carry out the sentence passed upon him and his

writings by the Council of Constance, which was to the effect that his books—nearly two hundred volumes in all—should be called in and burnt, together with his bones. The corpse was dug up from beneath the humble chancel of the church and committed to the flames. The ashes were thrown into the little stream called the Swift which runs at the base of the hill on which the church stood. Fuller, the historian, says, “The Swift conveyed his ashes to the Avon, Avon into the Severn, Severn into the narrow seas, they to the main ocean. And thus they are the emblem of his doctrine, which now is dispersed all the world over.”

JOHN BAILEY.

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## SUNSET THOUGHTS.

THE PEASANT'S RETURN—LABOUR—THE HOME-FOLD.

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“Oh Hesperus! thou bringest all good things—  
 Home to the weary, to the hungry cheer,  
 To the young bird the parents' brooding wings,  
 The welcome stall to the o'er-laboured steer,  
 Whate'er of peace about our hearthstone clings,  
 Whate'er our household gods protect of dear,  
 Are gathered round us by thy look of rest;  
 Thou bring'st the child, too, to its mother's breast.”

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**HATEVER** of beautiful and good attaches to our conceptions and experiences of evening, the deepening shadows of the folding hours, and soothing quiet that pervades it, symbolise the benefits and blessings of refuge, shelter, and rest, sweetened by the attractions of the home-fold.

Evening is highly favourable to the growth and development of the domestic instincts and virtues; and is not only an incalculable boon, but an essential good to humanity in every sphere of life, but especially so in regard of the sons and daughters of labour.

Pleasant and instructive is it to watch the peasant, as the hour of cessation arrives, to see him fling aside the emblems of toil, shake the dust of labour from his feet, brush the beaded dews from his smirched and sultry brow, suspend from his shoulder the weather-worn satchel—the homely curator of the day's scant rations—exchange the incult but frank and hearty “Good night” with his comrades in

labour, and anon with accelerated step pursue his journey along winding paths, that trace their way towards the neat and inviting half-timber cottage that smiles a seeming welcome even from the hazy distance. The animating thoughts of home have sustained him during the day, and been like nard and sweet ointment to the bruises, irritations, and vexatious anxieties of the noon-day heat and drought. The chambers of the memory enshrine few treasures so precious and dear to the heart as the images of the loved and absent. The vision has filled his soul, and made labour light; but now all his cherished dreams and anticipations are on the point of fulfilment; fancy is about to become fact—hope, fruition. And little wonder is it that he turns wistfully and gladly towards the sanctuary where his Lares and Penates are enshrined, and his hopes and fears, his joys and sorrows centre.

Worn and aweary, yet tough as a pine-knot, he plods cheerily the old foot-worn way, by leafy grove and embowering glade; through fields that wave prophetic of the golden effulgence of the harvest; athwart by-lane flanked with hedges copious of floral wildings—fox-glove, brier-rose, furze, hawkweed, poppy, and other members of the sylvan family. Moving thus through scenes of pastoral luxuriance and beauty calculated to inspire the muse of a Virgil, or the pencil of a Cuyp, our knight of labour gains the accustomed wicket that swings from the contiguous dwarf fence of mossy stone, coped with showy crop of stone-cress, that bounds the humble tenement of his fathers and his own. It was early morning when he left it at the call of duty. Aurora was unlocking the gates of day, and wreathing the orient with smiles. Meanwhile, the hours of labour have been long, the toil arduous, and the morning and evening walk prolonged and circuitous, but thoughts of home have filled and consecrated all. Having gained the trellised porch, with its time-worn doorstep, he has scarcely raised the rude latch, when his ear is arrested by the clamour of the merry brood within; and exchanging salutations of welcome with his loved ones, his flagon of joy brims over as

“ His children run to lisp their sire’s return,  
And climb his knees the envied kiss to share.”

Meanwhile, the mirth-provoking kitten—a truce to her Nero-like diversion of killing flies!—frisks and purs, or with green-orbed gaze of jealousy scans, as if envious of their pleasures, her jovial play-mates, chubby-cheeked cherubs, just such as those with which Guido

loved to animate his decorations. The caged songster, "The brown throistle of the silver throat," lilts a more jubilant lay, while the thrifty and gentle partner of his vows, his joys, and sorrows plies her evening cares to make their home a welcome and happy one. Can we marvel that under such circumstances kindling thoughts hold empire in his breast, and inspire him with high and sacred impulses, beget a sense of the nobility of true manhood, and, without making a virtue of necessity, make him contented with scanty resources, bid him be strong and inviolate in matters of conscience, cause him to assert by honest industry a noble independence, which shall enable him to stand four-square against the smiles or frowns of fortune, the buffetings of the world, the rigours of the seasons, or "the proud man's contumely"?

Yes, notwithstanding the lofty boast of the world's progress, and in spite of the great strides of the genius of invention and discovery, and the strange things that time and change bring to the birth—and with respect to many important enterprises it may be said that "the Utopia of to-day is the *terra firma* of to-morrow"—it is still unable to excogitate a theory or devise a plan by which to supersede the most ancient and honourable ordinance of labour. Ever since "Adam delved and Eve span," "man goeth forth unto his work and to his labour until the evening." The law proclaimed six thousand years ago, "By the sweat of thy face shalt thou eat bread," has not been abrogated, nor can it be violated with impunity. Work is as old as the race. The old-world law of work was appointed for Adam in innocence and under judgment; and in the Noahic dispensation it was reappointed, because work is man's first duty and best blessing.

"Tis the primal curse,  
But softened into mercy, made the pledge  
Of cheerful days, and nights without a groan."

Instinct instructs the meanest of God's creatures to exert itself. The young bird chips its own shell to obtain liberty. Labour transmutes the mulberry leaf into silk and satin. Man's organism, physical and mental, is exquisitely adapted for exercise and labour; and his health, comforts, pleasures, and luxuries come of it. Labour is life, and life is labour. Moreover, there is a subjective as well as an objective reward accruing to honest, well-directed labour. *Labor ipse voluptas*. The poet Gray, although not one of the most industrious of

men, acknowledged that employment was his best and cheeriest friend; and the great Napoleon, himself a hard, painstaking worker, declared that his soldiers were always happiest when at work. The highest and sublimest achievements of the intellect are tributes in honour of labour. To define genius as labour, however, as Buffon, Montesquieu, Carlyle, and some others have done—"pegging at it," as Abraham Lincoln used to say—is a stroke of logic that does not quite commend itself to our judgment. Still it is undeniable that patient application and persistent labour are great motive powers that have had to do immensely with the events and conquests of history and experience. But few laurels have been won *per saltum*; and the old illustrated school-books that represented the temple of Fame as standing on the brow of a high and difficult acclivity, expressed a truth that has point to-day. The toil that has gained renown has "scorned delights and lived laborious days" as well as insomnious nights. Mozart's career was a success; but in order to its accomplishment he worked early and late, and studied the productions of every renowned composer with amazing assiduity. Victor Hugo worked thirty-three years at *Les Misérables*. The yoke seems to have been acutely felt in the case of the erstwhile sage of Chelsea. Carlyle, speaking of the writing of his life of "Frederick the Great," says: "It lasted thirteen years or more. To me a desperate dead-lift pull all the time; withdrawn from all the world. I despaired of ever getting through." Of another of his books he says it involved "four years of abstruse toil, obscure speculation, futile wrestling, and misery." It is no mere sentiment, but a profound truth, that

"Life gave nothing  
Without great toil to mortals."

Providence teaches the same salutary lesson. It offers no incentives to the indolent wight who exists

"But to sit idle on the household hearth,  
A burdensome drone,"

but promises copious horns of plenty to the man who helps himself; for "he that tilleth his land shall be satisfied with bread," as the wise man saith. The flashing sickle and the full sheaf are ever conditional on the labour of the plough. Labour is largely identified with public morality, too; for Lecky has discovered that those nations

are the most truthful that are the most industrious. And in respect of the designs of grace, this law of labour is not one whit less ubiquitous or binding. In this higher style of husbandry man has to put his shoulder to the wheel. He is exhorted "to give diligence to make his calling and election sure"; "to work out his own salvation with fear and trembling"; and "to labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." And the good man should be increasingly diligent in the ways of godliness; "in the morning sow the seed, and in the evening withhold not his hand," seeing that the day waneth, and "the night cometh when no man can work."

The achievements of labour and the endearments of home are very closely related; and the evening, like a good evangel, comes to hallow and consecrate both. The demands of active industrial life are very arbitrary and uncompromising, and cause the separation of members of families for long or short periods, as the case may be. Exiled from home during the day, and yielding absorbing attention to worldly interests, whether on the Exchange, in the Senate, at the Bar, in emporiums of trade, or the pastoral occupations of the field and lawn; whether in the quiet *sanctum* of the professor or the student, or amid the crash of ponderous hammers, and the monotonous routine of manufacturing life, men in every station of life find home a talisman, and they instinctively turn to it as the needle turns to the pole. All true hearts strike chords in unison with the melodies of home. And as the threshold is approached, we involuntarily ask ourselves,

"The tabernacle of our earthly joys  
And sorrows, hopes and fears, this home of ours,  
Is it not pleasant?"

Home is something more than a rectangular accumulation of baked clay and carbonate of lime, however skilfully and commodiously constructed. It is amid the circle of beneficent influences native to home that the youthful mind receives its first bias, the passions are regulated, the heart expands to its first lessons of high moral rectitude, and is radicated in religious principle. The wise and manly counsels and the tender sympathy conjoined in domestic training and discipline, so effectively operating in the homes of the land, are mighty factors for good, in regard to both individuals and communities.

There is much truth in the remark of Napoleon, that "a man is



what his mother makes him." The man is prefigured in the boy. Hence it is in the power of the home to make bad men as well as good. A twist in the sapling distorts the tree for life. Nero, whose mother was a murderess, began by amusing himself with killing flies, and ended with slaughtering Christians. The mother of Byron was proud, ill-tempered, and violently passionate, and would at times reproach him for his lameness, an infirmity rather than a fault, for which he was irresponsible. Like the motherly crab who exclaimed against the obliquity of her daughter's gait, parents sometimes forget that it is themselves they stereotype on the being and character of their children. The poet was throughout life painfully sensible of his early disabilities, and referring to himself and his career in one of his poems, penned the bitter plaint,

"And thus untaught in youth my heart to tame,  
My springs of life were poisoned."

It were impossible adequately to estimate the debt of obligation which the church and the world owe to the influence and counsels of the fireside. The great and good of all lands and all times, who have added to the sum total of human happiness by doing good in their century, and who have inscribed their names on the roll of fame, were men who, under God, owed their success to the precepts and example of home. Oberlin, the pastor of the High Alps, ascribed what he was to a mother's fostering care and tuition. West said it was his mother's kiss that made him a painter. Burns caught the music of old ballads from his mother while singing at her wheel. Moffat and Carlyle, the sons of Scotch peasants, owed much to their mothers in moulding their characters and directing their thoughts. Charles Kingsley said, what he had done or achieved was due to the love of home life; that in great crises guided, strengthened, and glorified his life. The home of Luther was a remarkably happy one, and of a high Christian order. Richter seems to have had faith in the dictum of his compatriot, Goethe, that "at evening, home is the best place for a man." Richter's was a peaceful, calm domestic life, and his evenings were spent in his family circle, telling the children pleasant and useful stories, speaking to them of God, of other worlds, and of the wonders of nature. "After all," as says Oliver Wendell Holmes, "it is the imponderables which move the world—heat, electricity, love."

JOHN GREET.

## A SKETCH OF THE HISTORY OF BIBLICAL RATIONALISM IN GERMANY.\*

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### V.

#### THE MYTHICAL EXPLANATION OF THE BIBLE.



HAVING thus denied the authenticity of the Gospels, Strauss was able to reject miracles without involving himself in the inextricable embarrassments of the natural explanation. He had still, nevertheless, to account for the origin of their miraculous narratives. They are not impostures; but neither are they natural facts. What are they then? They are myths!

He, who has somewhere called himself "the great destroyer of myths," tells us that he is not the inventor of the mythical theory, and he has related the story of its birth and progress.

It is Reimarus, according to Strauss, who paved the way for the application of the mythical theory to the Bible. He indicated oral tradition as the channel by which a large number of those narratives were long transmitted and notably transformed, before they were fixed by writing. He sought in the national arrogance of the Jews the source of many a fabulous glorification. He saw in the dreams of Daniel an imitation of the dreams of Joseph, and in the star which went before the magi an imitation of the pillar of cloud and fire of the Mosaic narrative. These are, in the case of the author of the *Apology*, only scattered indications, and are in contradiction, indeed, to the rest of his system; but they were germs which were bound to develop, and which, in fact, have developed.

These germs might, perhaps, have remained for ever buried in the writings of the Hamburg professor, had not the fame of Christian Gottlob Heyne's teaching at Goettingen attracted the attention of the whole of Germany to the myths underlying the ancient tales and fables. This learned professor studied the pagan mythology, regarding it especially as a collection of symbols, and seeking in them the expression of the ideas and customs of the peoples among whom they had developed.

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\* From the French of F. Vigouroux.

The myth was regarded by him as mythological fable. This mythological fable must not be scorned and regarded as unworthy of occupying the leisure of a serious man ; for, if we penetrate to its meaning, we shall there unveil the very history of philosophy and of the ancient religions. The poverty of primitive language, and the unskilfulness of those who used it, joined to their ignorance of causes and of the forces of nature, had reduced them to the necessity of enveloping their ideas in images and metaphors, and from these the myths have sprung. He expressed his theory in the celebrated principle: "A mythis omnis priscorum hominum cum historia tum philosophia procedit."

Heyne had numerous imitators. Hermann saw, almost as fully, in mythology a real science of nature and of man voluntarily veiled. Creuzer made of it a religious symbolism under which an older and purer faith lay concealed. Ottfried Müller, possessed of a more acute and more scientific mind, looked upon myths as the product of two factors—the real and the ideal—and he traced the origin of some even in the historic period.

Other scholars applied at the same time the principles of the Göttingen professor to history. The *Prolegomena* of Wolf raised a multitude of questions critical, mythical, religious, regarding the Homeric poems of primitive Greece. Niebuhr overthrew Roman history.

The transition from profane to sacred history was soon made. Heyne had formally excluded the Hebrew people from the application of his ideas. But sacred literature was naturally bound to encounter minds that were little disposed to regard this restriction. The most celebrated among these is Wilhelm Martin Leberecht De Wette (1780-1849). Paulus had been his professor at the University of Jena. The professor's explanation of miracles had impressed him deeply. The pupil afterwards recognised that it was as flimsy as it was ingenious, and he attacked it strongly in his writings. But he retained the fundamental principles of the system—an extreme freedom of thought, the denial of the supernatural, and the comparison between sacred and classic antiquity, which he pushed to the most extreme limits.

He soon accepted the ideas of those who, following the teachings of Heyne, treated the ancient authors in revolutionary fashion. He was

particularly struck with the opinion, now so celebrated, that Homer was not the author of the Iliad, but that this poem was only a collection of various songs which were made into a single body long after his time. De Wette transported this theory in its entirety into the Old Testament. In his view the Pentateuch is only a collection of detached fragments, having no connection with one another, which one afterwards attempted to arrange as a consecutive work. Several have laboured at this work of classification and arrangement. The collector of the fragments, of which Leviticus is made up, probably lived after the writer who arranged the book of Exodus. Numbers appears to be a supplement to the books which precede it. Deuteronomy is the latest. The oldest fragments belong to the time of David. The author of the fifth book of the Pentateuch wrote in the reign of Josiah, king of Judah, a short time before the Babylonian captivity.

In thus breaking with tradition, and deferring the time of the composition of the first books of the Bible, De Wette judged that it was no longer necessary to seek for natural events in the marvellous facts which are there recorded, but that he had only to apply to the Biblical facts the rules of interpretation already applied to the mythological facts by those who had inspired him with the idea of regarding the Pentateuch as a collection of fragments put together at a comparatively recent period: in other words, that it was sufficient for him to search in it for the ideas of the Hebrew people as they had searched in Greek and Roman polytheism for the ideas of the Greeks and the Romans. The Pentateuch is the national epic of the children of Israel, an epic full of grandeur, animated by a powerful poetic inspiration which has almost thrown the composition into rhythmic form; but this epic is, properly speaking, without any historical value. The heroes which it presents for our admiration are types. Abraham is the ideal of religion; Moses, the ideal of a theocratic leader. The narratives which it contains are, some of them, popular traditions, full of marvels and of incoherences, and most frequently preserved in the form of ballads; others are myths invented by a philosophic prophet to explain the origin of the world, or by an archæologist to explain the origin of a name. \*

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\* De Wette, *Beiträge zur Einleitung in das Alte Testament*, 1806-1807. All these notions of De Wette are systematised in his *Lehrbuch der historisch-kritischen Einleitung in die canonischen und apocryphischen Bücher des Alten Testaments*, 1817—a work which has become, as it were, the code of critical theology.

But, although the Old Testament is full of legends and myths, no one has a right to accuse it of falsehood. There is history in poetry, as well as poetry in history; and this poetry of history is often more marvellous and more poetical than poetry itself. De Wette was thus the first to express the idea which the partisans of the mythic theory have since repeated to weariness. Myths, although they may be false in themselves, are nevertheless not wanting in truth, because they are the mirror in which the minds that conceived them are faithfully reflected.

Without abandoning his system, De Wette respected the New Testament with a few rare exceptions. His views, indeed, up to the time of his death became more and more Christian, and he expressly recognised that the rules which he had laid down for the Old Testament were not applicable to the Gospels, which were composed at a time in closer proximity to our own, when legend no longer flourished, and when tradition was at once fixed by writing. But his ideas on the Pentateuch had excited great attention in Germany, and Strauss resolved to use them for the criticism of the New Testament before De Wette began the publication of his *Exegetical Manual*.

Strauss has, therefore, the melancholy honour, if we exclude a few partial attempts of an earlier date, of being the first to see in the Gospels "a luxuriant vegetation of myths." Till then the mythical explanation had been applied only to the first and the last events of the life of Jesus, those, namely, which precede the temptation and those which follow the crucifixion. This method, hitherto only partially applied, Strauss applied to all the Gospel narratives. Strauss thus only universalized a method which had been in partial operation before; he made the myth, instead of a portal to enter and leave the Gospels, a comprehensive name for the whole.\* He also modified the meaning of the word. He understood it and extended it in his own fashion.

What, then, is a myth according to Strauss? It is in truth a hard matter to attain any precise notion of it; and what the witty author of "The Life of Strauss written in 2839" said in 1839 is still true: "We have greatly wished that we could say what a myth is according to a definition drawn from Strauss; but we have found it impos-

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\* Principal Fairbairn—D. Fr. Strauss—*Contemporary Review*, May, 1876.

sible to do so. To borrow a figure from the mythology of which it is the parent, it may be said that the myth, according to Strauss, is a combination of Proteus and of the chameleon; for it changes its form and its colour in each page according to the need of the writer." The myth is, in fact, something fleeting, vague, and excessively elastic. It is, like the apologue, the fruit of imagination; but it differs from it in this respect, that it is a kind of incarnation of ideas popular at a given moment. The aspirations of an epoch, its way of conceiving things, its desires and its ideas take one day a body; its ideal personifies itself in a being or in an imaginary narrative. That, in a word, is a myth. The writer who relates it is not its creator. Its author is by no means to be sought in this or that isolated individual. No! It is a collective creation, anonymous, spontaneous, unconscious, in which each one has furnished some feature, some element, without its being possible to assign to each the part which belongs to him. It is in this way that the Gospels have been composed by the popular imagination, before they were written by the four Evangelists. "Sentiment is, doubtless, the father of religion, but its mother is imagination." \*

The apostles announce to the world that their crucified Master came forth alive from the sepulchre on the third day. One of two things, the old criticism used to say, must be affirmed. Either the event really took place, or it did not take place. In the former case the apostles told the truth; in the second they lied. The new criticism, according to Strauss, has discovered a mean between the two members of the dilemma, between the reality of the fact and the knavery of the disciples of Jesus: it is the myth. The supposition of the reality of the event is inadmissible because of the impossibility of miracles. That of knavery is disputable. Who proves to us that the apostles were bound to know that Jesus was not resuscitated? Who proves to us that the popular imagination had not in reality imagined the resurrection of the Messiah and that the apostles did not sincerely believe in the myth? It is thus possible for them to have acted and spoken in all honesty, and in this way we see the insupportable contradiction disappear between a conscious lie and a faith ardent enough to change the face of the world. According to the Christian belief Jesus miraculously returned to life. According

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\* Strauss's "Essays on Religious History."

to the opinion of Deists, like Reimarus, his corpse was stolen by the disciples. According to the exegesis of Rationalists, like Paulus, Jesus only seemed to have died, and he returned to life naturally. According to Strauss "it is the imagination of the disciples which, incited by emotions of their heart, represented to them as returned to life the Master whom they could not be prevailed upon to believe dead. This, which had passed for ages as an external fact, looked upon at first as marvellous, then as fraudulent, and at last as simply natural, is ranged to-day among the phenomena of the soul's life. It becomes again a purely psychological fact,"\* the product of the popular imagination—a myth.

JOHN URQUHART.

(To be continued.)

## SACRED SONGS OF FOUR CONTINENTS.

### No. XIII.

FROM THE ASSYRIAN, OR NINEVITE. ABOUT 670 B.C.

(From "Assyrian Life and History," by M. E. HARKNESS.)



MY Lord, my transgression is great ; many are my sins.

O, my God, Thou knowest that I knew not that my sin was great, my transgressions many.

The transgressions that I committed I knew not.

The sin that I sinned I knew not.

The forbidden thing did I eat.

My Lord, in the wrath of His heart, troubled me.

God, in the strength of His heart, punished me.

God, in the strength of His heart, has overwhelmed me.

God, who knew that I knew not, has caused darkness.

I lay on the ground, and no one seized me by the hand ;

I wept, and my palms no one took.

I cried aloud, there was no one that would hear me.

I was in darkness and trouble, I lifted not myself up.

To my God I referred my distress ; I addressed my prayer to Him :—

How long, O my God, shall I suffer ?

The sin that I have sinned turn thou to blessedness !

The transgression that I have committed let the wind carry away !

My manifold affliction destroy like a garment !

O, my God, seven times seven are my transgressions : my transgressions are before me !

H. C. L.

\* Strauss's "Essays on Religious History."

## No. XIV.

## FROM THE PATAGONIAN.



FATHER! Great Man!

King of this land!

Favour us, dear Friend, every day,

With good food,

With good water,

With good sleep.

Poor am I, poor is this meal,

Take of it if Thou wilt!

H. C. L.

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 EDITORIAL TABLE-TALK.
 

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**BAPTIST HISTORICAL SOCIETY.**—It has been recently announced that the American Baptist Historical Society, having gathered a large library of books bearing on Baptist history, is now engaged in raising £2,000 for the purchase of a suitable building, and £6,000 as a capital sum to provide an income sufficient to secure the care of the library, its gradual increase, and to make it accessible to scholars. It may interest our readers to be informed further concerning this useful Society. It was formed in 1853 in connection with the American Baptist Publication Society—another Society which is doing good work for American Baptists. The objects of the Society were “to collect and preserve all manuscripts, documents, and books relating to Baptist history,” &c. In 1861 it was re-incorporated, its new constitution separating it from the Publication Society, and giving it a constituency to elect its own officers and board of management, “all persons who pay ten dollars or more towards its objects” being entitled to vote. Constant additions are being made to the library, to the increase of which all funds given to the Society are devoted. The Society has at least six thousand volumes, among which there are many rare works by Baptist writers of other days—books which it would be difficult, if not impossible, to replace. Here we have a fresh instance of the superior enterprise of our American brethren, and of the larger interest they take in the history of the denomination; and yet we in this country have facilities for collecting such a library which they have not. Why should there not be an English Baptist Historical Society, with, say, quarterly meetings in the Library of the Baptist Mission House, at which papers contributing to the knowledge of our past, and elucidating obscure points in our history, could be read—a society which would specially address itself to the task of collecting copies, as far as possible, of all works by Baptist authors, and all works relating to the baptismal controversy, or bearing on Baptist history in our own and other lands?



Perhaps Dr. Angus, who for years past has been collecting books and pamphlets by Baptist authors, could be induced to donate his collection as the nucleus of such a library.

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THE WORK OF THE LONDON BAPTIST ASSOCIATION.—The London Baptist Association is doing well after its year of controversy and conflict, and, now that it has some reason for hoping that it has once more got into quiet waters, to address itself with fresh ardour to useful, practical work. The address of the new president at the recent annual meeting seemed to indicate that a “new departure” was about to be made, and this was apparently confirmed by the address of Dr. Clifford at the evening meeting. It is proposed that the Association, in addition to building one new chapel every year, should “open some central hall, and put there a man of the people to build up a church of the people.” The idea is a good one, and we trust it will be carried out.

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THE BAPTIST UNION AND CHAPEL BUILDING.—Might not the Baptist Union find in the London Baptist Association an example worthy of emulation? We have often thought that if the churches of the metropolis can build a chapel a year, much more are the churches of the entire country able to do so. There are comparatively large towns, and certainly large districts in the largest of our towns, which possess no Baptist church, and are ill-supplied with the ministry of the Gospel by other churches. A tentative effort might be made in each case first of all. A likely locality being first fixed upon, the Union might, as a part of its Home Mission work, “open some central hall, and put there a man of the people to build up a church of the people”; and, if the effort should succeed, then proceed to the erection of a suitable place of worship for the accommodation of the congregation so gathered. The building need not, and should not, be a free gift to the people, but a sufficient amount should be left on mortgage to call forth their energies and liberality, and beget, as they pay it off, a healthy sense of their own proprietorship in the house where they worship God. An annual collection, or even a moiety of a collection, from each church in the Union would provide the necessary funds, and, as the result, the extension of the Kingdom of Christ, as represented by the Baptist denomination, would proceed at a largely accelerated rate.

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## MINISTERIAL REGISTER.

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ACOMB, W. J., has resigned his pastorate at Maidenhead.

BATEMAN, F. R., will close his ministry at Twickenham on the second Sunday in May.

BLACKABY, S. R., has accepted the pastorate at Burford.

CHINNERY, D., has announced his intention to resign his charge at Ampthill.

DAVIES, J., late of Greenwich, has accepted a call to Long Preston.

FISK, E. E., has settled at Priory Street, York.

GARDEN, J., of Bacup, has accepted the pastorate at Onslow Chapel, Brompton.

GATHERCOLE, T. G., has commenced his labours as pastor at St. Neots.

HARRIS, W., of Saundersfoot, has removed to Maesteg, Glam.

HARRISON, A., has been recognised pastor at Stanningley.

HETHERINGTON, W., of Redhill, has accepted the pastorate at Wood Street, Walthamstow.

HEWSON, J. C., of Irvine, has resigned.

HOGBIN, F. A., has been ordained pastor at Southend-on-Sea.

JACKSON, R. W., has been ordained at Wendover.

KEYS, J. L., of the Pastors' College, has settled at Tenbury, Worcestershire.

LAWRENCE, E., of Whitstable-on-Sea, has resigned.

LEWIS, D., of Rochdale, has given notice to close his ministry there at the end of May.

LONGHURST, C. M., of Ipswich, has been invited to Spring Hill Church, Birmingham.

MATTHEWS, G., of Sirhowy, has become pastor at Blaenrhondda.

MILLARD, B. A., of Regent's Park College, has settled at Bugbrooke.

NEWMAN, J. P., of Littleborough, has resigned to become pastor at Ibstock.

PEACOCK, W. R., of Regent's Park College, becomes co-pastor with Rev. W. Barker, Hastings.

POWELL, R., of Pontypool College, has been ordained pastor at Llanfrynach.

PRICHARD, O. M., of Blaenycwm, Treherbert, removes to Newcastle Emlyn.

SALATHIEL, T., has resigned his charge near Merthyr.

SMITH, F., of Weymouth, removes to Jesmond Church, Newcastle-on-Tyne.

SPANTON, E., of Dawley, states that he has not resigned, as has been announced.

JACKSON, W. E., formerly of Cloughfield, died suddenly last month at his residence, Church, Accrington.

JAMES, D., of Newport, has deceased, in his 80th year.

JONES, E. G., late of Haddenham, has passed away.

SILVESTER, F., of West Norwood, has deceased, expiring suddenly in the pulpit.

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## REVIEWS.

A NEW COMMENTARY ON GENESIS. By Franz Delitzsch, D.D. Translated by Sophia Taylor. Vol. I.

MANUAL OF BIBLICAL ARCHÆOLOGY. By C. F. Keil, D.D. Translated by Rev. Alex. Cusin, M.A. Vol. II. Edinburgh : T. & T. Clark.

DR. DELITZSCH'S "New Commentary on Genesis" is a remarkable book, but will be received with widely different feelings by different classes of readers. His transparent honesty, his freedom from prejudice, and his invincible courage will be universally admired. His almost complete change of view as to the origin and structure of the Pentateuch will be welcomed by critics of the advanced school and deplored by others. He here surrenders much for which he has hitherto strenuously contended. The views of Graff, Wellhausen, Kuenen, and Dillman he does not so much oppose as accept with sundry qualifications. Some of the

results of modern criticism he believes to be entirely valid, and, in simple loyalty to truth, he is bound to recognise the fact. He was never altogether hostile to the critical school, for, as he says (p. 26) :—

“In the first edition of my ‘Commentary on Genesis,’ 1852, I already advocated the claims of critical analysis, and obtained herein the concurrence of J. H. Kurtz. In the later editions I acknowledged the necessity of distinguishing two Elohistic narrators. Later on the more recent revolution in the criticism of the Pentateuch so far influenced me that I now perceive also, as my eighteen articles in Luthardt’s *Zeitschr.*, 1880 and 1881, show, that the writer, with whose account of the creation the Pentateuch opens, is not relatively to the narrator of the occurrences in Paradise the more ancient, but the more recent, and that the historical, legal, and literary process by which the Pentateuch was brought into its present form was continued down to the post-exilian period. Nevertheless, my view of the circumstances differs essentially and on principle from the modern one.”

Delitzsch contends that there is a Mosaic law (Thorah) at the root of the Pentateuch, consisting, *e.g.*, of the Decalogue and of certain passages in Exodus, which he terms the Book of the Covenant; and other parts of the Pentateuch, he believes, to be based on documents, traditions, usages, and laws of a very early time. The Mosaic authorship of the entire Pentateuch he has abandoned, but he claims for its sources a much higher antiquity than do the critics named. Nor is his spirit destructive. He quite fairly defines his position thus :—

“We do not belong to those moderns who, as the children of their age, are so charmed by the most recent stage of Old Testament science as to see therein the solution of all enigmas, and to disregard with an easy mind all the new enigmas created by such solution. But as little, too, are we of those ancients who, as the children of an age that has been overtaken, see in the new stage a product of pure wantonness, and are too weak-brained or too mentally idle to take up an independent position with respect to the new problems by surrendering their musty papers. Only in one point do we remain now as ever faithful to the old school. We are Christians, and, therefore, occupy a position with regard to Holy Scripture quite different from that which we take towards the Homeric poems, the Nibelungen, or the treasures of the library of Asurbanipal. Holy Scripture being the book of the records of our religion, our relation thereto is not merely scientific, but also in the highest degree one of moral responsibility. We will not deny the human element with which it is affected, but will not with Hamitic scorn discover the nakedness of Noah. We will not with Vandalic complacency reduce to ruins that which is sacred. . . . We will not give up what is untenable without replacing it wherever possible by that which is tenable. We will interpret Genesis as theologians, and indeed as Christian theologians—*i.e.*, as believers in Jesus Christ, who is the end of all the ways and words of God.”

To us it seems that the veteran commentator has gone much too far in the way of concession. But even thus his Christian faith is unshaken.

Dr. Keil’s “Biblical Archæology,” now completed in its new and revised form, is a specially welcome addition to our theological library. This second volume is

occupied partly with the festivals of the Mosaic economy, then with the domestic, the social, and the political relations of the Israelites. It is a perfect mine of erudition, and, for the thorough understanding of the Old Testament, will prove an invaluable aid.

**THE SCOTTISH PARAPHRASES: AN Account of their History, Authors, and Sources, &c.** By Douglas J. Maclagan. Edinburgh: Andrew Elliot, 17, Princes Street. 1889.

THE PARAPHRASES, as they are familiarly called, have almost as strong a hold on the Evangelical churches of Scotland as the Metrical Version of the Psalms, and the honour is well deserved. They have caught in a remarkable manner the spirit of the "several passages" of Scripture of which they are an expansion, and in their own simple and forcible style bring home to us the inspired meaning. Their literary merits, which are considerable, can be overlooked only by ignorance, prejudice, or very shallow pedantry, and it is not likely that they will ever be superseded by any of our modern collections of hymns. Mr. Maclagan has rendered to students of hymnology a service which will be appreciated on both sides of the Tweed in writing the history of the Collection of Paraphrases as in use since 1781, comparing it with its predecessors of 1745 and 1751, showing the various readings, and investigating the difficult and often complicated question of authorship. He has given interesting biographical notices of the authors of the Paraphrases, has traced the origin of the various readings, and, by extracts from the minutes of different Presbyteries and of the General Assembly, has enabled us to see the entire process of "tinkering" which in most cases, it must be allowed, issued in real improvement. The labour expended on the volume must have been very great, but it could not have been better bestowed. As many of the Paraphrases in one or other of their forms are found in our own "Psalms and Hymns," Mr. Maclagan's volume will be a welcome companion thereto. It will furnish material for most profitable week-night lectures on hymns. We have never seen a necessary and useful piece of work more admirably done.

**CHARLES GEORGE GORDON.** By Col. Sir W. F. Butler. London: Macmillan & Co.

THIS is the first volume in a new series entitled "Men of Action." A more suitable beginning could not have been made. Although all the main facts of Gordon's life are familiar, this narration of them derives both interest and authority from Sir W. Butler's close intimacy with Gordon and their association in many a stirring crisis. Sir William thinks that the Government at home and, stranger still, Gordon himself, under-estimated the force of the revolt headed by the Mahdi (p. 210). The real error of the Government, he considers to have been in having embarked on the tremendous undertaking on which they sent Gordon without having counted the cost. Gordon was charged to carry out the peaceful evacuation of the garrisons in the Soudan, and he was baffled in this by the officials at Cairo. "Not only were nine-tenths of the official world of Cairo—English and Egyptian, civil and military—opposed to a peaceful evacuation of the Soudan, but there was a large majority of what may be called the permanent

Government of England also opposed to it ; and it is now but too clear an historical fact that these powerful parties at home and in Egypt did not hesitate to use the name and mission of Gordon as instruments to their own ends, these ends being the very opposite of what the English Government wished." These permanent officials ought, of course, to be brought in some way under popular control, but we should scarcely approve of the adoption of the American system which Sir W. Butler thinks wise. From amid the dust and turmoil of party strife Gordon stands out a brave, heroic, godly man, one of the noblest of all our English Men of Action.

A HISTORY OF EIGHTEENTH CENTURY LITERATURE (1660-1780). By Edmund Gosse, M.A., Clark Lecturer in English Literature at Trinity College, Cambridge. London : Macmillan & Co.

MR. GOSSE is thoroughly at home with the literature of the period he here discusses, and to no one could the task have been more fittingly assigned. His mastery of the great writers, such as Dryden, Pope, Swift, Addison, Steele, Johnson, Goldsmith, Defoe, and Gray is not more remarkable than his acquaintance with those of secondary rank ; and we here meet with clear, forceful judgments on men whose names to the bulk of ordinary readers are entirely unknown. Mr. Gosse is both the historian and the critic of the literature of this period. His account of the principal authors and their works is luminous and compact, and is illustrated by apt quotations, while his judgments as a whole will be endorsed by all our best and most trusted critics. Here and there we should hesitate to accept his judgments, and occasionally he, perhaps, errs through timidity, as where he attributes the "Ode to the Cuckoo" either to Michael Bruce or to John Logan. Logan's claims to it are, in our view, absolutely *nil*. This work is written in a pleasant and attractive style, and forms a valuable addition to our literary histories. It is a worthy companion to Mr. Saintsbury's "Elizabethan Literature." The four volumes of the series to which it belongs will, when completed, have no rival.

THE PROGRESS OF TOLERATION TOWARDS RELIGIOUS EQUALITY, FROM 1688 TO 1888. By Mr. J. Carvell Williams. London : Congregational Union, Memorial Hall, Farringdon Street.

THIS is the fourth of the "Bicentenary Lectures" which are being delivered under the auspices of the Congregational Union of England and Wales. With its subject, perhaps, no man living is better qualified to deal than its author ; no living man, certainly, has worked harder in the cause of religious equality, or done more to promote it. Mr. J. Carvell Williams has earned the gratefulness of all true Nonconformists by his devotion to their cause, and he cannot be other than conscious of it, although he modestly keeps himself and his doings out of sight in this lecture. On the movement which began with the passing of the Toleration Act he is entitled to a most respectful hearing. The extensiveness of his knowledge of it is shown in this pamphlet, though, of course, the subject is too large to admit of adequate treatment within such limits. As a handbook of the subject to the busy man who has not time to read bulky volumes it is most

valuable, while there are few, whatever the means they may enjoy of acquainting themselves with it, who will not find this able review of a great struggle useful.

THE LAND OF DARKNESS. London : Macmillan.

A MORE terribly realistic study of the life of the lost we cannot conceive. It is quite Dantesque in its power of depicting the selfishness, the cruelty, and horror of the soul when fully given over to itself. Such a soul needs no other punishment than being filled to satiety with the very things it wrongly lived for on earth. The unceasing round of disappointment and woe, in one great city after another, which the sufferers are constrained to enter in the hope of finding rest, is awful. No more impressive warning could be uttered. The further chapters, on the experiences of the Little Pilgrim, are not less fascinating and beautiful than the work to which they form a sequel ; but as they attempt to bridge over the gulf which separates heaven and hell on purely hypothetical grounds, they will have no weight with those who believe that on this question we have no guide but the sure word of Christ.

ECHOES FROM THE WELSH HILLS ; or, Reminiscences of the Preachers and People of Wales. By Rev. David Davies. Third Thousand. Cheap Edition. Revised and altered. London : Passmore & Alabaster.

To commend a work which has firmly established itself in public favour is superfluous. We delighted in these "Echoes" when they first reached us. We delight in them still more to-day, and our commendation of five years ago we emphasize with all our power. This latest edition contains various alterations and improvements, and thus takes precedence over its predecessors. We await with interest the second series of "Echoes" which Mr. Davies hopes to publish in the autumn.

JOHN G. PATON, Missionary to the New Hebrides. An Autobiography, edited by his Brother. London : Hodder & Stoughton.

LET the people who tell us that "the romance of missions" is past read this manly and thrilling narrative—a narrative of beneficent and Christ-like labour amid the densest ignorance and the vilest superstition ; of heroic endurance of hardship, suffering, and loss ; of hairbreadth escapes which can only be described as miraculous. No fiction can exercise a stronger spell than the story of this brave Cameronian missionary's life. A sequel is to be published if the Christian public find in it help and quickening. Of course they will. It rings out its clarion notes like a trumpet call to duty, and is a welcome witness to the perpetual presence of our Lord and to the unique and triumphant power of His Gospel. Such a work not only deserves, but commands attention.

ESSAYS ON SACRED SUBJECTS FOR GENERAL READERS. By the Rev. William Russell, M.A. London and Edinburgh : W. Blackwood & Sons.

MR. RUSSELL is a philosopher and theologian of the old type, widely read, scholarly, and painstaking, not greatly affected by the vacillations or carried away by the cross-currents of modern thought. On some points, such as the so-called

Jehovistic and Elohist elements in Genesis, and the relation of the Mosaic account of the Creation to science, he is ultra-conservative. The author's refutation of Huxley and Spencer is, however, complete. The essay on the Development of Heathenism is very striking, and that on the Person of Christ and His Influence on the World is a masterly apologetic. The book is full of information, and abounds in strong reasoning.

**FIFTEEN HUNDRED FACTS AND SIMILES FOR SERMONS AND ADDRESSES.** By J. F. B. Tinling, B.A. London: Hodder & Stoughton.

BOOKS of illustration are multiplying somewhat rapidly, but there is an evident demand for them, and they are undoubtedly, when wisely used, of great service. Many an audience has reason to be grateful for the extent to which they relieve the monotony and light up the dulness of addresses. Mr. Tinling's illustrations and anecdotes are taken from his own reading, and not from other books of this class. His instances are fresh and pointed, and will on this account soon become familiar. He has supplied two capital indices—one of secondary titles, and the other of texts—which greatly enhance the value of the work.

**MANY INFALLIBLE PROOFS.** Evidences of Christianity; or, The Written and Living Word of God. By Arthur T. Pierson, D.D. London: Morgan & Scott.

A BOOK which is the result of its author's own struggles with doubt and victory over it can never be worthless. Dr. Pierson's argument for the supernatural origin and unique power of the Bible is lucid, comprehensive, trenchant, and conclusive. The parts which deal with the moral beauty and sublimity of the Bible and with the Person of Christ are exceedingly good. Those who honestly weigh the successive stages of Dr. Pierson's argument can reach but one conclusion.

**THE CATACOMBS AT ROME.** By Benjamin Scott, F.R.A.S., Chamberlain of the City of London. Fourth Edition. London: Morgan & Scott.

MR. SCOTT'S object in this work is to derive from the catacombs "a vindication of pure and primitive Christianity, and an exposure of the corruptions of Romanism." He has attained a high degree of success, and produced a valuable and standard work. We rejoice in its continued circulation. It is remarkably cheap.

**POETS AT PLAY: A Handbook of Humorous Recitations.** Edited by Frederick Langbridge. Two Vols. London: Eyre & Spottiswoode, Queen's Printers, Great New Street.

IT is both needless and impossible to criticise a work of this class. It is devoted to the lighter phases of human life, and intended to promote pure and healthful pleasure. It will be in constant request for penny readings and evening parties, and will, no doubt, be greatly appreciated by those who are anxious to give entertainment. The selection has, on the whole, been made with good taste, though several of the pieces are such as we would neither recite nor hear recited. There are in the volumes many old favourites which have stood the test of time, and

many new pieces which will run them a close race for popularity. The editor has contributed several decidedly good poems, and proved himself not unworthy of a place besides H. S. Leigh, C. S. Calverley, G. R. Sims and Austin Dobson.

**GREAT THOUGHTS FROM MASTER MINDS.** Vol. X. London : A. W. Hall, 132, Fleet Street.

To read this volume would be for many men an education of itself. In addition to extracts from the great writers of every age, there are original contributions of marked value, foremost among which we should place the Rev. W. J. Dawson's lectures on the "Makers of Modern English." His expositions and criticisms of Robert Browning and Lord Tennyson are sure to be popular. There are other good essays (we presume by the editor) on Cromwell, Hampden, Guizot, Edgar Allen Poe, Robert Buchanan. It would be difficult to find for popular reading a more instructive and entertaining volume.

**HARD BATTLES FOR LIFE AND USEFULNESS.** By the Rev. James Inches Hillocks. Third Edition, with Portrait. London : Houlston & Sons.

THE Civil List pension which the Queen has been pleased to confer on Mr. Hillocks is by no means the greatest of his honours. He has worked his way upwards from the position of a young Dundee weaver to that of one of the most useful and beloved of living philanthropists. His life has been devoted generously and heroically to the service of the poor, to their physical and spiritual welfare ; and in many ways he has championed their cause and aided social reforms. His narrative of his life's experiences is graphic and interesting from the first page to the last.

**INSPIRATION, and Other Sermons.** By A. W. Momerie, M.A., D.Sc., LL.D., &c. Edinburgh and London : William Blackwood & Sons.

DR. MOMERIE is here more controversial than usual, and frequently in the wrong direction. Of his courage, his vivacity, his cleverness, and his honesty there can be no doubt. But his sermons on Inspiration, at least as regards the Old Testament, are too purely destructive, and should only be read in connection with such lectures as Principal Cave's, where "the other side" is brought into prominence. The nine sermons on "True and False Discontent" (devoted mainly to a discussion of Pessimism) are much better, and on ethical grounds may be strongly commended. The answer to Cotter Morison has many good points in it, but the volume as a whole is unsatisfactory. By the way, is it necessary for Dr. Momerie to print his quotations, extending frequently to several pages, at length ?

**MUSEUMS AND ART GALLERIES.** By Thomas Greenwood, F.R.G.S. London : Simpkin, Marshall, & Co.

A WORK which was undoubtedly needed, and which has been executed with the tact and skill which can be imparted only by thorough familiarity with the subject and an overmastering interest in it. No educationalist or social reformer



should be without the book. It is a treasury of information, and abounds in valuable suggestions. Some of these—relating to the Sunday opening of museums—we cannot, however, accept.

THAT BOTHER OF A BOY. By Grace Stebbing. GERALDINE'S HUSBAND. By Mary Macleod. London: Jarrold & Sons, 3, Paternoster Buildings.

Two bright, wise, and altogether healthy stories. "That Bother of a Boy" is almost as clever and amusing as "Little Lord Fauntleroy." "Geraldine's Husband" is a story of cruel deception practised on a noble-hearted woman, who, bitterly as she resents it is after much suffering reconciled to her husband, and he, purified and changed, becomes to her all that a husband should be.

WE have received from the Religious Tract Society "Short Biographies for the People," Vol. V., containing admirable lives of Dr. Doddridge, Philip Henry, Matthew Henry, Patrick Hamilton, John Bunyan, and others. For popular reading, even in these days of cheap literature, it is all that can be desired. In the "By-Paths of Bible Knowledge" we have "The Animals mentioned in the Bible," by H. C. Hart—a scholarly work admirably illustrated. The stories provided by the Religious Tract Society are always healthy and acceptable. We would specially commend "In a Jesuit Net: a Story of France in the Time of Louis XIV.," by H. C. Coape—as true to life as it is clever and fascinating. "All for Number One," by Harry Johnson, is intended for boys and girls, and will be greatly enjoyed by them. "Geoffry Heywood; or, The Right Way," by Mrs. Cooper, pleasantly points out the way to success, honour, and usefulness. "Therefore; or, Nessie's Ideal," by Florence E. Burch, will be a favourite with girls. The episode with the gipsies is very effective. From Mr. Elliot Stock we have received the volume, for 1888, of "The Teacher at Work," a really valuable help, containing exactly the things which make a class bright and pleasant. The pamphlets on "The Province of Civil Government in Relation to Religion," by Absalom Clark, and "The Possibilities of Congregationalism," by Presbyterian, are each able discussions of themes of great moment. "Benares: a Handbook for Visitors," by J. Ewen, reaches us from the Baptist Mission Press at Calcutta. It is full of curious and useful information. No one interested in the Temperance Reformation can dispense with "The National Temperance League's Annual" for 1889. It contains a portrait of the late John Andrew, a respected member of the oldest of our churches in Leeds. The two stories "Avondale Priory," by Mrs. Lucas Shadwell, and "A Prey to the Enemy," by Mrs. Zillah Dugdale, are far above the average of such stories. (National Temperance Publication Depot, Strand.) "The Present Tenses of the Blessed Life," by F. B. Meyer, B.A. (Morgan & Scott), is one of the choicest works of our brother's prolific and graceful pen. Messrs. Passmore & Alabaster send us the first part of a cheap edition of Mr. Spurgeon's well-known "The Interpreter," than which a better book for family worship does not exist. The same publishers issue a second edition, in a cheap form, of "A Golden Guide to Matrimony," by Job Flower. It is wise, practical and witty.

## LITERARY NOTES.



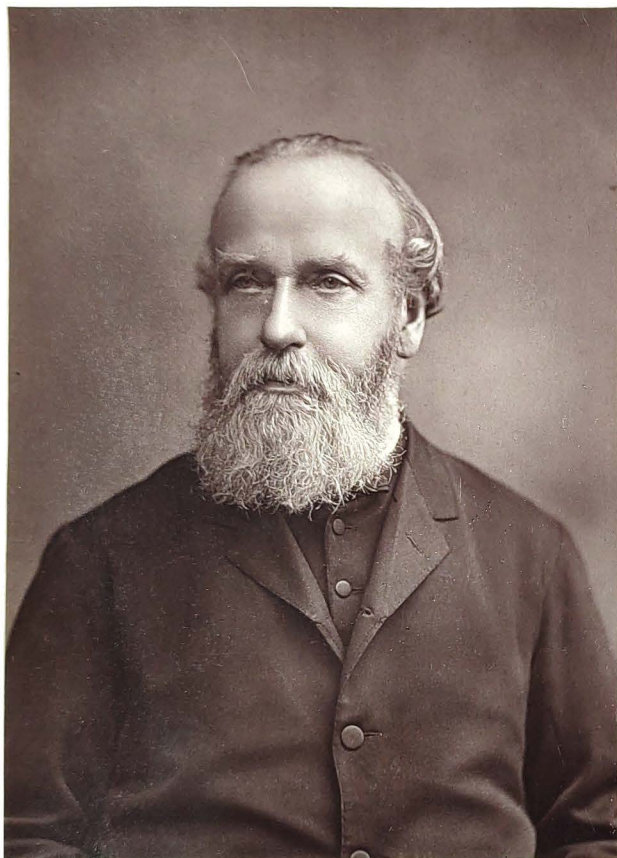
THE *Irish Baptist Magazine*, under the very capable editorship of Rev. John Douglas, of Waterford, is holding well on its way and doing a good work for Irish Baptists. We note that it has just been permanently enlarged by four additional pages.

MR. WALTER SCOTT (24, Paternoster Row) has added to the Camelot Series a selection of the "Essays of William Hazlitt," edited with Introduction and Notes by Frank Carr; to the Great Writers a "Life of Friedrich Schiller," by H. W. Nevinson, and to the Canterbury Poets "Poems by Dora Greenwell," with a Biographical Introduction by William Dorling. All these are valuable works. In Hazlitt's Essays we have "My First Acquaintance with Poets," "On Reading Old" and "On Reading New Books," "The Conduct of Life," &c. Mr. Nevinson's Schiller is a piece of skilful literary workmanship, and of Miss Greenwell's Poems it will suffice to say that we have received no volume in this series with greater thankfulness. Hers was a pure, tender, generous soul, endowed with imaginative insight and a rare gift of lyrical expression. Mr. Scott announces for next month Count Tolstoi's celebrated volume: "My Religion." The volume for the current month being "The Invaders, and Other Stories," among them *Pchikuska*—a powerful picture of peasant life.

THE delegates of the Clarendon Press, Oxford, have issued, in two handsome volumes, the long-promised "Essays by the late Mark Pattison," collected and arranged by Prof. Henry Nettleship. They consist of twenty-one articles, among which are several of permanent interest—*e.g.*, "Gregory of Tours," "Antecedents of the Reformation," "The Stephenses," "Muretus," "Joseph Scaliger," "Calvin at Geneva," "Learning in the Church of England," "Life of Montaigne," "Pope and His Editors," and Buckle's "History of Civilisation in England." The essay on "Tendencies of Religious Thought in England, 1688-1750," which first appeared in the "Essays and Reviews," is reprinted with considerable additions. Mr. Pattison was one of the most learned and brilliant men of his day. There were few fields of thought and speculation in which he was not at home, and he had traversed remote and intricate paths, of whose very existence most men were ignorant. We do not wonder that those who knew him should be anxious to gather up these fragments of his marvellous learning.

THE *Century Illustrated Magazine* for February (T. Fisher Unwin) opens with a delightful article on the great French painter, Gérôme. Mr. Kennan continues his revelations of life in Siberia in "Exiles at Irkutsk," and Mr. G. W. Cable has more of his "Strange True Stories of Louisiana." There is also a curious article on "The Fairies and Druids of Ireland," and another on "The Portraits of Mary Queen of Scots."

WE are sorry to learn that the publication in England of "The New Princeton Review" has not met with sufficient encouragement to warrant its continuance, and it has therefore ceased.



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*J. Hunt Cooke*

THE  
BAPTIST MAGAZINE.

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APRIL, 1889.

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THE REV. JOHN HUNT COOKE.

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WE have this month the pleasure of presenting to our readers the portrait of a gentleman whose name is familiar to most of them, and whose work is still more widely known and appreciated. Mr. Cooke is indeed rarely to the fore in our public meetings, either in London or the provinces; but he is continually at work for the denomination, and his position as editor of our oldest and ablest denominational newspaper gives him an influence which is felt throughout the land. There are few of the churches who will not be pleased to know something more than the majority of them now know of a man to whose editorial labours they are on so many questions accustomed to look as a source of "light and leading."

Mr. Cooke was born on June 4th, 1828. His father was the son of a country gentleman whose disagreement with his family led to his becoming a royal tradesman at Kensington. His mother was a daughter of Mr. John Hunt, a revered and active deacon of the church at Blackfriars, under the ministry of the Rev. James Upton, whose memory is still honoured in the chapel which bears his name at Lambeth. Mrs. Cooke was a woman of singularly devout and Christ-like character, and her influence on our friend's early life he regards as inestimably precious. By the time Mr. Cooke was sixteen, his father, who had previously met with reverses in business, died, and his family were left in circumstances which greatly overtaxed their resources. Mr. Cooke's education suffered. There was a hard

domestic struggle, and with it much discomfort, borne in a brave and uncomplaining spirit. Mr. Cooke took several situations, but the turning point in his career seems to have been when he was a warehouse boy in the East of London. The foreman was a professed infidel, and one evening he attacked and ridiculed the boy's faith, and drew him into an argument, which was prolonged till long after the hour for closing, the other workmen staying to listen. A day or two after this, the foreman, who fully appreciated the courage and independence with which he had been met, reported the matter to the heads of the firm, and Mr. Cooke was forthwith promoted to the office. After this he became clerk to a Stock Exchange broker, with whom he remained until he entered college, a period of seven years.

Mr. Cooke does not remember the time when he had no interest in his spiritual welfare, or no care for the things of God, but he experienced a decided change when he was fifteen years of age. This was brought about in a singular manner. Having arrived at the chapel (in Church Street, Blackfriars) some time before the commencement of the service, Mr. Cooke took up a book which was lying in the pew, and found in it one of Quarles' Emblems (Book III., 10), "Jesus, Justice, Sinner." He read through it, and the truth went direct to his heart, so that he left the chapel "a new creature" in Christ Jesus, and from that time to this he has never lost confidence in the vicarious sufferings of Christ, or ceased to derive strength and comfort from the fact which then so irresistibly impressed him in Quarles' quaint words:—

"O groundless deeps, O love beyond degree;  
The Offended dies, to set the offender free."

Shortly after this he was baptized at Hackney by the Rev. Daniel Katterns. Like many other young Christians, who are rightly anxious to make the most of their time, and to fit themselves for great usefulness, Mr. Cooke made strenuous efforts at self-improvement, and displayed more zeal than discretion. He entered upon a course of vigorous study, sitting up till after midnight, and frequently rising by three o'clock in the morning, laying in this way the foundation of shattered health, from which he greatly suffered in after years. The idea of the Christian ministry as his life's work came to him as suddenly and in as unexpected a way as

his conversion. It was while engaged in the study of geology that he felt what he has always regarded as the imperative call of God to devote himself to the preaching of the Gospel. At the time everything seemed against him, and one difficulty might, and by many would, have been deemed insuperable. Mr. Cooke had a serious impediment in his speech, which would have effectually prevented the exercise of his gifts in the pulpit. But he knew that it had to be overcome, and overcome it was. Sunday-school and mission work, evening classes, and other forms of activity afforded an outlet for Mr. Cooke's energy, and he remembers with special pleasure a Sunday morning service which he conducted for about a year for children, at which the attendance was 200.

Mr. Cooke entered Stepney College in 1852, and had there an honourable course, notwithstanding the fact that throughout it he suffered from enfeebled health. His first pastorate was at a high Calvinistic and strict Communion church at Spencer Place, Clerkenwell, where he laboured for three years with considerable success. In May, 1859, he removed to Southsea, where he remained for fifteen years. His ministry there was highly appreciated, and he was able to tell at its close of steady and continuous progress. The membership of the church was doubled, a heavy debt was cleared off the chapel, and Mr. Cooke's high Christian character and ministerial power were acknowledged, not only by the members of the Baptist denomination, but by the entire Christian public. He took a prominent part in borough affairs, acted as secretary to many undenominational religious movements, and was elected president of the Temperance United Organisations, of the Sunday School Union, of the Young Men's Christian Association, &c. His reasons for leaving Southsea were chiefly an urgent need of rest, and his desire to place his sons in situations in London, and to be near them. Various testimonials were presented to him on his removal—one from the ministers of the neighbourhood, accompanied with an address, in which they pay a tribute to his influence, such as any minister would be thankful to receive from his brethren:—  
“The purity of his Christian character, his zeal in the performance of the duties of his sacred office, and his promptness to serve every good cause, ever accompanied with a genial and generous spirit, entitled him to their unfeigned respect. They rejoice with him that

in Mrs. Cooke he has found a Christian lady who, often in circumstances of domestic affliction, has worthily sustained his hands in the work of the Lord. Very pleasant, moreover, will be the reminiscences of him as a lover of hospitality, a lover of good men. . . .”

In 1875, at the instance of Dr. Angus and other friends, Mr. Cooke took charge of the newly-formed church at Richmond. Under his ministry the beautiful little chapel in Duke Street was built, and the record of the church during his ten years' ministry was not less gratifying than the record at Southsea. In addition to his pastoral work, he took an active part in denominational affairs. He was one of the founders—in a sense *the* founder—of the Surrey and Middlesex Baptist Association, the secretary of the Dr. Davies' Memorial Fund at Regent's Park College, and of the Angus Testimonial and Lectureship Fund, both of which he successfully carried through. He is now one of the secretaries of the London Baptist Board, and has been a member of the Council of the Baptist Union from its formation. He is a member of the Committee of Regent's Park College, and an examiner in Church History and several other subjects. He has also been a fellow of the Geographical Society, Physical Society, Psychical Society, and Society of Arts. On the occasion of the Queen's Jubilee Mr. Cooke was the Baptist minister selected by the Protestant Dissenting deputies as a deputation to Her Majesty, and had the honour of kissing hands.

Since May, 1880, Mr. Cooke's main work has been the editing of the *Freeman*. To this he was unanimously appointed by the directors on the death of the Rev. Edward Leach, a man whose memory will never cease to awaken feelings of respect and affection, and whose services to the denomination were more numerous, more self-denying, and more valuable than can be at all generally known. Mr. Cooke deems it no small praise to be regarded as a worthy successor of Mr. Leach. He has retained the confidence of the directors, and finds his reward in the fact that the circulation of the *Freeman* has largely increased, and that its influence in the denomination has never been so great, so decisive, and so helpful, and never so gratefully acknowledged as during the last two years. As we write we note that the editor of the *British Weekly* refers to “our excellent contemporary, the *Freeman*,” and this is but a sample of many similar references we have recently seen. In addition to innumerable

articles, he has published several books, among them "The Power of the Holy Spirit," "The Preaching Pilgrimage," "A Grammar of Harmony," and a volume of "Poems."

Although Mr. Cooke has at present [no pastorate, his Sundays are generally occupied in preaching. During the summer of 1887 he conducted tent services preliminary to the erection of the school chapel at Archway Road, Highgate, and ministered for four months in the chapel. He has also visited many of the villages in connection with the Visitation Scheme of the Baptist Union, and been a frequent and welcome deputation on behalf of the British and Irish Home Missions.

To his domestic life it would be unfitting to refer at length. He has been twice married, and the character of his home may be inferred from the fact that his latest book is thus dedicated: "To my Dear Wife.—After our happy union of now nearly one quarter of a century I gratefully dedicate this book to you, with the assertion that had the wise preacher-king known similar happiness to that which I have found in your love, he would not have made such a sweeping assertion of universal vanity."

One other fact may not unsuitably be mentioned. A large share of scholastic and scientific honours have fallen to the share of Mr. Cooke's family. Three of his sons, or sons-in-law, are Masters of Arts of Cambridge, each of them having in addition a Doctor's degree—one a D.C.L., another a D.Sc., and the third an M.D. His youngest son is now a scholar at St. John's, Cambridge.

J. S.

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## WAS JOHN BUNYAN A BAPTIST?

*(Concluded.)*

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T has been our endeavour up to this point to show that the evidence drawn from Bunyan's own writings, on which Mr. Urwick relies for his assertion that John Bunyan was not a Baptist, affords very plain proof that he was. On no reasonable interpretation of the passages adduced can we escape the conclusion that Bunyan was an Open Communion Baptist, or, as Dr. Brown terms him, "a Baptist of a very mild type." There



are other passages, to which Mr. Urwick discreetly makes no reference, which would prove our position still more conclusively. Some of these may be found in Dr. Armitage's "History of the Baptists" (in the chapter entitled "Bunyan's Principles," p. 528, &c.), Dr. Armitage being the Baptist minister whom the lecturer charges with "ignorance" and "worse than ignorance." Dr. Armitage is well able to defend himself, and will doubtless do so. But all who know him will testify that he is a man of careful and methodical habits of research, who would put himself to the utmost trouble to ascertain the truth, and unflinchingly adhere to it when found. We have no reason to be ashamed of the author of "the bulky volume," whom Mr. Urwick evidently regards as "a bold, bad man." Some of the passages which Dr. Armitage quotes might have been transferred to our pages, had not Dr. Brown acknowledged the futility of Mr. Urwick's reasoning. "All this," he says, "cogent as it seems, is insufficient to remove the impression made by Bunyan's own writings that, as a Baptist himself, he is arguing with Baptists in favour of open communion—of receiving saints to fellowship irrespective of water baptism."

We are, therefore, warranted in starting from the impression, which Mr. Urwick's determined and persistent endeavour is insufficient to remove, that Bunyan was personally a Baptist. But it is contended both by Dr. Brown and his too eager follower, that Bunyan had at least three of his children baptized at church in infancy; in other words, that he was not only a Baptist of a very mild type, but an inconsistent Baptist. Dr. Brown allows that there is a difficulty in reconciling his practice—we must venture to call it his alleged practice—with his declaration that he went under the name of Anabaptist. The difficulty is indeed so great that to us it seems insuperable; but the "bold author" of the lecture before us cuts the knot by denying what Dr. Brown is both too well informed and too candid to deny. If Bunyan did really allow his children to be christened at the parish church after he wrote the words to which we have referred, his conduct was certainly inexplicable, and we are at a loss to understand, not only his Baptist, but even his Nonconformist principles. What then is Mr. Urwick's "indisputable proof" that John Bunyan "had certainly three of his own children baptized in infancy"?

The following registers were discovered by Dr. Brown:—

I. ELSTOW.—Mary, the daughter of John Bonion, baptized July 20, 1650.

II. ELSTOW.—Elizabeth, the daughter of John Bonyon, was borne 14th day of April, 1654.

III. ST. CUTHBERT'S, BEDFORD, 1672.—“Bapt. Joseph Bunyan, ye son of John Bunyan, Nov. 16.”

The first of these entries need not detain us, as in 1650 Bunyan was still a nominal member of the Established Church. He was at the time living in ungodliness, and his admission into Mr. Gifford's church did not take place till 1653.

In the second entry it is to be noted that Elizabeth is said to have been “borne” on April 14—born, and not baptized. The record says this and nothing more, and, unless something more can be learned from other reliable sources, it can yield us only the fact and the date of Elizabeth Bunyan's birth. The entry in the parish registers was a civil record of births and not of baptisms, in pursuance of an Act of Parliament passed in 1653 requiring the date of birth and it only to be recorded. Previously the law had required an entry of baptism rather than of birth. This law caused great hardship to Baptists and Quakers, and the alteration could only have been made as a measure of relief to them. The Act of 1653 treats registration purely as a civil matter, and, while requiring the record of the birth of children, does not require that of their baptism. That some of the children, even the majority of them, were christened we do not deny, but of that there is here no proof, and it certainly cannot be contended that they all were.

But we are told that “in the transcripts of this register, returned in 1662 to the Archdeacon according to the revived law, this list is given under the head of *Christenings*.”

This fact, however, is of little weight. The original register has an authority which cannot be set aside by a “transcript.” The original has a force which a copy cannot counteract. And the entry made by Bunyan was “borne” not “baptized.”

The day of a child's birth is not ordinarily the day of its christening. The two events are rarely simultaneous. Will Mr. Urwick contend that the register actually takes no note of the time of birth, that the direction of the Act was ignored, and that, in fact, a false entry was made? On his contention these twenty-four children,

whose names here occur, must have been born some time before the dates alleged.

This "transcript" was made some years after the entry in question, and the altered condition of things, political and ecclesiastical, will account for the insertion of the word christenings. The Rev. James Copner, the present vicar of Elstow, cannot be suspected of partiality towards the Baptists. Yet he writes to a friend of Dr. Armitage's: "The discrepancy between the original register and the transcript is curious. The Canons of 1604 ordered that copies of the register should be sent annually to the Registry of the Diocese. I suspect this was continued during the Commonwealth, and that copies were not made again until after the time of the Restoration, when christenings were inserted and not births." The provisions of a law which had been repealed or superseded could easily be ignored; and though Mr. Urwick speaks with a sort of indignation of Dr. Armitage's reference to the temper of the clergy, he says nothing of the ground on which he bases his opinion as to "the peevish resentment of the priests" to this Act of 1653. The following note taken from the register of a parish in Bucks, and quoted by Dr. Brown, is significant:—

"A.D. 1653.—Now came in force a goodly Act made by the Usurper Cromwell's little Parliament, who ordered, not the baptism, but the birth of children to be recorded in the parish register. And though the baptism of some be not expressed here, yet these are to certify all whom it may concern, and that on the word of a priest, that there is no person hereinafter mentioned by the then register of the parish but was duly and orderly baptized."

Whenever and by whomsoever this note was written, it clearly proves the spirit and intention of the Act of 1653 as limiting the record to the birth and as taking no cognisance of the baptism of children. It allows that the baptism of some was not expressed, and adduces only the word of a priest some time after to nullify the effect of the Protector's beneficent legislation, albeit the animus towards Cromwell is made sufficiently clear by the word Usurper. The transcript, on which Mr. Urwick relies, was made after the Restoration, when the spirit of this note was again in the ascendant. The desire to make the register say more than it naturally does, is as patent as the deter-

mination of certain theologians to find a sanction for infant baptism in passages which have not the remotest allusion to it.

The third register is that of 1672 at St. Cuthbert's. Who was the Joseph Bunyan? Mr. Urwick contends that he was the son of the immortal dreamer, Dr. Armitage that he was his grandson, and the son of John Bunyan, jun. Dr. Armitage's suggestion is not so "far-fetched" as his censor deems it, and the opposite position can never claim more for itself than "conjectural probability," the conjecture predominating over the probability. Dr. Armitage believes that "as Bunyan's son John had a granddaughter Hannah born in 1694, he must have married early, and that this Joseph may have been his son and Hannah's father." It is not necessary to prove so much as this. This Joseph may or may not have been Hannah's father. All that we are concerned with is the question whether he was or was not the son of John, junior.

In the vestibule of the Bunyan Meeting House at Bedford is a tablet with the following inscription:—"In memory of Hannah Bunyan, who departed this life 15 Feb., 1770, aged 76.—N.B. She was great granddaughter to the Reverend and justly celebrated Mr. John Bunyan, who died at London, 31st August, 1683," &c. That this Hannah was the granddaughter of John Bunyan, jun., is proved by the last will and testament of the said John, dated December 13, 1728. He described her as "my granddaughter, Hannah Bunyan, whom I have brought up from a child, and who now lives with me." If she died in 1770 at the age of seventy-six, she must have been born in 1694, and, consequently, John Bunyan, jun., was a grandfather in 1694. The date of the register in question, 1672, takes us back twenty-two years, and it is certainly not unreasonable to believe that he was then a father, and that the Joseph whose christening was recorded was his child. He was not a member of a Nonconformist church till long after this date—*i.e.*, till 1693. And there would be no inconsistency in his having his child christened at the Established church of the parish in which he lived. He could do without any reproach on this score what, if his father had done, would have been, as Dr. Brown admits, difficult to reconcile with his declarations, and Bunyan was not the man to act inconsistently.

We have no record either of the marriage of John Bunyan, sen., or of the birth of John Bunyan, jun. Mr. Urwick charges Dr.

Armitage with putting back Bunyan's marriage to 1646, when he was only seventeen years old, and with making John his first-born child. But it is Mr. Copner, and not Dr. Armitage, who writes: "Not later, I think, than the spring of 1647 he married. . . . He was only eighteen, perhaps not more than seventeen, when he married. Some have thought that he may have married at a considerably later date. This, however, is impossible, since it is inconsistent altogether with what he says of himself in *Grace Abounding*."

Nor is there any reason for supposing that John was not his first-born. The fact that there is no entry earlier than that of Mary, in 1650, proves nothing. There is no record of John's birth at all. There were other of Bunyan's children of whose birth or baptism there exists none. It is, therefore, no far-fetched supposition to believe that this John was born in 1648. He would then be a grandfather at the age of forty-six. Place his birth three or four years later, and he would be a grandfather at forty-two or forty-three.

Mr. Urwick affirms that, had the father of Joseph been John Bunyan, jun., and not "our" John Bunyan, the register would have said so. Not necessarily. Unless his father were a housekeeper in the same parish it would probably not be so, and there are numerous cases in which such a distinction is not observed. John Bunyan, sen., had no connection with the parish church, was in avowed enmity to it, and his existence would, so far as this register is concerned, naturally be ignored, and his son's name, as that of a parishioner and Conformist, be entered without any qualification whatsoever.

The argument that in 1672 John, junior, must still have been very young because in 1661 he was "one of four small children that cannot help themselves," is entitled to very little weight. We know too little of the exact circumstances to speak with confidence. Bunyan's second wife declared that she had four *small* children that could not help themselves, but might not John, if born in 1648, be an apprentice, and so helping himself, and therefore not included in the four? Mr. Urwick affirms that Bunyan had four children by his first wife (Mary, Elizabeth, John, Thomas), and two by his second—Joseph and Sarah. This is, we believe, the general opinion. But does not Mr. Copner regard Joseph as the son of Mr. Bunyan's first wife, and think that the only child of his second wife who grew up was Sarah?

The evidence from the Hearth Tax Rolls for the town of Bedford for 1670-1 and 1673-4, in which the name of John Bunyan occurs as a householder in St. Cuthbert's parish, does not prove either that John Bunyan, jun., was not then married, or that he is not the householder referred to. John Bunyan, sen., was in prison until 1672, and had been for twelve years. The house might be his son's, for when he "came abroad out of prison he found his temporal affairs gone to wreck, and he had, as to them, to begin again as if he had newly come into the world. . . . His friends had all along supported him with necessaries, and had been very good to his family. He did not eat the bread of idleness, for I have been witness that his own hands have ministered to his and his family's necessities, making many hundred gross of long tagged-laces." It is not likely that he would, under these circumstances, be able to pay the Hearth Tax. His son, who was apparently prosperous, could do so, and what more natural than that his step-mother should live in his house, and that his father, after his release from prison, should also do so? Bunyan's greatness was not recognised then as it is now, and, as a prisoner with "a despised name," there would be no eagerness to put him in a list of taxpayers when his son was old enough and prosperous enough to undertake the responsibility.

There is a difficulty in accepting Mr. Urwick's "plain and obvious testimony of the Baptismal Register" which he by no means removes. "We are not obliged to think that necessarily the ceremony was performed in church. Private baptisms, as well as parochial, are entered in the parochial registers." Was this so? Was it so at this particular time? It is indeed inconceivable that Bunyan should accept any religious rite at the hands of the persecuting Church, which, moreover, he regarded as an anti-Christ. But the registers of the Church at that period, and after the abrogation of the law of 1653, would not have recognised the act of a Dissenting minister as valid, and the mode of registration prior to 1836 "was confined only to births and deaths so far as the ceremonies of the Church extended." Mr. Urwick finds a confirmation of his opinion in the *omission* of this particular entry in the vicar of St. Cuthbert's transcript return to the archdeacon. But if there was anything exceptional in the case, it would surely have been indicated in the register itself. And why should the vicar omit "this particular

entry"? Was he not bound to give a complete return? The omission could scarcely be more than accidental. And are we to suppose that this was a solitary instance of private baptism; that one child alone in all the Nonconformist families in the parish had been baptized in a manner that required its omission in the return to the archdeacon? We have no right to say that the baptism was not at St. Cuthbert's Church. For John Bunyan, senior, to have taken his child there immediately after his release from imprisonment is, in view of his known sentiments, inconceivable. For John Bunyan, junior, to have done it is an altogether different matter, as he was nominally a Churchman, and ecclesiastically at home at St. Cuthbert's.

It is unnecessary for us to endorse either Dr. Armitage's suggestion that Hannah Bunyan was the daughter of Joseph, or his idea that there may be a mistake made as to her age in the inscription on the tablet to which we have referred. Dr. Armitage thinks seventy-three years would bring her alleged age as near to accuracy as we generally find reckoning, where memory and family tradition are exclusively relied upon. Mr. Urwick speaks of Dr. Armitage as "deliberately and wantonly altering" the record cut on the tombstone. (Is it, by the way, a tombstone, or a simple memorial erected by her friends some time after her death?) But we have known several cases in which mistakes as to age have been made, and this is to us far more credible than the idea that John Bunyan could be as inconsistent as Mr. Urwick's plea represents him to have been. But our position does not depend on this suggested alteration. Other points our space forbids us to touch upon, and more need not be said. Mr. Urwick speaks of his "invincible evidence," of "each argument being complete and unanswerable in itself," &c. But we differ from him *in toto*. He has advanced nothing to shake the traditional and universally accepted view as to Bunyan's Baptist principles, and we are perfectly willing to leave the question to the judgment of intelligent and impartial men, who will resolutely look at all the facts of the case. To establish his position, Mr. Urwick will need far more solid and conclusive arguments than any he has yet adduced, or, so far as we can see, is likely to adduce.

## GERMAN HYMNS IN "PSALMS AND HYMNS."

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### I.



HE whole Protestant world owes an immeasurable debt to Germany for its "Psalms and Hymns and Spiritual Songs"; and not least in this indebtedness among the different races are the English-speaking peoples of both hemispheres.

Among all the nations Germany is, without a question, first in song. The reason of this may lie deeper than the fact—and fact it is—that in Germany singing was one of the principal agencies in promoting the Reformation. It was no less than a left wing of the great Protestant army. For while the preaching and the writings of Luther and other German Reformers were the means of instilling the precious truths of the Gospel into the minds of tens of thousands of all degrees, the hymns of Luther and his co-workers, such as Hans Sachs, with such as Michael Weis and John Horn, of the old Moravians and the Bohemian Brethren, sang the same truths into the hearts of the multitude. Humble artificers and craftsmen, peasants, labourers of all sorts, together with poor women, servants, and children, who had little time or ability to read, and less of means to buy books, could learn to sing a plain hymn to an easy tune: and as the hymns with the appropriate tunes were commonly printed on broad sheets, and taken by pedlars and other hawkers of small wares into the smaller towns and remote villages, they became widely dispersed and commonly known and sung in a short time. As sometimes in this country spring bursts suddenly upon us, after a long, lingering, dreary winter, and birds of every wing pour forth their melody, and valley and hill, hedge-row and copse, garden and woodland grove, become vocal with their joy, so that the very air seems filled with their song, so it was in the old Fatherland when the Reformation burst the icy bonds of the old papal rule, and a blessed spring-time of grace brought liberty, joy, and gladness to toiling, struggling myriads, as they received the truth of full forgiveness and eternal life as a Divine gift, through faith in the Lord Jesus Christ.

In England, France, Scotland, Switzerland, and, to some extent, in



Italy and Spain, Reformers were raised up by God ; and, excepting in Italy and Spain, where the Reformation was too effectually suppressed, the good work went forward with happy results ; but there was no sweet singer, as in Germany, to fill the whole population with the charms of simple, evangelical songs.

Germany, therefore, was "first in song." And it has held its foremost position ; not less than between eighty and ninety thousand accredited hymns being still extant in that language at the present date.

That we are not wrong in thus ascribing this mighty outburst of sacred song to the full dissemination of the great evangelical truths of the Protestant faith, may be seen in the fact that the great mass of German hymn writers have been Protestants. According to the *indices* in the Notes to "Lyra Germanica," and other authorities, including Rev. John Kelly, author of a translation of the hymns of Paul Gerhardt, there have been not many less than five hundred hymn writers in connection with the Protestant bodies in Germany, from Luther to the present time, while those belonging to the Romish church have been very few and inconsiderable. The hymns of John Scheffler (Angelus Silicius), or, at least, the best of them, were composed, it is asserted, before his perversion to the Church of Rome ; and those hymn writers best known, such as Michael Feneberg, Bishop Sailer, and Joseph Sperl, were men largely imbued with evangelical belief ; and, like Martin Booz, another Bohemian priest, understood well what the last-named meant by "Christ *for* us," in His blessed mediation, on the cross and in heaven, and "Christ *in* us," as received by faith and dwelling in our hearts by the Holy Spirit.

The translation of German hymns into English began about a century and a half ago. With some of these we have been so long familiar, that, probably, many who sing them never dream that they were not originally written in English. The first and best translators of that period were the brothers John and Charles Wesley—John especially. It came about through their connection with some of the leaders of the Moravians of Herrnhut, about which we may have a little to say. In the passage to and from Georgia, and while the Wesleys were in that new plantation, they came into friendly contact with these brethren, and still more when they had

returned to London. Up to that time these eminent men were greatly in the dark as to the way of salvation. John, especially, had imbibed to a considerable extent the sentiments of William Law, a semi-pelagian and a Jacobite, but withal a devout man, though strangely deficient in Scriptural views of the work and office of Christ, especially His priestly office and work. As a teacher and a pattern he set Him very high, but he was silent concerning His work as the sinner's Substitute, and also concerning His righteousness as justifying the ungodly through faith.

For about thirteen years of the early part of his ministry Mr. John Wesley knew not the "more excellent way" of receiving Christ as God's free gift to whosoever will. Of course his ministry was barren and his soul dark and sad, notwithstanding his "going about to establish his own righteousness." On his return from Georgia he met that truly apostolic and worthy bishop of the Moravian church, Rev. Peter Böhler. He was the means of leading both John and Charles to see and understand and realise "God's way of peace." From this date their usefulness began; and we all know how it continued, and that the influence of their labours, especially as hymnists, remains with unabated force.

To describe in detail this great change in these good men is no part of our present purpose, so we will quote only one short passage from Rev. Thomas Jackson's introduction to the "Life of Peter Böhler."

"If any man could by himself attain to happiness and to purity of heart, John Wesley would have succeeded; but even he, after the labour of thirteen years, found that he was still the slave of sin, and made this humiliating confession:—

‘My mouth was stopped, and shame  
Covered my guilty face  
I fell on the atoning Lamb,  
And I was saved by grace.’”

It is not at all surprising that, when Mr. Wesley had received the Gospel as held and taught by the Moravians, and had witnessed the power of it in his own preaching, their hymns should attract his attention; and that, having tasted their sweetness in German, he should wish to drink and give to others of the same stream in English. Hence

his translations. In this paper we deal mainly with two hymns; one by Zinzendorf, the other by his friend and (at one time) co-worker, John Andrew Rothe: "Jesus, Thy blood and righteousness," and, "Now I have found the ground," &c. The former has a place in almost every hymn-book. It has been altered a good deal, not to say *mangled*, by various compilers. In "Psalms and Hymns" it is No. 236, but who is the author of the supposed emendations it is difficult to say:—

"Jesus, Thy robe of righteousness  
My beauty is, my glorious dress,"

contains a great and precious truth, but is vastly inferior to Wesley's rendering of—

CHRISTI BLUT UND GERECHTIGKEIT.

"Jesus, Thy blood and righteousness  
My beauty are, my glorious dress."

It has interesting associations. Its author, Nicholas Lewis, Count and Lord of Zinzendorf and Pattendorf, was born at Dresden, 26th May, 1700. His father had been premier minister at the court of Saxony and died soon after his son's birth, leaving him very much to the care of his grandmother and to Dr. Philip Spener, who was then court chaplain at Dresden. From a very young child he was the subject of Divine grace. While at Halle, under Professor A. H. Francké, he so impressed his teacher that he remarked concerning him: "This youth will one day become a great light in the Church." Zinzendorf passed through many trials, arising from illness, harsh tutors, and the scoffing of the youth by whom he was surrounded; but these things did not move him, but rather confirmed him in his determination to be the Lord's. He found other youths with whom he could join in prayer-meetings. After studying law at Wittenberg, he commenced a tour through Holland, France, and Switzerland. At Dusseldorf he was struck with the beautiful *Ecce Homo* in the picture gallery, especially with the inscription—

"All this have I done for thee:  
What doest thou for Me?"

He wished to become a minister of the Gospel, but his relatives opposed it *on account of his rank*, as if there could be a higher honour than to be an ambassador for Christ. The Lutheran clergy, however, allowed him to have meetings in his house.

His marriage, along with a touch of the romantic, gives an idea of his unselfishness. He had formed an attachment to the Countess Theodora of Castell, but on learning that the mother of his bosom friend, Count Reus, wished her son to marry that lady, Zinzendorf relinquished his claim, and actually married the Countess Erdmuth Dorothy, a sister of Count Reus. The marriage was a very happy one, and she was an excellent help-meet.

It was soon after this that the descendants of the old Hussite Christians in Moravia and Bohemia, having experienced a revival and—what frequently accompanied Christian earnestness in those days—fierce persecution, they were glad to make a new home on an estate in Upper Lusatia, in Saxony, named Berthelsdorf, which the Count had recently purchased. It was at the foot of a hill called Hutberg, and here they found "the protection of the Lord." John Andrew Rothe became the incumbent of Berthelsdorf, and the count acted for some time as catechist under him, though really patron of the living.

Of Zinzendorf's many labours there is no space to write. They were many and various—as a nobleman, a minister, a missionary, a poet, a writer on theology, and as a humble Christian man.

The hymn in question was written during a long voyage from the West Indies to Dover, in 1739. Besides a Dane, the count had with him a negro whom he had purchased and freed, that he might gain instruction in Germany and return to minister to his own people. There was also a Portuguese Jew, Da Costa, to whom, with his wife, the count surrendered the state room, taking his own place among the general passengers, though paying the passage money for all. The hymn extends to thirty stanzas, of which Mr. Wesley translated ten only. He had much conversation with Da Costa, who, he said, "displayed nothing Jewish but his zeal for his religion." This may be traced, perhaps, in one of the translated verses :—

"Thus Abraham, the Friend of God,  
Thus all the armies bought with blood,  
Saviour of sinners Thee proclaim,  
Sinners, of whom the chief I am."

This hymn was a favourite with Rowland Hill; and after the singing of one of Luther's hymns, his body was laid in the tomb amid its solemn strains :—

"When from the dust of death I rise,  
To take my mansion in the skies ;  
E'en then shall this be all my plea,  
Jesus hath lived and died for me."

The father of the Rev. James Smethan was converted through the prayers of his son. When he was near his end he had such a sight of his own defects and unfaithfulness, and such a view of the holiness of God, that he was tempted to despair. Remembering this hymn, he called for the book, and, reading the hymn, his doubts, fears, and distress vanished. "I cast my soul on the Atonement," said he, "and since that time I have enjoyed perfect peace."

Part of this hymn was once used as a "grace before meat." A beautiful little girl, daughter of one of her gardeners, attracted the attention of Queen Christiana of Prussia. She had her brought to the palace and placed in a chair next to herself at dinner. The queen thought the child would be delighted at the sight of the guests and the display on the table. When all were seated at table there was the usual ceremonious pause, when the little girl, supposing they were waiting for her to ask the blessing, as she did at home, quietly said:—

"Christ's dear blood and righteousness  
Be to me as jewels given,  
Crowning me when I shall press  
Onward through the gates of heaven."

This was one of the verses of the hymn under notice, some expressions in which the count had borrowed, perhaps unintentionally, from Paul Eber, a contemporary of Luther.

The only other hymn of Zinzendorf's in "Psalms and Hymns" is No. 1177—

"Jesus, still lead on."

The peculiarity of its metre is, perhaps, one reason why it has not become more popular, but a stronger one is that the translation dates back only to 1853. It was made by Miss Jane Borthwick, the talented translator of "Hymns from the Land of Luther."\* A version was made by Arthur Toser Russell, in 1851, which has a place in

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\* Nelson & Sons, London and Edinburgh.

Sir Roundell Palmer's (Lord Selborne's) "Book of Praise," and in Schaff's "Christ in Song." This begins,

"Jesus, guide our way";

and still another has been made,

"Jesus, day by day."

The true commencement of the hymn is,

"Seelen Bräutigam  
O du, Gotteslamm !"

John Wesley's

"O, Thou, to whose all-searching sight  
The darkness shineth as the light'

is supposed to be a rendering of a portion of this hymn.

We have small space to give to J. A. Rothe and his hymn No. 1098:—

"Now I have found the ground wherein  
Sure my soul's anchor may remain ;  
E'en Christ, who, to atone for sin,  
Was as a spotless victim slain,  
Whose mercy shall unshaken stay  
When earth and heaven are fled away."

This version, quoted from Bost's "History of the Moravians," differs in some respects from that in "Psalms and Hymns," and other collections. Rothe was born in 1688, at Tissa, in Silesia, where his father was a Lutheran pastor. He was for many years on closest terms of Christian fellowship with Count Zinzendorf, and he dedicated this hymn to him on the latter's twenty-eighth birthday. He was a man of rare erudition, and yet a simple and effective preacher of the Gospel. Zinzendorf says of him:—

"Rothe was profoundly learned, and possessed in a high degree the talent of teaching. He so clearly comprehended everything which he discussed that he preached without the slightest hesitation and in the most systematic manner. The talents of Luther, Spener, Francké, and Schwedler were united in him. The lowest peasant understood him, and the greatest philosopher heard him with attention and respect. He was admired even by his enemies, and the brethren acknowledged that, of all the apostolic discourses which

were ever delivered among them at that time, none were to be compared, for solidity of thought, spiritual unction, and wise admonitions, to those of Rothe. He seemed to possess, in a high degree, the gift of presenting the doctrine of salvation in a fresh aspect, and with a grace and savour ever new."

Rothe removed from Berthelsdorf to a village in Silesia, in 1737, where he ended his days July 6th, 1758.

If his sermons were like this hymn, the only one of his forty-five that has been given to us, he could have had few equals as a preacher. At least, the hymn contains more Gospel than many sermons. Sanctimonious pretenders to a cheap sort of holiness may possibly think the hymn too humbling for them; but men like Dr. Payson, of America, and Fletcher, of Madeley, in England, valued this hymn above gold. Almost the last words of Fletcher were the lines:—

"Since Jesus' blood, through earth and skies,  
'Mercy, free, boundless mercy'! cries."

Indeed, so strong was his impression of the truths it contained, that his dying voice echoed the word, "Boundless! boundless!" with surprising energy.

The rest of the hymn contains verses now commonly omitted:—

"O Love! thou bottomless abyss,  
My sins are swallowed up in thee;  
Covered is my unrighteousness,  
From condemnation now I'm free,  
Since Jesus' blood, through earth and skies,  
'Mercy, free, boundless mercy'! cries.

"By faith I plunge into this sea;  
Here is my hope, my joy, my rest,  
Hither, when sin assails, I flee,  
I look into my Saviour's breast.  
Away, sad doubt and anxious fear—  
Mercy is all that's written there.

"Though waves and storms go o'er my head,  
Though strength and health and friends be gone,  
Though joys be withered all, and dead,  
Though every comfort be withdrawn;  
Steadfast on this my soul relies,  
Jesus, Thy mercy never dies.

“ Fixed on this ground may I remain,  
Though my heart fail and flesh decay ;  
This anchor shall my soul sustain,  
When earth's foundations melt away ;  
Mercy's full power I then shall prove,  
Loved with an everlasting love.”

R. SHINDLER.

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## PROF. HUXLEY AND THE CREDIBILITY OF MIRACLES.

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SUFFICIENT reason for introducing once again this much-discussed topic is afforded by Prof. Huxley's article in the March number of the *Nineteenth Century Review*. Under the title, "The Value of Witness to the Miraculous," the Professor relates some extraordinary legends unearthed amongst the records of the reign of Charlemagne, and suggests an analogy between these accounts and the accounts of the miraculous in the New Testament.

Whatever else Prof. Huxley may not be, he is generally interesting, and often his contributions to periodical literature are amongst the most readable of all that find their way to the study table. In this case, however, the exact contrary is the fact, and it really demands some little patience to complete a perusal of the pages of dry-as-dust nonsense, which owe their appearance in part to the Professor's erudition and in part to his rooted conviction that "miracles do not happen."

Eginhard, a historian of the time of Charlemagne, a man high in the esteem of the Emperor, has left, it seems, various works dealing with the events of his day. One is called "The History of the Translation of the Blessed Martyrs, SS. Marcellinus and Petrus," and in this book some startling stories of cures by means of relics, &c., are told. In what they differ from the thousand and one similar legends of mediæval manufacture is not clear, unless it be in the manner of procuring those relics, which bears a very close resemblance to the methods adopted for "discovering" certain letters in the matter of a recent controversy. A paralysed nun is healed, and a crippled boy is restored, and an old man broken down with complicated



infirmities is instantaneously rejuvenated ; with other "miracles" of the kind with which every reader of legend is familiar.

The point of the whole story lies, of course, in the question the Professor thus puts:—"If you do not believe in these miracles, recounted by a witness whose character and competence are firmly established, whose sincerity cannot be doubted, and who appeals to his Sovereign and other contemporaries as witnesses of the truth of what he says, in a document of which an MS. copy exists, probably dating within a century of the author's death, why do you profess to believe in stories of a like character which are found in documents, of the dates and of the authorship of which nothing is certainly determined, and no known copies of which come within two or three centuries of the events they record?"

Now, childlike and bland as is the air with which Prof. Huxley submits this problem for consideration, he has not been superior to the temptation which haunts him and all his friends—he has "begged the question" in dispute. He asks, "Why do you believe stories of a like character?" The answer is, "We do not." That the miracles of the New Testament narrative are comparable to the jejune antics recorded by Eginhard, or that they are accompanied by an ignorance of the claims of *meum et tuum* so flagrant, is a proposition to be indignantly denied. At the least, the miracles of our Lord were not silly.

But the *Nineteenth Century* article starts a train of thought upon the subject of miracles which may be worth following out. To many Christians these discussions have no interest and no value. Their reverent affection for the form as well as for the spirit of the story lifts them to a position from which neither professorial sneers nor arguments can dislodge them. But there are others in our churches, young men in whom the spirit of inquiry is strong, who are not so impervious to assault. Like Macaulay's Brahmin, who was told so often and with such a show of earnestness that the pig he saw was a sheep, that he at last believed against his senses, so, in our day, the baseless assumption that miracles are not credible is repeated with such boldness, that the very frequency of its reiteration has something of the convincingness of truth. It is on behalf of such as these that this consideration of miracles as eminently reasonable and natural is submitted.

First amongst the lines of evidence which entitle us to say that miracles *are* credible is the testimony supplied by the writings of the Apostle Paul. The "higher criticism," keen and vigilant and far-reaching, which has discussed and re-discussed every page of every epistle attributed to St. Paul, has established upon an immovable basis of historic fact the personality of the great Apostle to the Gentiles, and the emphatic genuineness of his four letters to the Romans, the Galatians, and the Corinthians. Herein Paul, who has left in almost every line he wrote an imprint of himself, whose vigour of thought and originality of style stand forth bold and clear, has spoken in loud and resonant tones, not his belief merely, but his absolute knowledge of super-sensible occurrences. Prof. Huxley speaks of unknown dates and undetermined writers as the authority upon which the apologist rests his case for miracles. Passing by the obvious answer that the sources of the synoptics are not quite so misty as the critic opines, here we have an author known, known well, and dates established. Paul had means and opportunities of judging, and his testimony is not to be ignored.

The force of this appeal to the apostle Professor Huxley feels, and hence attempts to minimise its importance. "To how much," he asks, "does this so-called claim" (to be able to work miracles) "amount? Paul nowhere tells us what he did in this direction; and, in his sore need to justify his assumption of apostleship against the sneers of his enemies, it is hardly likely that, if he had any very striking cases to bring forward, he would have neglected evidence so well calculated to put them to shame."

Here the Professor shows less than his usual acumen; or the haste of a "critic with a theory" has caused him to overlook the fatal reply to such an easy method of dismissing Paul. The apostle was writing to people he knew and who knew him, who were familiar with much of his life and of his movements. He appeals not to his own statement of uncorroborated fact—as Professor Huxley implies—but invariably, as the writings show, to *their own recollection of facts attested by themselves*—a vastly different thing! How easy it is to argue in this loose, negative way, everybody knows. Less, far less reason can be alleged against the validity of the apostle's claim than Whately succeeded in producing against the story of Napoleon Buonaparte within three years after the Battle of Waterloo. Let any

man, and especially any young man, who feels that he has listened with a too ready ear to the flippant doubts of modern scepticism, turn again and yet again to the splendid sophistries of Whately's famous pamphlet.

Leaving the repeated attacks upon the orthodox position in which Professor Huxley seems to delight, let us come to the question, "Can a belief in the miraculous be reasonably sustained?"

To any man who has realised God in his own experience there should be but one possible answer. Professor Huxley is not such a one; so he says himself; he "does not know." But for one whose heart has responded to the whisperings of a Divine affection, whose soul has been stirred within him by the knowledge of a Personal Love and Personal Force without, who has lifted up his eyes and seen God, there ought not to be the uncertainty and the doubt. That miracles are a "transgression of the laws of nature," that "they could not happen, and what could not happen did not happen," with such-like easy-going shibboleths, are supposed to constitute an unanswerable argument against them! Surely some strange judicial blindness has fallen upon us, when we are inclined to accept pert utterances such as these for *à priori* presumption against the credibility of the Biblical record.

There is no such *à priori* presumption against miracles. With God—not a blind force, but a thinking, directing Ruler of the world—postulated in the argument, an Incarnation becomes at once a fact to be expected and believed. That this God should make Himself known to humanity by clothing himself for a time with humanity and dwelling amongst men, so far from being a difficulty, is a thing so accordant with common sympathies and needs, that the contrary of it would have demanded an explanation. If there is a God, the presumption is that He would manifest Himself in the flesh as the Scriptures declare He did. And then, with an Incarnation admitted, miracles—that is to say, the exertion of a power higher than that ordinarily exercised by man—are to be looked for. Not a breach by God of His own laws, but the subordination of the known operation of forces by the introduction of hitherto unexplained or unrealised forces held in the hand of Omnipotence. As to such a procedure being a departure from the course of nature, Bishop Butler has not yet been answered: "You don't know what the course of nature is

in such cases; you need a few other ruined worlds from which to take your analogy."

The argument may, however, be cast in another way. Instead of asking whether the Christ was *à priori* likely to be such a one as to be able to work miracles, we can ask: "As a matter of actual fact, was He such a one? Can the truth of His alleged possession of this power be established?" It can; by evidence—not by speculation or argument, but by hard evidence which would stand the test of cross-examination—the fact can be established. Instead of examining the Evangelists' accounts of the miracles, or the Scripture declaration of Christ's Divine Sonship, we must commence with the story of the Resurrection. Did Christ rise from the dead?

The answer is three-fold: there is the answer of the witnesses; the answer of history; the answer of Christ Himself.

How many of the disciples protested that they had seen Him, and under what widely different conditions He had revealed Himself to their gaze, is a well-worn theme. Each one of the three suggested rebutting theories becomes unthinkable upon close scrutiny. (a) It cannot be professed that the witnesses lied; that He had swooned upon the cross, and that they lent themselves to the perpetuation of a gigantic fraud. Men do not lay down their lives for a lie they know to be a lie; the men who suffered for their faith in the Risen Lord believed He was a Risen Lord, else their conduct was imbecility. (b) The history of their movements, of their convictions, and of their loyalty, cannot have been fraudulently invented after the alleged occurrences. The changed conduct of the disciples negatives that hypothesis in a moment. Weak men became strong; cowards grew brave; traitors waxed valiant; little men, quarrelling about place and precedence, developed heroism; narrow, Jewish natures expanded with large thoughts and glowing sympathies, so that through peril and through death they carried the message of immortality to people of an alien race! If any one chooses to believe that the many stories of apostolic infirmity of temper previous to the Resurrection, and of apostolic glory afterwards, were invented and so made to dovetail in order to anticipate this argument, then, in Dr. Abbott's word, "I should regard that person as so singularly credulous that it would not matter in the least what he believed." (c) That all these things happened as they

are recorded—the change in the disciples, their heroism and their rest—but that they were victimised and deluded; that they thought they saw Him when they did not; that they were honest men but mistaken, is an explanation repugnant to reason. It is infinitely painful to human intelligence to be asked to believe this. It needs greater faith, credulity, superstition, call it what you will, to accept this than to believe the original story. If it is hard to believe that Jesus rose from the dead, it is ten times harder to believe that all the disciples were born fools!

There is the answer of history; something happened in the grey light of that Eastern morning which has changed the destiny of the world. Life was re-created; earth was born again; history commenced afresh; time entered upon a greater epoch; the world's heart beat with a new and gladder thrill. That this was in truth the Son of God; that death could not conquer Him, nor the grave retain Him; that the Lord of life and glory had asserted and revealed His power; this is sufficient explanation. The Resurrection accounts for the phenomena; nothing else does.

Finally, there is the answer of Christ Himself. No interminable series of arguments could bring one who really loves Him to think that the Christ of Gethsemane and of Calvary could deceive him. He who sweat in His agony, as it were, great drops of blood, could not deliberately say the thing that was not. Nor could He have been so weak in thought, so feeble in spiritual insight, as to have deceived Himself. He said He would come again; that He would rise from the dead; and it is not possible that He should have misled himself or those who loved Him. Equally, to claim that this, too, is an invention, that the character of the Christ was invented to fit the stories of the Resurrection also invented, is to make an unheard-of demand upon our gullibility. Invent the character of the Son of Man! Would to God we could "invent" something one-tenth as pure and lofty; there might then be some chance of our living it. But at present—invent!

Upon these grounds, therefore, it is claimed that we are upon the solid rock of proved fact when we speak of the Resurrection of the Lord Jesus Christ. And the bearings of this upon the question of the Miracles can be stated in a word:—

He rose from the dead; He was therefore Divine; he was therefore

such a One as to be possessed of more than mortal power ; He was able to work miracles. You have accepted, because proved, one miracle, the greatest of them all. To accept the Resurrection, and reject the others as *a priori* incredible, is folly. It is to strain at a gnat and swallow a camel. The miracles are credible.

St. Helens.

C. F. AKED.

## THESE TWELVE.

### NO. II.—ANDREW.

“One of His disciples, Andrew, Simon Peter’s brother.”—John vi. 8.



IT is to John we are indebted for the fact that the Apostle Thomas is something more to us than a name. His name all the Evangelists give us ; but it is John who has made us know the man, and surrounded him with the fascinating influence that belongs to him. A similar statement may be made about Andrew, but it must be made with some qualifications. We are not so utterly dependent upon John in this case as we are in the other. For instance, Matthew tells us about his call to the apostleship ; and Mark, also, tells us about the inquiry he made with three of his fellow-disciples when they sought for further information about the destruction of Jerusalem and the coming of the Lord. It is, however, from John that we learn the circumstances under which he came to know Jesus ; it is John who tells us of the part he took in bringing his brother, Simon, to Jesus ; it is John who tells us that it was he who told Jesus about the lad who had the loaves when he fed the five thousand ; and it is John who tells us about the Greeks who came to Philip, and were, by Philip and Andrew, introduced to the Lord. If we put all these details together, we may, perhaps, be able to form some well-defined conception of the man himself ; and it may be that from him we may be able to learn some of the elements which will enter into our own discipleship if we, like him, follow the Lord.

I.—Andrew seems to say to us that it is only in discipleship to Jesus that we can find rest.

In the religious movements that are taking place around us there is a certain amount of unrest that we are all conscious of. The character of our theology has undergone a change, and perhaps the limit of the change has not yet been reached. Within the last fifty years changes have taken place that surprise at times by their magnitude. There is scarcely a doctrine that has not been affected; and we look at the teachings of our Lord in different aspects, and as to some of them, perhaps, we hold opinions that vary much from those who preceded us. At times this is very disheartening to us, and we wonder what the issue of it all is to be. There is one element of comfort in the changes, and only one that I know of. There is not one who expects to go beyond the limits of our Saviour's teachings, and there is not one of us who is not afraid that he may not have come to the borders of those teachings as yet. Our fidelity to Him is unquestioned. We rest in Him as the teacher sent from God, and our only anxiety is to find His mind and to know His will. The only disturbance we are conscious of touches that, and that only. We rest in Him, and we mourn only because we are afraid that we may have failed to learn all that He has to say. We have found our centre, and we cannot go away from Him who has spoken to us the words of life. This experience of those who have found Christ exactly corresponds with that of the earliest followers of the Lord. Judaism with its promises was more to Andrew than Judaism with its fulfilments. It left him ready to listen to John, and become the disciple of him who was preparing the way of the Lord. That discipleship in its turn was but a preparation for a higher one. It left him ready to learn from Him who was the Lamb of God. To find out all that that meant was his life-work henceforward; but his progress henceforward was only in the direction of finding out what that involved. Change ceased; henceforward it was nothing but development. We have found one true note of the Christian life. We rest on Christ, but our rest is that of growth, not of stagnation.

II.—Andrew seems to say to us that the circumstances under which we become disciples are not the only elements that decide the character of our discipleship.

The fact cannot be doubted that Christ does more for some of us than He does for others, and that He is more to some of us than He is to others. The characters that He forms are not all equally per-

fect, equally strong, equally beautiful. His image is dimmer to some of His followers than it is to others; and his teachings are more pregnant with meaning and suggestiveness to some than to others. His look teaches some men more than His commands teach others. One word to some is followed by vaster results than the whole Gospels lead to in others. It puzzles us at times to account for these differences of apprehension, of susceptibility, of response, of obedience, that are manifested by those who have equally accepted Christ. The effect varies with the individual, and is not uniform. Some of us get left behind and are outstripped by others. Clearly it does not depend upon the time we have been disciples, or upon the circumstances which ensued in our discipleship. In this respect Andrew should have been first, but he never takes the foremost place. At any rate, there were three who were in Christ after him who came before him. It would seem that here, as in other things, there is a capacity for responding to Christ which varies with individual men. That capacity may be cultivated and increased, but for the limits it is surrounded by no responsibility belongs to us. It is a comfort to find no word of blame attaching to Andrew that his brother took a more prominent place amongst the followers of Christ than he did himself.

III.—Andrew seems further to say to us that those who do not themselves perform the largest services may yet make such services possible.

There is not one of us who, if he is faithful, is not filling his proper place in the Kingdom of Christ. The sufferers and the suppliants are doing their part as much as the workers and the soldiers. It is hard to realise this, especially when our share of the service is only to stand and wait. It seems at times to us as if we were doing nothing, and we grow envious of those by whose efforts the Church is extended, and whose work is apparently so essential to its welfare, and whose death would be a calamity to all. As far as such thoughts stimulate us to strive after the utmost usefulness we are capable of they help us; but their influence over us is generally morbid and to be deplored. Peter's death was a greater public loss than that of Andrew, as far as we can judge. Yet it must not be forgotten that it was Andrew who led Peter to Christ, and so made Peter's work possible. That Andrew took his part in the labours of the twelve we



cannot doubt, and that he was one of the workers of the Church after the Lord's ascension we may well believe. Yet history gives us no record of his labours; and, as far as those records go, his usefulness was nothing. His influence over his brother, however, was so blessed that the work of the one blends with the work of the other; and, in estimating what the man did, some account must be taken of what the other did under his instigation. It may not be in our power to give, but our words may lead others to consecrate their property to Christ, and so, indirectly, we may become benefactors of the Church. We may not have the power to speak to men, but we may speak to God, and by that means influence the men who will win souls, and so we shall be the sowers of the harvest that will be reaped. This indirect influence is often the most powerful that can be exercised; and perhaps we, like Andrew, by and by may have to thank God for the quiet, unobtrusive, untalked-of lives that made it possible for us to wield this power and serve Christ in this way.

IV.—Andrew seems to say to us that it is a gift to cultivate to find out and to be able to turn to account what there is in us or in others that the Saviour can utilise and employ in His service.

The lad who had the five barley loaves had no thought of offering them to Christ, and no dream that it was he who would furnish the means of providing the most wondrous meal that men had ever partaken of. It was Andrew whose keen eyes saw the loaves, and perhaps it was in his loving heart that the suspicion arose that perchance the Saviour could do something with them. They were not his, but through him they became the Lord's, and were used by Him. It is a grand power to see the openings through which Christ can enter, the means through which Christ can bless. There are around us, lying dormant and unemployed, sources of health and blessing which would enrich the Church. Blessed is the man who tells us where work needs to be done, and where means of work are to be found, and who brings into use the unsuspected and unemployed gifts which are waiting to be turned to account. The influence of Andrew in discovering that lad with the loaves is teaching us to cultivate the gift which, if used, would provide the Church with the means of meeting the world's need.

V.—Andrew further says to us that those who are in sympathy

with Christ will always be willing to assist others in finding their way to Christ.

There is one thing that seekers after Christ will always find in those who have found Christ—sympathy and readiness to help. Appeals for many kinds of help we may be prevented from responding to. There is not one of us who can be asked to lead men to Christ to whom the appeal will be unwelcome. We may have to leave all the teaching, as we shall have to leave all the saving, to Him; but to take them to Him, to introduce them to Him, that is the blessedness we crave and the privilege we are glad to exercise. If those Greeks who came to Philip, and were by him and Andrew brought to the Lord, had any misgivings when they came, those misgivings must have vanished at once. They were the friends of Andrew when they wanted to see Andrew's Friend. Whether they knew him before or not, or whether he was in any way connected with them, we may not be able to say; but this we are certain of, that it was true then, as it is true now, that every Christian is glad to tell Jesus when men tell him that they want Him and are seeking Him.

We may well be thankful that such a man as Andrew had a place amongst the twelve. He seems to tell us that in our quiet places, and with our unobtrusive habits, there is work for us to do; and, whatever the character of our work may be, this promise is for us: "Where I am, there also shall My servant be."

Harlow.

F. EDWARDS, B.A.

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## THE ROUND TOWERS OF IRELAND.

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**A**MONG the many monuments of our ancient civilisation none are more interesting or more distinctively national than the Round Towers that are found in various parts of the country, of which about thirty still exist. They are cylindrical structures, usually tapering slightly towards the top, and varying in height from 60 to 130 feet, and in diameter at base from 14 to 20 feet. The wall is built of stone, with lime cement, and towards the base is never less than three feet thick, but is generally more, and varies with the height. The entrance door is placed from ten to thirty feet from the ground, and is only large

enough to admit one person at a time. The building below the door is sometimes of solid masonry, and sometimes contains a well-like recess without any aperture to admit light. The interior of the tower is divided into stories, usually about twelve feet high, with a single aperture for light; the uppermost story has always two or more openings, sometimes six or eight, and occasionally only four, that often face the cardinal points. The roof is cone-shaped, and built of stone. They present considerable variety in their masonic construction and architectural details, according to their antiquity. One of the oldest is on Scattery Island, at the mouth of the Shannon. Many of the remaining towers are in a state of dilapidation; but a perfect specimen may be seen on Devenish Island, in Lough Erne.

The question of their origin and use has given rise to considerable discussion, but may now be considered as fairly settled. Except the Round Towers of Brechin and Abernethy in Scotland, no similar structures are found in any other part of the world. Until the publication of Vallancey's Essay, in 1772, no one doubted that the towers were built in Christian times, and for ecclesiastical purposes; but Vallancey contended that they were of Pagan origin, modelled on the plan of the Eastern fire-temples, and intended for the Druidic worshippers of fire and of the sun. The futility of Vallancey's hypothesis, his looseness in the use of authorities, and his want of acquaintance with mediæval antiquities, have been shown conclusively in the learned and masterly treatise of Mr. George Petrie, President of the Royal Hibernian Academy. Petrie's conclusions—which are now accepted as authoritative by the most eminent archæologists—may be briefly summarised as follows:—(1) There is no evidence that the art of building with lime cement was known in Ireland before the introduction of the Christian faith; nor (2) is there any evidence that the Druids ever worshipped fire *in* towers. (3) Two or three small loop-holes in walls three feet thick would be useless for taking celestial observations. (4) There is no reference in any of our ancient manuscripts to the existence of these towers prior to the fifth century, while both the ancient Annals and universal popular tradition speak of them as ecclesiastical buildings *erected for the double purpose of BELFRIES, and PLACES OF REFUGE* in times of predatory incursion. That they were admirably adapted for such purposes is evident from their construction. Though too small for the great bells of modern

times they were large enough for any bells in use prior to the twelfth century. (5) They are *never* found apart from churches or from places where ecclesiastical foundations are known to have existed. Some of them, as in the tower at Antrim, contain sculptured Christian emblems. (6) Their name in the Irish language is *cloitheach*, which means belfry, or bell-castle; and no other remains of ancient bell-towers exist in the country. (7) They afforded, moreover, an impregnable fortress to the clergy and monastic orders during the temporary insurrections that so frequently occurred; and in them, in many a troublous time, the treasures of the churches and monasteries were saved from destruction. (8) It is further probable that in times of special danger some of them were used as watch-towers and beacons. It is now generally admitted that the oldest of them were erected as early as the sixth century, but the majority are of later date. The two in Scotland are attributed to the disciples of Columba, the famous Irish evangelist of Iona.

The study of the Round Towers is one of more than archæological interest. As buildings, the towers present the same architectural features as the ecclesiastical edifices with which they are always connected; and

Even the faintest relics of a shrine,  
Of any worship, wake some thoughts divine.

They tell of a time in our national history when worship was distinguished for simplicity and spirituality; when buildings were erected for utility, and not for meretricious splendour; when Papal authority was ignored in Ireland, and the adoration of angels and of the Virgin Mary was unknown; when God's Word was transcribed in the cloisters and preached in the Churches; when the so-called holy wells were used for the immersion of believers, and the Round Towers were a sanctuary for the religious and the oppressed.

What has wrought the changes of later times? Many causes have contributed; but chiefly we must note the one event, unique in history, when an English pope conspired with an English king to rob us at once of our civil and religious freedom—of our birthright and our blessing. To hold the England of to-day responsible for this would be absurd. Yet, in the endless troubles which England has received from Papal Ireland, it is impossible not to trace the relation

of sowing and reaping. Is there any remedy? Yes: let England restore what she has taken away. Already complete civil freedom has been accorded. In respect to land and the relations of Church and State, Ireland has enjoyed for many years more privileges than England herself. The one thing—the only thing—now needed to bring peace and prosperity to our country, is the balm of the evangel—the glad tidings of that redeeming grace and love that flow down freely from the Cross of Christ. Let Ireland be taught the religion of the New Testament, the doctrines which Patrick and Columba preached, and Bridget manifested by her saintly character, and soon political and agrarian difficulties would be settled, and our people would be bound together by the bands of brotherly Christian love. Landlord and tenant could then dwell together in unity, labour and capital would cease to be antagonistic forces, and orange and green, like the light of the rainbow, would blend in beauteous harmony. Then the dear harp of our country would once more wake “the soul of music”—not the wail of despondency nor the wild notes of defiance, but a joyous anthem of praise to that loving Saviour who had again called this Emerald Isle to wait for His holy law!

Waterford.

JOHN DOUGLAS, B.A.

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## OUR INDIAN MISSION AND ITS CRITIC.

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“**C**ONTRAVERSY thrive,” said Robert Hall; “all the evils of controversy are temporary, while the good remains and is permanent.” Robert Hall was a great man and spoke oracularly, but he possessed no more than other men an infallibility which preserved him from error in his judgments. We do not share his tolerance of controversy, nor his belief as to the transiency of its evils. Good may remain and be permanent, but the evil not unfrequently exceeds the good and is permanent too. The abiding mischief which controversy has wrought in the Church it would be easy to illustrate. To us, Baptists, an undue share of this very mixed blessing has fallen of late. One controversy has scarcely been closed before we have been plunged headlong into another. We have heard of no good as coming of these

controversies as yet, but we have heard of plenty of harm—indeed, the harm has assumed a palpable form in several directions. It was, therefore, with the deepest regret that we read Mr. W. S. Caine's now famous letter on what he terms the "failure" of Christian missions in India, and his ungenerous attack on the Baptist Missionary Society in particular.

It is no part of our present purpose to go into the injurious statements and charges which the letter contains. That has been done in such a way as to turn the edge of his adversary's weapon in Mr. Baynes's letter of reply—one of the most admirable letters, especially in the spirit of it, which we have ever read. To deal with these statements and charges, and any others which may be made in the course of the controversy, must still be left to the Mission House authorities, who alone have an intimate acquaintance with the facts. The much humbler task of briefly commenting on some of the more salient features of the case as it stands is all we propose to ourselves.

The first thing that strikes one is Mr. Caine's manner of attack. That he was bent upon stirring up a controversy at all costs is perfectly evident; otherwise, surely when, as now appears to be the case, previous to his going to India, he informed Mr. Baynes that he was intending to inquire into the state of the Mission with a view to making public the result of his investigations, he would have acceded to the request then made to him, that he would on his return, previous to any action, make a full statement of his views and opinions direct to the Committee. If Mr. Caine had been as anxious to avoid working mischief as we must believe he was zealous to do good, he would have done as desired, and would then have been set right in several particulars wherein he has shown himself to be in error; and further, he would have discovered that in some of his opinions the Committee not only coincide, but have taken steps to give effect to them. The *Baptist*, which seems to have been a party to the whole thing, and indulged in mysterious hints several weeks beforehand as to something startling to be expected, has declared that "it goes without saying that no man who is living under the enlightening influence of the Holy Ghost will write damaging reflections on the modern missionary movement without first seriously counting the cost and accepting the full weight of responsibility for the outcome." Now we utterly

disclaim any judgment whatsoever as to the extent Mr. Caine is living under the enlightening influence of the Holy Ghost. Judgment on such a matter becomes neither us nor any other man. But we do venture to question whether the writer of the "Government House Letter," as it has been called, seriously and sufficiently reflected on the consequences, some certain, some possible, of his action. His letter does not betray the spirit of a man who is doing a most unwelcome thing from a sense of duty. There is no evidence of the oppression of spirit which that man must experience upon whom presses "the burden of the Lord." Perhaps this must partly be attributed to the writer's style, which certainly is better fitted to the description of "a trip round the world" than to a grave indictment of missionary societies and their devoted agents.

Then the commercial spirit which seems to us to pervade the letter revolts our moral sense. That such a spirit does pervade it seems to be admitted by its writer's chief champion in the press when it says:—"He may be sadly material in his measure of spiritual results." Now against the introduction of these materialistic ideas into things essentially spiritual we earnestly protest. It already prevails too largely, and is growing. We have even understood that some Christian men of wealth avow as their principle of giving, though not exactly in these words—so many sovereigns, so many souls. They not only expect definite results for the money, but bestow it only on such as produce, or profess to produce, such results. Christian enterprise is looked upon in much the same light as a commercial speculation, and, unless certain returns are regularly forthcoming, it is pronounced a failure. What does this lead to but trumpet-blowing, and exaggerated pretensions and hasty superficial work, in which a spirit of physical excitement has entered more, perhaps, than the Spirit of God? It leads, too, to that spirit of restlessness in the churches, that feverish grasping at unrealities, and that vicious determination to "get at the people" by some means or other, fair means or foul, if not by the legitimate means of preaching Christ's Gospel, then by what has recently been termed "the devil's mission of amusement," which is only too surely working out its mischievous consequences in our Christian communities.

Mr. Caine's sneers at missionaries "talking a great deal about unseen influence, leaven, seed-sowing, and what not," are inconsistent

with the gravity of the subject. They seem, too—especially taken in connection with a great deal more of a still more specific kind—to indicate a radical misconception of the nature of the work the Christian preacher is engaged in, and his power to accomplish it. He “wants crops,” he says; so we all do, and big ones; for such we pray and toil. But the crops are not always forthcoming, either at home or in the mission-field. Even his hero, Carey, to whom he refers so enthusiastically, had to wait—if our memory does not play us false—for thirteen years for his first convert, and that was a convert made, not through Carey’s instrumentality, but poor forgotten Thomas’s, whose intellect—pathetic story!—utterly gave way with excess of joy on the day of the convert’s baptism. We are inclined to think Mr. Caine would have cashiered Carey long before the thirteen years had expired on the plea that he wanted “crops.” Our critic appears utterly to forget that the materials upon which missionaries have to work are human beings, than which materials none can be more intractable. Not to speak of all the difficulties arising out of race and heathen prejudice, the natives of India, in common with their fellow men the whole world over, have depraved minds which are “enmity against God,” and perverse wills, capable not only of resisting all the influence of the missionary, but *capable even of resisting the Spirit of God.*

The excessive cost of the work and the small results are specially complained of. “A married missionary in one way and another costs £400 a year!” exclaims the critic. This in his first letter; but, in a subsequent one, he has to whittle this down to £195, exclusive of the consideration that the missionary lives rent free. Surely this modest amount ought not to be grudged by wealthy business men at home to their brethren who go forth for them to heathen lands, making many sacrifices, foregoing worldly prospects, and enduring a constant trial of affections, to say no more. Surely, too, a man cannot appear such a very “burra Sahib” even in India on £195 a year. A day or two ago our eye quite casually lighted on the words, written by an Indian missionary eight years ago, “Missionaries and missionaries’ wives have still troubles enough, the health and training of their children on very limited means being certainly not the least of them.” “Very limited means!” That does not look as if the missionaries found their allowance any too much even for their necessities.



Since the greater part of the foregoing was written other correspondence has appeared in the weekly denominational papers. Of course, Mr. Caine has tried his best to repair the great breaches which were made in his position by those who replied to him, particularly by the able and conscientious Secretary of our Society. He has succeeded, however, only in making that position more untenable than before—indeed, he may be said to have been fairly driven from it; and, inasmuch as he petulantly declares, “I will not continue this controversy,” it may be concluded that he does not intend to return to it. We question, however, whether any man has a right to withdraw in this way from a controversy which he has himself provoked, and that at the very commencement of it. He should either meet all counter-arguments and evidence, and make good his statements, or handsomely acknowledge, and make amends for, his mistakes. That Mr. Caine’s figures are inaccurate, vitally affecting his conclusions, and that he has made statements which admit of the flattest contradiction and fullest disproof, has now been abundantly shown. Indeed, the discussion has gone far enough to reveal that Mr. Caine was very superficially informed on the subject on which he undertook to write, and quite unprovided with such a case as would have justified the very serious step he did not shrink from taking. We are not among those who believe that missionaries and their work, or the societies who send them forth, are beyond the limits of criticism; but we believe that a friend of missions, and such Mr. Caine professes to be, should be careful to make his criticisms in such a way as to do the least harm and the most good. How great a friend of missions he has been, forsooth, has appeared during the progress of this controversy. “Can it be true,” asks the *Freeman*, “that he does not subscribe to either of the two great missionary societies which he has been criticising? Is it true that in the first draft of his letter he added that he was not a subscriber to either, and then, for reasons best known to himself, deleted the clause?”

For Mr. Caine’s own sake we regret that he was so ill-advised as to write and publish this letter. He has many fine qualities, and might take an honoured and useful position in the body to which he belongs. It is lamentable, indeed, to see a man with his capabilities and possibilities so wantonly injuring himself in the estimation of his best friends.

It was our intention to touch on some other points, but the subject is large, and our available space is gone; moreover, we have no intention of trying to compass it either in this or subsequent numbers, especially as that is done so fully in the weekly journals. We cannot refrain, however, from expressing our sympathy with our missionary brethren, whom we sincerely honour wherever they labour, and our hope that the Committee of our Society will not be betrayed hastily into the adoption of what may prove unwise measures, but will still proceed calmly and steadily on their way, from time to time introducing such reforms and new methods of work as circumstances and the light of experience may show to be necessary. The rate at which our Christian work in India is proceeding is slow, but it greatly outstrips the work at home; and realising this, and remembering the noble examples of missionary self-sacrifice and success to which we can point in other fields, we confidently predict, whatever harm may result in other ways, that, so far from sinking, the Baptist Missionary Society will rise higher than ever in the confidence and affection of British Baptists. Meanwhile let the prayers and expectations of both missionaries and their supporters be increasingly directed to Him who alone can send forth the "power from on high," which can make Christian effort successful.

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## THE LATE PROFESSOR GOADBY, B.A.

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It was with a shock of surprise that we received the intelligence of the death of Professor Goadby, B.A., the President of Nottingham College, and it is with sincere regret that we record the fact of the very sudden passing away of this able minister, accomplished scholar, and capable teacher. The melancholy event took place on Saturday, the 16th ult., within half an hour of midnight. It is not long since we wrote to Mr. Goadby asking permission to publish his portrait in the BAPTIST MAGAZINE, and received a most kind assenting letter in reply. Little did we think that before this would be accomplished the subject of the proposed portrait would have passed away. We will endeavour that the portrait shall appear in an early number. The sorrowing ones left behind have our sincere prayers and sympathy.

## " BUBBLES."

[SUGGESTED BY A PAINTING BY SIR JOHN EVERETT MILLAIS, BART., R.A.]



**T**O-DAY, while turning out a chest,  
 Which long had been allowed to rest,  
 A picture old I chanced to find  
 Which put such thoughts within my mind  
 As scarce by me can be defined  
 Or yet expressed.

A little boy, whose face so fair  
 Was framed by waves of golden hair,  
 With upturned eyes of azure blue  
 A bubble watched, which through and through  
 Bathed in rich tints of rainbow hue,  
 Sailed in the air.

And in his eyes I seemed to see  
 A look of sad anxiety—  
 A look which, if it spake, would say—  
 "Oh ! sweet companion of my play,  
 Will you, too, fade and die away ?  
 Oh ! stay with me !"

And thoughts like these came in my mind :  
 How many in the world we find  
 Who gaze on things (as he did there)  
 Which, while they seem so bright and fair,  
 Suddenly burst ! and nought but air  
 They leave behind !

There are our dreams of a future bright,  
 Shining with beams of rainbow-light,  
 Of the honours we shall then be paid,  
 Successes gained, and triumphs made ;  
 Like the bubble, they quickly fade  
 From out our sight.

There are friendships, lovely but untried,  
 Shining so bright on the outside,  
 Which seem as though they'll last for aye ;  
 But sudden ! they break and fade away,  
 And what was once so blithe and gay  
 Is now—a void.

And so 'tis with all earthly things:  
They take unto themselves their wings  
And fly away—perhaps to show  
That, losing hold of all below,  
Our gaze should aye be fixed above,  
Where He who is the God of love  
Reigns King of kings.

Oxford.

LUCY M. ALDEN.

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## MINISTERIAL REGISTER.

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- BARKER, C., of Fleet, has accepted the pastorate at Hugglescote.  
CURWOOD, A. M., has been recognised pastor at West Hartlepool.  
DAVIES, H., has been recognised pastor of Slack Lane, Keighley.  
DOKE, J. J., of Chudleigh, has accepted a call to City Road, Bristol.  
ENGLISH, A., has resigned Bethesda Church, Trowbridge.  
GEORGE, J., of Pontir, has been called to Cinderford.  
GILLARD, W., of Croyde, has accepted a call to Uffculme and Prescott.  
GRIFFITHS, W., of Aberavon, has become pastor of Paran.  
GRIFFITHS, W., has accepted pastorate of Blackmill Church.  
HARRIES, H., has been recognised pastor at Treherbert, Glam.  
HARRIS, W. J., has accepted the pastorate of City Road, Winchester.  
HUDGEELL, P. A., of Pastors' College, has received a call from the church at  
Rhyl.  
HUGHES, R., has been ordained at Coed-y-Ddol, Llanberis.  
HUMPHREYS, D. T., of Llangollen College, has settled at Aberdersyn, Wrexham.  
JONES, D. W., settles at Rhos, Wrexham.  
JPMEECHAN, W. H., has resigned the pastorate at New Park Road, Brixton Hill.  
MAKEPEACE, J. F., of Nottingham, removes to Hallfield Church, Bradford.  
MILLER, F. E., has commenced his ministry at Redruth.  
MORLEY, E., has been publicly recognised pastor at Chorlton-on-Medlock.  
OAKLEY, H., of Regent's Park College, has been publicly recognised pastor at  
Cottenham.  
PATE, J., of Belgrave Chapel, Leeds, has resigned.  
PEACOCK, S., of Rothley, settles at Nazebottom, Hebden Bridge.  
PRICE, W., of Beckington, Somerset, removes to Westbury Leigh, Wilts.  
REES, S. B., has been appointed minister of the new chapel at Highgate Archway,  
London.  
SMITH, A., of Shefford, has accepted a call to the Shrewton, Tilshead, and  
Chitterne Churches.  
THOMAS, J. E., of Glanamau, has accepted a call to Rhydwlwym.  
TULLOCH, W., leaves Dundee for Duncan Street Church, Edinburgh.  
VIVIAN, W. H., has closed his pastorate at Loughton.

WATKIN, R. H., has been ordained pastor of the churches of Llanfair and Llanllugan.

WEAVER, R., has become the minister of Bradford Street Chapel, Birmingham.

YOUNG, W. D., of Caersws, has accepted a call from the united churches of Dolau and Gravel, Radnorshire.

BARKER, J., late of Lockwood, has been called hence, aged 70 years.

GOADBY, T., President of Nottingham College, fell on sleep on the 16th ult.

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## REVIEWS.

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BIOGRAPHY OF THE REV. HENRY WARD BEECHER. By Wm. C. Beecher and the Rev. Samuel Scoville, assisted by Mrs. Henry Ward Beecher. London : Sampson Low & Co.

IF men had an unlimited command of their time they would not complain of the length of this biography of over seven hundred pages. It possesses a singular fascination and a great power of usefulness. Mr. Beecher was so prominent a figure in the social and religious life of America, and attained such unique power as an orator, that the interest excited by his career is more diversified, and appeals to a wider circle of readers, than that excited by any other public man of his day. The part he played in the struggle with slavery, his wonderful grasp of the problem to be solved, his incessant and unwearied labours, his undaunted courage and heroism, his unflinching tact in dealing with opponents, and his endless resource, gave him an influence which was quite unrivalled. No grander story could be told than that which is written as the record of his brave and disinterested efforts for the liberation of the slaves. His lectures were as powerful as his sister's "Uncle Tom's Cabin." As a preacher he was equally distinguished. Whatever may be our estimate of his doctrinal position—and we have always regarded it as gravely unsatisfactory—there could be no doubt of his intellectual vigour, of his glowing imagination, of his marvellous stores of illustration, or of his power to sway an audience almost at will. There are, not only in America, but in England, men of prominent intellectual and spiritual power who consider Mr. Beecher to have been the greatest preacher of the century. This is, of course, a matter of taste, but the judgment is not baseless. It may astonish some readers to know that he began his ministry at Lawrenceburg, with scarce 1,500 inhabitants, on a salary of 250 dollars, where the church was small and the people poor. There were but nineteen or twenty members. "I was sexton in the church," says Mr. Beecher. "There were no lamps there, so I went and bought some and filled them and lit them. I swept the church and lighted my own fires. I did not ring the bell, because there was none. I opened the church before every meeting and shut and locked it after every meeting. I took care of everything in the church." He set, himself, however, to secure a large congregation, and hence determined (1) to preach well, uniformly; (2) to visit widely

and produce a personal attachment, his wife also to do the same ; (3) to get the young to love him ; (4) to see that the church have this presented as a definite thing, and set to them this work as directly as he would to raising a fund, building, &c. His early struggles, in which Mrs. Beecher fully shared, are narrated with humour and vivacity, and we cannot wonder that his influence should throughout be a growing one. Brooklyn was, of course, the scene of his principal work. His position there was such as few men have ever had in any country or any age. The power of "Plymouth Pulpit" has been felt throughout the world, and though we regret that he did not retain to the end the simplicity of his early beliefs, we cannot be blind to the grandeur of his ministry as a whole. The Henry Ward Beecher of the time of the "Life Thoughts" and "Royal Truths" was surely without a rival. Of the dark and terrible cloud through which he had to pass in his later years we can say little. So far as we can judge, Beecher, though unaccountably imprudent, was certainly innocent, and all the evidence shows that he was the victim of a cruel conspiracy. The charge was sifted as thoroughly as it could be, and had Beecher been guilty the result would have been very different. Tilton's action against Mr. Beecher for 100,000 dollars damages, though the trial lasted for six months, failed, and the jury strove for nine days to reach an agreement. Ultimately three were for Tilton and nine for the defendant. In regard to this the following paragraph will be read with interest :—

"We are informed, on the authority of one of the jurors, that several times they stood eleven to one in defendant's favour, and *once all agreed on a verdict* for defendant, when a juror unfortunately remarked that his son had wagered a large sum on a verdict for the defendant ; this statement split the jury at once, and from thence on they remained three to nine until they were discharged. The case was never brought to trial again, the plaintiff wholly abandoning it. It is well known that, after plaintiff had abandoned his case, his leading counsel, Hon. William A. Beach, frequently and publicly declared that the trial of the cause had convinced him of Mr. Beecher's innocence, and that he felt as though they had been a pack of hounds trying to pull down a noble lion. Five years later he expressed similar views to the writer."

We wish it had been possible to have passed over this matter in silence. But it was not. Readers can, of course, ignore this chapter, and they will find in the rest of the book one of the liveliest, most interesting, and instructive of recent biographies.

LIFE OF THE RIGHT HON. W. E. FORSTER. By T. Wemyss Reid. Fifth Thousand. London : Chapman, Hall & Co., Limited.

THE great success of this memoir is doubtless due in the first instance to the interest of the public in the career of a distinguished Minister of the Crown, whose personal character, rigid fidelity to principle, and heroic fortitude gained the respect of even his staunchest opponents, and yet further to the part he played during his Irish Secretaryship and the light his correspondence throws on the political situation of to-day. But much must also be attributed to Mr. Reid's

literary skill. He is a clear-headed, graceful, and facile writer, orderly and systematic, but not pedantic, able to present his material in the most luminous and impressive form, and to retain an unflinching hold on the reader's attention. The biography necessarily bristles with controversial matter. Mr. Forster's educational policy, his administration of the law in Ireland, and his criticism of Mr. Gladstone's policy in Egypt excited keen resentment among his old friends and allies. But through it all he stands out a noble, generous, and high-minded statesman, too pure to sacrifice principle for place and power. It is not our province to discuss the questions referred to, but it is certain that Mr. Reid's biography will distinctly raise Mr. Forster's reputation, and justify the esteem in which he was held by his closest friends. Theoretical politicians would do well to read this *Life* in order to know something of the difficulties with which practical statesmen have to contend. It would thus tend to modify many of their censures, and to prevent the bitterness of feeling which so often disgraces our controversies. The unrestrained licence of speech, in which politicians of every school allow themselves to indulge, tends to the utter degradation of public life, and on this ground if on any we need a radical reform.

THE TEXT OF JEREMIAH ; or, a Critical Investigation of the Greek and Hebrew. With the Variations of the LXX. Retranslated into the Original and Explained. By Rev. George Coulson Workman, M.A. With Introductory Notice by Prof. Franz Delitzsch, D.D. Edinburgh : T. & T. Clark. 1889.

MR. WORKMAN is Professor of Old Testament Exegesis in Victoria University, Coburg, Ontario, Canada, and here gives ample proof that in Biblical scholarship the colony is not a whit behind the mother country—in fact, the subject of this volume has been strangely neglected in England, and Mr. Workman's work is one which should help to inaugurate a new departure. The variations of the Septuagint from the received Hebrew text are very great ; and it has been generally supposed that they were due to the carelessness or the incompetence of the Greek translators of the Septuagint. The Masoretic text has been regarded as entirely accurate, and the various readings of the Septuagint have been set aside as of little importance. Mr. Workman takes a view directly the reverse of this, and defends the Septuagint against the Masoretic text. The conflicting authorities are subjected to a rigid examination. We have pointed out to us in successive chapters omissions, additions, transpositions, alterations, and substitutions, and these are traced to their origin. The Greek text is retranslated into Hebrew, with the view of ascertaining the original on which the Septuagint was based. The conspectus of the variations is very valuable. The work will be valued mainly by scholars ; but men whose acquaintance with Hebrew is slight will be able to follow it throughout. Only specialists can pronounce on the absolute value of Mr. Workman's investigations. He may, perhaps, attach undue importance to the text of the Septuagint, but of its critical value there can be no doubt. We are thankful for an investigation of this important question, so scholarly and comprehensive, so fearless and conscientious as this. The approval of Prof. Delitzsch will be generally endorsed.

ESSAYS IN BIBLICAL GREEK. By Edwin Hatch, M.A., D.D., Reader in Ecclesiastical History, Oxford. Oxford: at the Clarendon Press. 1889.

DR. HATCH'S appointment as Grinfield Lecturer on the Septuagint was hailed with general satisfaction, and the publication of his lectures—of which we have the substance in this volume—has been awaited with more than ordinary interest. The value of the Septuagint is beginning to be more fully appreciated, and the conviction is rapidly gaining ground that it contains rich and fruitful fields which have not been adequately explored. It is in studies such as this that we shall best advance the science of Biblical criticism and exegesis, that we shall gain a truer conception of the original text of Scripture, as well as a sounder and more satisfactory interpretation of its contents. It will be to many of our readers a source of surprise to learn that, while the language of the Old Testament has been investigated with unwearied devotion, that of the New Testament has not yet attracted the special attention of any considerable scholar. The labours of Bishops Ellicott and Lightfoot and of Canon Westcott in England have done much; and we must specially recognise the work of Winer, Cremer, and Grimm on the Continent, although Dr. Hatch strangely makes no mention of them. But the difference between Biblical and classical Greek is imperfectly apprehended, and the assumption is still made that the language of the New Testament is identical with that which was spoken in Athens in the days of Pericles or Plato. An average classical scholar is not necessarily a competent critic of the Gospels, and Dr. Hatch has done good service in calling attention to this fact. The most generally interesting part of his volume will probably be the short studies on the meanings of words in Biblical Greek—such as *διαθήκη*, *δικαιος*, *δικαιοσύνη*, *θρησκεία*, *μυστήριον*, *οικονόμος*, *καρδία*, *πνεῦμα*, *ψυχή*, *διάνοια*, &c. The essay on Origen's revision of the Septuagint text of Job deals in a masterly style with one of the most curious problems of Biblical criticism, and gives good ground for the supposition that additions were made to it by a poet of great imaginative power from a desire to bring the book into harmony with current Greek thought. Dr. Hatch deserves the thanks of all Biblical students alike for his minute and painstaking scholarship, his broad grasp of principles, and his power of philosophical suggestion.

THE PULPIT COMMENTARY. St. Luke. Exposition by the Very Rev. H. M. D. Spence, D.D., Dean of Gloucester; Homiletics by Rev. J. Marshall Lang, D.D., The Barony Parish, Glasgow. Vol. I. London: Kegan Paul, Trench, & Co., 1, Paternoster Square.

THE Pulpit Commentary is, so far as we know, the greatest of all the critical and homiletical enterprises of our day, and the quality of the work is not less marked than its quantity. Editors, publishers, and writers have combined to give us the best that can be given. The expository part of the work, which necessarily lies at the foundation, has been entrusted to men whose scholarship is beyond question, and who, alike by learning, critical acumen, and spiritual insight, can discern and elucidate the mind of the spirit. The homiletics and homilies are by men of distinguished pulpit power, who show great skill in applying the results of sound



exegesis. The first volume, dealing with the Gospel according to Luke, is a model of lucidity, conciseness, and force. Dean Spence has the power of hitting off in a few well-chosen words the salient features of the text, and the homilies, by Mr. Clarkson and Mr. Edgar, afford capital specimens of the preaching which will always interest and profit intelligent audiences. He who has no other book than this on the third Gospel will really lack nothing.

CHRISTIANITY EAST AND WEST: an Ecclesiastical Pilgrimage. By Thomas Grieve Clark. London: Hodder & Stoughton.

A PLEASANT and popular narrative by a keen-sighted observer of the social, political, and religious condition of many of the chief cities and countries of the world. "The pilgrim," a clergyman on the Continent for a quarter of a century, describes his views and impressions of Scotland and Edinburgh, Athens and the Greek Church, Jerusalem, Constantinople, Kieff, Vienna, Venice, Naples, Rome, &c. He depicts in a bold and graphic style the salient features of the life, the literature, the art and worship of these places, and enables his readers to see, as with their own eyes, the scenes and customs described. His information is varied and accurate, his judgments are sound and commendable, and his reflections such as tend to our establishment in Evangelical faith. Such pleasant writing is sure to be widely appreciated.

THE TWILIGHT OF THE GODS, and other Tales. By Richard Garnett. London: T. Fisher Unwin.

DR. GARNETT is a clever and forceful writer, with a vigorous historical imagination, an easy style, and an unusual power of satire. Beneath most of these stories there is a hidden meaning which students of ecclesiastical history at any rate will not be slow to detect. Thus, in the first story, telling of the release of Prometheus from his captivity on the cliff of Caucasus and of his becoming a guest in a Greek Christian community, where, simply as an enemy of Zeus he is welcomed as an ally, there can be little doubt that Dr. Garnett ridicules with his light and easy pleasantry the attempts—often overstrained and absurd—which have been made to harmonise heathen philosophy and Christian theology. So in other cases. Dr. Garnett has, at any rate, the virtue of impartiality. All forms of thought—ancient, mediæval, and modern, philosophical and political, as well as theological—are firmly touched upon. No one with the slightest pretensions to literary culture can fail to enjoy the bright and glowing fancy, the delicate humour, or the thinly-veiled irony which light up these pages. But the power they display needs to be wielded with great caution. Our estimate of human nature as a whole is widely different from Dr. Garnett's, but he is not without ground for his somewhat cynical and pessimistic views. In a work where the satire is so evident, exaggeration is inevitable, and to an extent pardonable, but it ought not to be forgotten that there is another side to all this. The three cleverest, though not the most brilliant stories are "The Demon Pope," "Madam Lucifer," and "The Elixir of Life."

MY RELIGION. By Count L. N. Tolstói. Translated by Huntington Smith.  
London: Walter Scott, 24, Warwick Lane.

ALTHOUGH this is in no sense a novel, it has a very distinct bearing on the author's novels, and presents us with one of the most instructive chapters of his autobiography. His religious beliefs, which are closely akin to those of the Society of Friends, are based on a literal interpretation of the Sermon on the Mount, especially in regard to the doctrine of non-resistance. Count Tolstói describes with evident frankness the process by which the change in his views and character was wrought, and pleads earnestly and eloquently for the fearless application of the principles of Christ, as thus interpreted, to the complex problems of modern society. This edition of "My Religion" is of special value, and is enriched with a preface giving a brief outline of Tolstói's career, and a summary of the teachings of the Greek Church taken from Prof. Lindsay's article in the "Encyclopædia Britannica." Whatever else the perusal of such a work accomplishes, it must shame our selfishness and stir us to a nobler imitation of Christ.

DAVID: his Life and Times. By Rev. W. J. Deane, M.A. London: Nisbet & Co., 21, Berners Street.

"THE MEN OF THE BIBLE" series has secured for itself an honourable place among the various handbooks which are published in such numbers. Its popularity is amply deserved, and Mr. Deane's "David" will fully sustain it. The biographical part of his work is excellent. The results of the latest research—*e.g.*, in connection with the Palestine Exploration Fund—are embodied in his pages, while his attitude towards Biblical criticism is for the most part wise and discriminating.

## LITERARY NOTES.



E congratulate our brethren of the Congregational Union on the wise and courageous step they have taken in becoming their own publishers. They have long been in advance of the Baptist Union in their arrangements for lectures, such as are in no sense inferior to the Bampton, the Hulsean, the Baird, or Cunningham lectures, and now they have inaugurated a publication department. They have recently issued, in one volume, the six Bicentenary Lectures delivered by Principal Fairbairn, Dr. Mackennal, Messrs. Guinness Rogers, Carvell Williams, and C. A. Berry on various aspects of the struggle which resulted in the Revolution of 1688. There has been no more important epoch in our history, though there is still needed in many directions a fuller and more fearless application of its principles. This volume is an admirable memorial of the era of the Revolution, and a storehouse of valuable information. The lecturers have given us brief and masterly historical sketches, and with a fine power of philosophical analysis have indicated the operation of those great spiritual forces on which Nonconformists must always rely for their prosperity and progress. The dissemination of the lectures will do much to enlighten our legislators, and to bring about that complete religious equality

which will be for the advantage of all churches. We are also glad to note that a third edition of "John the Baptist: a Contribution to Christian Evidences," by H. R. Reynolds, D.D., has been issued. This was the Congregational Union Lecture for 1874, and now appears with a new preface. It is without doubt the ablest and most complete monograph, either in British or Continental literature, on the character and mission of our Lord's Forerunner. The chapter on baptism "errs by defect," but the work as a whole is a valuable contribution both to apologetics and exposition. Every student and minister ought to read and master it.

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MR. WALTER SCOTT issues in the Camelot Series, "The Pentameron, and Other Imaginary Conversations," by Walter Savage Landor, with preface by Havelock Ellis. "The Pentameron" is a dialogue between Petrarch and Boccaccio—certainly a masterpiece of English. Among the conversations are Dante and Beatrice, Fra Filippo Lippi and Pope Eugenius, and Calvin and Melancthon. "The Canterbury Poets" volume is Bayard Taylor's translation of the first part of Faust, with the cream of his valuable notes.

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THE Report of the "Centenary Conference on Foreign Missions" held in Exeter Hall in June last, was published by James Nisbet & Co. in the middle of November, in two large 8vo volumes. Within three months two editions, amounting together to 7,000 copies, were sold out. The demand is still such as to encourage the issue of a third edition of 5,000 copies—making 12,000 sets, or 24,000 volumes in all. These two volumes of 600 pages each are offered to the public for 6s.

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MR. WALTER SCOTT is not only issuing Count Tolsto's works in monthly volumes, but is also publishing some of the short stories as booklets, got up in an attractive form for presentation. The stories, "What Men live by," "Where Love is, there God is," and "The Two Pilgrims," are as beautiful in substance as in form, and should do much to Christianize our life.

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MR. T. FISHER UNWIN announces a second edition of "The Life and Times of Girolamo Savonarola" by Prof. Villari, translated by Linda Villari. The learned author has written for this edition a new preface, in which he shows that, although his judgment of Savonarolo has not materially altered during the last quarter of a century, he has by no means overlooked the views of those who differ from him. This preface will greatly enhance the value of the work.

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MESSES. T. & T. CLARK, of Edinburgh, have published a translation by Mr. W. Hastie, B.D., of Lichtenberger's great work, "The History of German Theology in the Nineteenth Century." We reserve our full notice of the book, but are glad to have the opportunity of calling attention to so valuable a contribution to theological study. It takes a different view of the subject from Mr. Mark Pattison's in his *Westminster Review* article, "Theology in [Germany]," published in the Clarendon Press edition of his "Essays."



Photo by Melhuish, 12, Old Bond Street.

I am  
most truly Y<sup>r</sup>  
W<sup>m</sup>. Brock  

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THE  
BAPTIST MAGAZINE.

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MAY, 1889.

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THE REV. WILLIAM BROCK.

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WILLIAM BROCK was born at Norwich on the 8th of September, 1836. Bearing a name held in high honour, not only by the readers of this magazine, but by good men of all parties throughout the land, it is not too much to say that the characteristics of devout godliness, robust manliness, and large-hearted Christian service, so conspicuous in his father's ministry at Norwich and Bloomsbury, have been perpetuated, although with a personality all his own, in the minister of Heath Street Chapel, Hampstead.

Few have enjoyed greater advantages of parental training and example. There was the geniality and the vigorous vitality of the father pouring itself out in manifold forms of public service, while the very best of it appeared by the fireside at home; and there was the prudence and patience of the judicious mother, exercising a moderating and restraining influence, and transmitting features both of face and character to her eldest son.

That happy home, with its fine combination of activity and devotion, might have been described in the words applied by Carlyle to Dr. Arnold's house at Rugby, "a temple of industrious peace." Dr. Brock (as we must now call him, to distinguish him from his son) impressed all who enjoyed his hospitality by his brisk energy, but even more by his devout spirit and by the reverent but realistic minuteness of his family prayers. In the touching chapter of "Recollections" which Mr. Brock contributes to the Memoir of his father by the Rev. C. M.

Birrell, he says, "It was impossible not to be dutiful to one who prayed for us as he did. There he seems to stand waiting for me, on one Sunday morning in particular, with a little Bible in his hand as a gift to me, the first I ever had; and on the fly-leaf in his own careful handwriting still stand the words which were just the utterance of his daily thought about us all: 'With his father's precious love and earnest prayer that it may be instrumental in his early conversion to God.' Every Saturday evening, when the preparation for Sunday was finished, one or another of the children was invited to the study. The loving father would talk over the incidents of the week with words of kindly reproof when needed; and then came appeals to our confidence and expressions of anxiety for our salvation whose delicacy was only surpassed by their importunity." The parental prayers were answered, and the early conversion so earnestly desired soon came to pass.

Mr. Brock was educated at Totteridge, at the well-known Non-conformist school of Mr. J. C. Thorowgood, and afterwards at the London University College School, where he distinguished himself, as he had previously done at Totteridge, by his industry, ability, and success.

On leaving school in 1852 a place was found for him in the office of Messrs. May, Mathewson, & Co., Gresham House, Old Broad Street, a firm which had extensive transactions with India. The young clerk gave such satisfaction to his employers that he received the offer of a berth in their house in Calcutta. This was declined. God had other plans for him. For nearly six years he continued in the City, acquiring a thorough business training, and a knowledge of men and of affairs which has been of the greatest value throughout his ministerial career.

This was the critical period of his life. He was at the most plastic age, and open to the full force of the personal influence of his father and of the stirring church life at Bloomsbury, which was just then perhaps at its highest pitch of power. For some months he had been desiring to serve the Saviour. The climax came in the spring of 1853. At his father's special request he attended a sermon for young men by the Rev. C. M. Birrell, of Liverpool, at the old Poultry Chapel. The text and subject of that sermon are forgotten, but the effect on character was permanent. He there and then received new

light and life, and shortly afterwards, in 1854, was baptized and joined the church.

Bloomsbury was not a church in which members were likely to be idle, and soon the pastor's son was hard at work. There was Mr. Benham in the Sunday-school, and Mr. McCree at the Mission Hall in St. Giles', always on the watch for recruits. In the class, in the prayer-meeting, in the Young Men's Society, "and in many quiet deeds of charity unknown to men," Mr. Brock, unconsciously to himself, began what proved to be the providential preparation for the wider service to which God was calling him.

For soon there awoke in his heart the desire to devote his whole life to the ministry. However earnestly his father may have longed for this, he had been too wise to suggest it. But on hearing the welcome intelligence, he writes:—

"Somerleyton, October 26, 1854.

"I have read your note with deep, deep satisfaction. I am not surprised in the least. Many a time has it occurred to me that you would turn your thoughts to the ministry. Again and again have your mother and I talked of it as a possible thing. Your intimation has filled me with deep delight which I cannot express. God forbid that I should discourage a desire so spontaneous. Whether you have the requisite qualifications will now become the question. That I will help you to ascertain."

No hurried step was taken. For a period of probation of nearly three years Mr. Brock went on steadily with his business in the City and his Christian work at Bloomsbury. Meanwhile the qualifications were being tested in various ways, and the conviction grew in the minds of those who knew him that he had indeed received the call of God.

After careful deliberation it was resolved that he should prosecute his theological studies in Edinburgh. Special advantages appeared to offer themselves at the Free Church College in that city, then presided over by Principal Cunningham, one of the leaders of the Disruption. Here Mr. Brock attended the classes of Historical Theology, with Greek and Hebrew Exegesis, supplementing these with other classes in the University.

During his college course Mr. Brock managed to accomplish a good deal of Christian work. A wise arrangement existed in Edinburgh

by which students, who were willing to undertake such service, had a number of houses assigned to them for visitation in the poorer districts of the town. Mr. Brock accepted such a charge in Fountain Bridge, under the superintendence of the Rev. J. H. Wilson, now minister of the Barclay Church, faithfully visited the families, and established a week evening cottage meeting.

The Sunday evenings were fully occupied in Sunday-school teaching in connection with the Baptist church at Elder Street, Dublin Street Chapel, the present home of that church, not having at that time been erected. The Sunday mornings were spent at Elder Street in attendance upon the ministry of the Rev. Jonathan Watson, whose faithful preaching, fervent prayer, and fatherly friendship helped to keep the lamp of the spiritual life brightly burning.

The Elder Street Church was remarkable for its hospitality, many of its members responding to the appeal of the pastor, who urged them to show kindness to lonely students residing in the city, especially to one who bore the honoured name of Brock. This led to many happy friendships, one of which at a later period resulted in Mr. Brock's marriage to the second daughter of Mr. Hugh Rose, one of the deacons of the church, whose reputation for wise counsel and practical benevolence is a household word in the city of Edinburgh and throughout the Baptist churches of Scotland. He is still happily spared, at the age of more than fourscore years, to rejoice in the fruits of his Christian training and example in the lives of his children and grandchildren.

On the termination of his college course, Mr. Brock continued for some months in Edinburgh, prosecuting his studies in private, and preaching with much acceptance to the church in Charlotte Chapel, which was formerly under the charge of the Rev. Christopher Anderson, and was at that time without a pastor.

While he was thus making the best preparation for his life-work, that work was being prepared for him by a remarkable chain of providences. Mr. James Harvey, of the firm of Bartrum, Harvey, & Co., Holborn Hill, was an intimate friend of Dr. Brock and a deacon of Bloomsbury Chapel. He thus had ample opportunities of observing the developing character of his pastor's eldest son, of whom he formed a very high opinion. Having removed to Hampstead in consequence



of the illness of his son, Mr. Harvey became interested in a small Baptist church which he found there, and determined to show his gratitude for his son's restoration to health by undertaking the erection of a new chapel. There were many serious difficulties; but, by Mr. Harvey's force of character and "patient continuance in well-doing," these were all surmounted. A commodious chapel was built, nearly half the cost of which was borne by Mr. Harvey himself. What Sir Morton Peto had been to Bloomsbury, that was Mr. Harvey to Heath Street, Hampstead.

Who should be the first minister? Mr. Harvey had been attentively watching the student career of Mr. Brock, and now proposed to him that he should become the leader of the new enterprise.

It was a bold step to entrust such an important charge to a young and almost untried man; but Mr. Harvey was a shrewd judge of character, and his confidence was not misplaced. Heath Street Chapel was opened in July, 1861, with sermons by Dr. Brock and Mr. Newman Hall; and Mr. Brock entered at once upon his ministry there, which he has prosecuted with unabated assiduity and success for more than twenty-seven years.

Hampstead was not an easy place for Baptists to work in. The ministry in the Church of England was of a popular and Evangelical type. Heath Street Chapel, while very attractive in its appearance and its comfort, was not in the centre of the population, and was situated almost at the summit of a steep hill. The success has been all the more marked. Progress was gradually, but surely, made, and Mr. Brock has had the joy of witnessing the growth of a strong church, fruitful in every good work; of ministering to his own father, who spent his latter years in its fellowship; of numbering among his members several of his old Bloomsbury friends, and of winning the confidence and affection of all classes of the community in Hampstead.

Testimonies abound to the many-sidedness of his ministry. Amongst the young his name is a household word. His dealings with them are those of a model pastor. The boys and girls regard him as their friend. Any success at school is eagerly communicated to him with the confident expectation of his sympathy; and, when growing up into young men and women, they go out into the world, his wise counsels are highly prized. In the sick room "he is indeed a skilful

workman." He wins the hearts of working-men by his unaffected brotherliness. "There is no priestly or class feeling in his composition." By his open-air services on the Heath, by his temperance lectures, and by his indefatigable pastoral work, he is known in every nook and corner of Hampstead, and has many a friend with whom he has no personal acquaintance. A number of young men were discussing him after their game of cricket, and one of them having made a somewhat disparaging remark, "the whole lot rounded on him, and he had to apologise." Who can measure the indirect influence of such consistent and forcible Christian character upon "outsiders," who feel, although they may not acknowledge, its power?

Year after year this patient, persevering ministry has steadily flowed on. Its peace has been like a river, and so has its fertilising effect. The completion of its twenty-fifth year was commemorated by handsome presents to the pastor and to Mrs. Brock, who had borne her full share in her husband's labours, and by an address describing their estimate of his ministry by those best qualified to judge of it: "With unvarying kindness and goodness and with tender sympathy you have sought to raise the poor, to redeem the fallen, to cheer the faint, to visit the sick, the widow, and the fatherless in their affliction, and, by deeds of practical charity, to relieve the wretched and supply their need. You have cared for the young of the flock, and led them from their earliest years to love the Saviour. You have watched with parental solicitude over our rising youth, and sought successfully to win their souls for Christ. You have instructed and admonished your flock in the great doctrines of the Gospel of Christ, and both by precept and example led them into the paths of holiness, righteousness, and truth. With patience, gentleness, and wisdom you have conducted the affairs of the church. We recognise, with thanksgiving to God, the blessing that has followed your labours, alike in the congregation and in the community of Hampstead where we dwell."

After a pastorate so prosperous and so peaceful, the intelligence last autumn of Mr. Brock's resignation came upon his church and his numerous friends with the shock of a great surprise. It was not occasioned by difficulties or disappointments. There was "nothing behind." But he felt the urgent need of rest and change, and feared that without it his ministry might become unfruitful. Those who know the strain on brain and nerve of a prolonged pastorate, and Mr.

Brock's high ideal of duty, are perfectly able to appreciate the motives which induced him to take this very decided step.

The consternation and grief of the church on hearing of their beloved pastor's resignation may be more easily imagined than described. To their own honour, they immediately and unanimously passed a resolution, which must here be given *verbatim*:--

"That we, the members of the church and congregation, have heard with profound sorrow the announcement just made by our pastor. We are altogether unwilling seriously to entertain the proposal of a severance of a connection which has existed for more than twenty-seven years, and has been so uniformly happy in all its relations and so continuously fruitful in spiritual blessing. We solemnly assure our dear pastor of our unabated confidence and affection, and earnestly request him to abandon the purpose he has resolved upon, and to take twelve months' complete rest from ministerial labour, during which period we shall find it our privilege to continue the usual income and to provide suitable supplies for the pulpit."

Mr. Brock was in a dilemma. He had not tendered his resignation without protracted consideration, consultation, and prayer. He was fully persuaded in his own mind that, for the sake of the church as well as for the sake of making the most of the years of life which might remain, a change was desirable. But the remarkable action of the church had introduced a new factor into the problem. He had not been prepared for a protest so strong, so spontaneous, and so universal. In this case he felt that the "voice of the people was the voice of God." "It was not that my resolution was shaken, but that my judgment was changed. I came to acknowledge with a grateful wonder that a removal, which would have been on all accounts so painful, was not in the purposes of God. Work in a new sphere would be in some respects less difficult and less responsible than a return to the old field; but, if this was the call of God, there was no more room for fear or misgiving, they were over, and now the future should be looked forward to with confidence and joy."

Early in the present year Mr. Brock started with his family for a Continental tour. It will be a great pleasure to himself and to his friends to feel that there awaits him on his return no anxious deliberation as to the next step, with the breaking of the tenderest

associations of the past, but a warm welcome to an attached church and a happy home.

No sketch of Mr. Brock would be complete without reference to the wide range and wise selection of his reading, and to the grace and purity of his style, both in speaking and writing. His diligence as a pastor has hindered him from obtaining the reputation which he might easily have acquired as an author. His "Minor Characters of the New Testament," a series of exquisite cameos long since out of print; his "Recollections," contributed to the Memoir of his father, and his discriminating criticism on "The Religious Influence of Carlyle," show the quality of the work which he might do, especially in biography; while his sermons manifest his comprehensive knowledge and catholic charity, combined with a loyal adherence to the central truths of the Gospel. Simplicity and sincerity are the "notes" of his preaching. A competent critic remarks: "It is unconventional without being startling by its novelty; and attractive by its earnestness, while free from all exaggeration or false emphasis. If it does not often rise to eloquence because of somewhat restrained feeling, it is always weighty because of the deep conviction with which his words are charged."

Although mainly "dwelling amongst his own people," Mr. Brock is a man of most brotherly spirit, and is as ready to render any services to his friends as they are to welcome him to their pulpits, whether in the humblest mission hall, or on the platform of the Metropolitan Tabernacle. He has served on the Committee of the Baptist Missionary Society; and after having efficiently discharged the duties of Secretary to the London Baptist Association (1875—1878), he received in 1880 the honour of election to the office of President.

Few ministers probably have been more successful in winning the personal friendship and affection of all classes in their congregation. The secret is to be found in self-forgetfulness and self-denial. Whatever work or plan may be pressing, it is cheerfully laid aside to sympathise with the troubles of the sorrowful and the joys of the happy and the young, and it is this self-conquest which has so enriched the ministry of Mr. Brock. But it has not been won without an effort. Those who know him best know that the preparation of the heart has been as conscientious as the preparation of the sermons. The man is

more than the minister. "Perhaps what knit us together most" (says his intimate friend, Mr. Matheson, late of Trinity Presbyterian Church) was our habit of spending half an hour together every Saturday evening in prayer and converse on the work of the following Lord's-day. There I came to see how carefully he prepares for his pulpit work. Most of all he is the pastor of his flock. Certainly they are well attended and cared for, and he has had his reward in his influence among them, especially among the young. There is something very winsome and winning in my friend which anyone meeting him for an hour must realise; but it is only those who know him best who know how true he is. If I were to describe him in one word, I would say, 'Behold an Israelite indeed, in whom is no guile.'

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### THE DEATH OF THE REV. STEPHEN A. SWAINE.

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LONG before the present issue of the BAPTIST MAGAZINE can be in the hands of its readers, they will have heard of the death of its esteemed editor, the Rev. S. A. Swaine, at the early age of thirty-eight. Mr. Swaine's constitution gave way upwards of two years ago, when he had a severe attack of inflammation of the lungs, from the effects of which he never fully recovered. He was under the necessity, in consequence of this illness, not only of resigning the pastorate at Brompton, but of seeking a milder climate than can be found in London. It was thought advisable for him to remove to Penzance, the home of his father-in-law, Alexander Berryman, Esq., in the hope that he would there regain his strength. Towards the end of 1887 he resolved on a voyage to Australia, but he was too ill to enjoy it, and when he returned was worse rather than better. He no sooner reached home than he was again entirely prostrated, and although the summer of 1888 witnessed some signs of progress towards restored health, the improvement was more apparent than real. On the 31st of March he had a severe attack of *angina pectoris*, and this, alas! proved fatal. On Saturday, April 6th, he passed gently away. Mr. Swaine had made most of his arrangements for the present number of this magazine, and had in type several articles and

one or two "Brief Notes." It has been thought best that the arrangements he made should, as far as possible, be carried out. Next month there will be given a portrait of Mr. Swaine, accompanied by a short biographical sketch. We are sure that all the readers of this magazine will deeply sympathise with Mrs. Swaine and her four little children in this sore bereavement, and will unite with us in commending her and them to the loving and effectual care of our Heavenly Father.

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## THESE TWELVE.

### No. III.—PHILIP.

"And he findeth Philip."—JOHN i. 43.

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IT is to John we are indebted for all the knowledge which surrounds Philip with living interest. The other evangelists, indeed, give us his name, and make us acquainted with the fact that he was an apostle. It is, however, as we read John that we lose sight of the dignity of the office he filled, and feel that it is a man with his own individualities and peculiarities that we have come to know. There is quite sufficient to occupy our thoughts profitably in the few facts recorded by John respecting Philip. To the study of those facts I invite attention.

I.—It was to the Master Himself that Philip was indebted for his discipleship.

In looking back to the commencement of our religious life many of us can say, "I sought the Lord and He heard me," but others of us are obliged to say, "Jesus sought me when a stranger." That is to say, there is this difference between us: with some of us the religious instinct was so strong, and the longings it exacted were so ardent, that we were forced to come to Christ; with others the instinct was dormant, and we were not conscious of its existence till Christ called it into exercise. In the one case we wanted Christ, and in the other Christ wanted us. I know that in all cases it is true that we love Him because He first loved us; but the truth of this is more apparent in some cases than in others. Andrew hears John the Baptist say—Behold the Lamb of God! and he says at once, I will go and find

Him. Philip, apparently, is not thinking about Christ at all when Christ sets out to find him. Andrew owed his apostleship to his seeking after Christ, and Philip owed his to Christ seeking after him. In this case it was the Shepherd who sought the sheep; the Physician who sought the patient; the Saviour who sought the sinner. Whether we seek or are sought, discipleship must exist before we are right; and we are sure that discipleship is possible for us, for the Saviour who sought after Philip is seeking us now.

II.—It was to Philip that the command was first given, which shows most clearly the nature of discipleship.

Some words surround themselves with consecration as soon as they are used. I need not say that this is true of such a word as baptism. You may paraphrase it or find a synonym for it, or translate it, but you can make no other word say as much as that does. It is deeper than any act which it may describe, for there is in it an element of sacredness which one would be sorry to lose. Surely this is true of the words in which the duty of the disciples of Jesus was first of all enforced. The Saviour simply commanded Philip to follow Him. I do not suppose that the words gave up to him all at once, as they do to us, the full meaning of discipleship. Probably enough it was only a temporary act of fellowship and communion which Philip understood them to mean. As time went on they meant more, and Philip found that in his highest devotion and zeal it was simply the following of Christ he was carrying out. From the first there has been no mistake about it. It is the course of men the Saviour wants to determine, the life of men that He desires to regulate. He has but one desire for us all, and that is that we should be like Him, that we should bear the yoke He bore. The deepest lesson we can learn is to find out all that is involved and wrapped up in following Christ. From Philip we may learn that all we have to do is to keep close to Christ.

III.—It is Philip who showed, perhaps more than the others, that the method of our own conversion will influence us in the work we do for Christ.

Our work will generally partake of our character and individuality, in the same way as our decision for Christ is determined by the same causes. I do not suppose that Philip could have become a Christian in any other way than that in which he did. Jesus knew that in

speaking to him He was using the most effectual means of putting him right. It was by conversation, by personal talk, that he was led to follow Christ. I take it for granted that every follower of Christ will become a worker for Christ, and I am only anxious we should have more sympathy, because we have gained a better understanding of them, with the different methods we may employ of showing that we are working for Christ. We naturally believe most in that which does us most good. Philip's conversion stamped its character upon his work. His conversion did no violence to his nature; it was in harmony with his character. It told upon his life, and he tried to influence others as he himself had been influenced. He went and talked to Nathanael as afterwards he talked to the Greeks. We can hardly fancy him preaching to and swaying crowds, but we can picture him singling out men as Christ singled him out, and bringing them one by one to the Lord. Our work, too, may be, should be, our own, as far as this at any rate, that it is that which we feel we can best do. We may well believe in and practise that by which we have ourselves been helped.

IV.—It was Philip who comes as a good illustration of the fact that many things happen to us to test and increase our confidence in our Lord.

We are in danger of forgetting that our whole Christian life is to be marked by learning. We think, too often, that all that is needful is that we should believe, and as soon as we accept Christ we begin to lose anxiety about ourselves. The truth, however, is that accepting Christ ought to be a growing thing, and will be if it is true. The followers of Christ are always learning, and they have to be good learners in order that they may become great scholars. I do not suppose that the Saviour ever forgot one of His disciples, and it is very interesting to see the way in which He cared for Philip, who came to Him by His own invitation. I do not now refer to the story, beautiful as it is, that later on in the history, when, perhaps, the more formal call to the apostleship came, that it was to Philip, who wanted to go and bury his father, that the duty of leaving that to others was brought home, and that his work was to preach the Gospel. Beautiful as this tradition is, and well as it would illustrate the point I want to insist upon, I pass it by because we cannot say it is true. You will remember that when the multitudes were faint with hunger, the



question was put to Philip—Whence shall we buy bread that these may eat? We must not forget the note of explanation that is given respecting the question. It was for Philip's good and not for the Lord's guidance that the question was put, for even he did not suspect the power of his Master, and perhaps was in danger of allowing his familiarity with Jesus to blind him to His real greatness. He needed to be tested and proved, to be prompted to think, to be stimulated to trust, to be encouraged to expect. And so in our lives it is enough to know that trials will happen to us, but we need to see that they are parts of our education. It is inspiring to believe that the Saviour of the world is not indifferent to the advancing knowledge of any of His followers.

V.—It is to Philip we must turn for a fine example of the modesty with which we should do our work for Christ.

It is hard to do even spiritual work from the highest motive. That the work itself is right and good there may be no doubt, but when we come to look into the motive which moved us to it we may well doubt its acceptableness before God. There are few of us who are not conscious that some of our best gifts have been laid upon God's altar with stained hands. There is too much of self in the best works we do. Sometimes the spirit of rivalry creeps in, and we try to raise money, not for Christ's sake only, but that we may outdo our neighbours as well. There is too little of doing good for its own sake apart from the consideration of the agents by whom it is accomplished. It was to Philip the Gentile proselytes said, "Sir, we would see Jesus." If they had said it to us, most of us would have rushed off at once with them to the Saviour that our part in bringing them might be unquestioned. There is something unspeakably beautiful in Philip's going to tell Andrew, and we may all learn something from the fact that it was Andrew and Philip who told Jesus. If there were more of this spirit amongst us, we should better understand the joy that fills the heart of God's noblest ones, who, as long as good is done, are affected by no jealousy that it was not done by them.

VI.—It is to Philip we must turn whenever we feel that in our following of Christ there is something we need to make it more blessed.

I suppose I speak of no uncommon experience when I say that many of us who are following Christ have failed to find all that we

hoped and prayed for. Our expectations have surpassed our realisations. Disappointment has shadowed our Christian life as well as our everyday life. It has not been to us all that we desired or even thought that we might reasonably expect. We have doubt where we looked for certainty, and weakness where we looked for strength, and conflict where we anticipated victory, and imperfection where we looked for completeness. If ever we grow weary under these experiences, it will be well for us to come back to the lesson which one disciple had to learn just before his Master was crucified. He had followed Christ, he had worked for Christ, he had been taught by Christ, he had been allowed to be a witness for Christ. He had seen Him himself, and had been the means of causing others to see Him. His life had been more blessed than he knew, and his riches were more than he had counted up. When Jesus talked of going to the Father, his weary, unsatisfied heart caused him to say, "Show us the Father, and it sufficeth us." He had seen the Father and did not know it. The only sight of Him was in the face of Jesus, and he had been enjoying that vision for years. He did not know all that he had seen. The vision he had longed for had been his for years. He only needed to know what it was that he had seen. All that he wanted was in Christ. The treasure he wanted was his; it was the enjoyment of its possession he had failed to realise. And it is still true. Our life in Christ contains every element of blessedness, and it is for us who have that life to pray that we may realise what it means now, what it will lead to by and by. Being justified, why should we not have peace?

Harlow.

F. EDWARDS, B.A.

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## THE DOMINANCE OF THE COMMERCIAL SPIRIT.

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HENCE has come, in these latter days, the endeavour to govern spiritual things by business ideas? Is it an air from heaven or a blast from hell? Is the commercial spirit—an appeal to which is supposed to show great superiority of judgment—really the Holy Ghost, to be implicitly obeyed, or merely a spirit of this world to be kept in its proper place? We want to be more like Christ, cries one party; we

must be more business-like, cries another; and, whilst not always discordant, the two voices are not precisely the same. The one wants faithful men, and the other prosperous agents. The Gospel of to-day believes in the plenary inspiration of tabulated returns. We dare to be heterodox enough to challenge the deity of the great god Statistics. The golden image has been set up, and no doubt we hear the sound of sackbut and psaltery, but we venture to risk the furnace until we understand more fully the claims of this new divinity. We must move on with the times, we admit, but we should also be careful lest we move off with the times. This feverish, restless desire to perpetually measure our work may be a sign of feebleness rather than of vigour. There was undoubtedly a grandeur in the old fashion, by which one felt so sure he was right that he went straight on, like an engine-driver through a tunnel, simply keeping his eye on the signals. But now our religion has become a kind of experimental philosophy, and we are growing certain of nothing, but must weigh everything in the balance of numerical result. Of this generation it may be said, "Except ye see statistics ye will not believe." The value of the sermon is in the number of admirers. Never mind about the Divine—we are not sure of that—let us have the practical, that we can understand. A doctrine may or may not come from God, but the main question is, does it fill the church? The tendency is certainly not in the direction of faith. The temple vane points to doubt. What we want is not arguments but figures. Bring out your statistics. Daniel the prophet saw in one of his visions a mighty angel called Palmoni, or the wonderful numberer. As may be shrewdly surmised, he is very active at the present day.

This attempt to make numerical success the meter of spiritual power is felt throughout. Principle is being ejected from the throne on which the Lord placed her, and Statistic is taking her place. When ministers meet, and the question is asked, "How are you getting on?" the answer is statistical. Our hand-books and manuals need to be now compiled by mathematicians with their appalling columns of figures, and sums worked out in the rule of three and percentage. A church needs a pastor; they invite a good man for a Sunday, and the services fill all hearts present with light and warmth. But that is not the thing. The congregation was no larger in the evening than in the morning. He will not do. The next Sunday a bright genius

fires off a succession of intellectual squibs and crackers which are talked about all round the neighbourhood. "Did you enjoy the services?" "Well, I cannot say I did; but he filled the place in the evening, and I counted twenty people from the Independent chapel." And so he is invited to the pastorate. Then there comes a time when he has run down. "I did not like our minister at first, yet his preaching improved. I find it profitable, but the place is emptying." Exactly so. All have heard the story of the business-like deacon who asked his pastor how many candidates there were for baptism. "Twelve," was the reply. "That won't pay, pastor," was the rejoinder. In the balances of the sanctuary full weight used to refer to principle, now to statistics. "Sixteen ounces in the pound" meant sound doctrine. Now it means sixteen fresh sittings let each quarter. The blame must not be cast on the deacons. It is the spirit that prevails amongst the people on which it should be cast. Instead of the Holy Spirit of God we have invited as our teacher the Commercial spirit of the generation.

Business demands success. It calls for exact book-keeping and a careful balance-sheet at the end of the quarter. The New Testament nowhere bids us conduct our church work on such lines. If so, there were several occasions in which Paul showed signs of incompetency. In all his teaching personal faithfulness appears a loftier aim than numerical following. Indeed it is worthy of note that that passage wherein he appears most to triumph on success—"I have fought a good fight," &c.—is surrounded by expressions suggesting serious numerical declension in the churches. There were days in the life of our Lord, with reverence be it said, when, had statistics been applied to the result of His work amongst men, it would have appeared discouraging enough. But the word statistic applied to our Lord is as incongruous as the idea of failure in connection with the Divine. And if we listen to Him the command ever is, "Be thou faithful," and the promise of well done is to the good and faithful, not to the successful servant. For faithfulness in religion is the standard just as success is in commerce. Electricians tell us that there is a very practical difficulty in the working of a distant telephone. It is caused by induced currents. A message passing along a wire will in some mysterious way affect and confuse the current in another wire lying parallel to it. Only very recently an invention of great value has been made for remedying

this, and enabling a wire to transmit clearly its message unaffected by others lying near. From the glory throne comes to us the message "Be faithful." On a parallel wire from the mart comes the message "Be successful." And the voice from heaven gets confused. Unhappily, as yet, a spiritual phonopore needs to be discovered.

Principles are universal and change not with times. Suppose we were to apply the modern method to our judgment of the early Church. And by that we mean the records of the New Testament, which cover say about the first century of the Christian era. During that century there was the Lord Christ himself, many actual witnesses of the Resurrection, and a number of men of rare mental force and spiritual consecration. It cannot be doubted that the writers of the New Testament display much intellectual vigour, and the records show that the disciples were marked with extraordinary energy and earnestness. Were a critical unbeliever to examine the narrative, ignorant of subsequent results, he could scarcely consider the apparent success extraordinary. Enthusiastic movements have in all ages found their followers. There is ever a mass of dry brushwood that will blaze for a while when ignited with the torch of a fresh fanaticism. But what does the New Testament reveal of nearly a century's work? Luke gives statistics of the church at Jerusalem. It began with 120 members, then 3,000 were added; soon after 5,000. Then we read of a scattering abroad. Probably had the church at Jerusalem sent in a return to an association, there would have been a sad decline year after year. We now know, what perhaps our enquirer would never have risen to understand, that this statistical declension was the Holy Spirit's instrument for the Church's advance. The intimations of the state of the Churches given in the later epistles of Paul, assuredly suggest that had the statistics been preserved they would not have been very satisfactory. The Epistles to the seven Churches of Asia, given by John, are instructive. Are we far out in the surmise that had those churches been asked to fill up forms, the church at Philadelphia might have sent in the poorest, as assuredly Laodicea would have shown the highest statistical success?

Hopes were bright that the great god statistic might be kept out of our Mission House. But it seems this is not to be. As the work is at home, so must it be in the heathen field. Now we are

told that the work of the Mission is to send out men to convert the heathen. The world applauds the declaration, and proclaims it to be common sense. And the Church, in its present low state of spiritual life, thinks it to be the right thing. O what a falling off is here ! For, first of all, who dare send out agents to convert the heathen ? Our fathers certainly did not so understand it. Their idea was that God called men to go and preach the Gospel, and it became the duty of the churches to sustain them in the work. A missionary society is not instituted to call men, but to help men whom God calls. And the work of the Committee is, so far as they can, to form a judgment as to whether a candidate has been truly called of God, and, if so, to seek some method of supporting him in his lofty vocation. Then we totally deny that missionaries go out to convert the heathen. If we believed this, we do not hesitate to assert that no damnation we can imagine would be less than what every member of our churches who could possibly go would deserve for his selfish neglect in staying at home. They go to preach the Gospel, in obedience to a heavenly calling. And the only conversion worth having is that which is the work of the Holy Ghost. "Except a man be born of the Spirit he cannot see the kingdom of God." No intelligent, Christian lover of missions is so unreasonable as to say that results are not to be considered at all. Results are to be considered and tabulated, and statistics of mission success are to be provided and studied. But that is very different from making statistical returns the primary consideration. There are devoted servants of Jesus Christ, bright with genius and burning with zeal, who labour on, seeking to be faithful unto death. Gladly would they send home a return with a brilliant story of conversions. Why the Great Head of the Church withholds it, none can tell. But it is unspeakably sad that we, sitting at our ease in this country, should add to their depression by depreciating their consecration, because its outcome cannot be measured by our foot-rule.

What then ? Shall we treat statistics as a Nehushtan, and expel the whole thing from the temple ? Certainly not. They have their place. A bad master may be a good servant. Because in a night of frost a water-pipe has burst we need not reject the service altogether. There has been some cold weather in the church of late, and we are warranted in expecting an accident or two. What, then, do we need ? First and foremost, assuredly, we must get back to a belief that all

spiritual life is the direct work of the Holy Spirit of God. This will enable each calmly to do his work without over-anxiety about how the figures will sum up. Men may try, but a reliable meter of spiritual power is not likely to be discovered by this materialistic generation. And we may confirm this truth by recalling some really great men who were never very popular. The spiritual force of T. T. Lynch and John Foster, and we may add the glorious trio, Carey, Marshman, and Ward, is mighty in our midst to-day. Their tale of sheafs gathered in was small whilst they lived. But at the present hour, in a thousand places, fruit is garnered from the seeds they sowed. Surely Nonconformists should keep to the front the truth that principle is better than statistic. It is the justification of our existence. Our voice to the world is that it is best to obey God whether men will hear or whether they will forbear. If we do not bear this testimony clear our dissidence is vanity. It is humiliating to know that it was from a Roman Catholic that the words came—"He ever wins who sides with God." We must bless Him for grand thoughts whencesoever they come. We must learn, and insist on men learning, that to side with God is to win; not as some would have it, that to win is to side with God.

We write in no desponding or doubtful tone. Christ is with the churches. The world may not see Him, but believers do, riding forth victoriously. All that opposes Him will be trampled under foot in His own time. Unfaithfulness is always noisy, whilst faithfulness goes on quietly. We seek to reform but not to deform. Let the commercial idea, if introduced, be pushed to its fair logical conclusions. Suppose the Directors of our Mission were boldly to announce, "Our work is to convert the heathen; let us do it on business principles." No man of business will sustain an agent simply because he is faithful. He must make his branch pay. They might adopt the principle of payment for results, or on commission: say, £25 for a Parsee merchant, and £3 a dozen for pariahs. Or the missionary's salary might be on a sliding scale corresponding with his statistical returns: a system under which a Jonah might make a fortune, although assuredly an Isaiah would starve, or be recalled in discredit. In commerce this would be just and wise. Only let it be remembered that there are not a few still remaining who believe that "Salvation is of the Lord," who do not

want and would have nothing to do with such an experiment, nor would be convinced however brilliant the result. Our minds revolt at the incongruity. It is repulsive. The truth is, the lines of action in religion and in business are not parallel. The objects and the methods differ totally. Even if they did not, it becomes evident enough that the commercial spirit needs some chastening. One of its fruits is the abominable sweating system. Yet there are those who would bring this into the Church, and lay down the principle, if it may be so called, that the labourer is only worthy of the lowest amount of hire down to which he can be screwed. Then we hear talk of economy and retrenchment, leaving liberality to the world, whilst our glorious Indian Mission enterprise costs about the same as the expense of running one London theatre. We do not profess to offer any panacea. The disorder lies in a feeble love and an ungenerous spirit. What we urge is—first, that there should be more honour done to faithful men and more trust reposed in their work. Then, that there should be more confidence in the power of Christian truth, so that we need not be so perpetually applying the statistic test, but rest in the assurance, whatever figures may be made to show, that “right is right, since God is God; and right the day must win.” And above all, let us have a steadfast belief that the Lord Christ is ever with us. He, and not the world is our captain, and, let statistics indicate what they may, we are certain of success whilst following Him.

N. M. W.

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## ADAMNAN, THE BIOGRAPHER OF ST. COLUMBA.



HE name of St. Columba—saint by divine grace and abundant Christian labour, not less than by ecclesiastical canonisation—is familiar to all students of Church history, and has of recent years, in connection with missionary enterprise, gained new prominence. Few, indeed, are they who are entirely unacquainted with the evangelistic labours of the apostle of Caledonia. He has a distinguished place among the heroes of Celtic Scotland, as well as in the hagiology of the Church, and every year thousands of tourists, from almost every part



of the world, tread "that illustrious island which was once the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion," and many of them doubtless feel their "piety grow warmer among the ruins of Iona." But neither among the students of Church history, nor among these thousands of tourists, does there exist a clear knowledge of the man to whom we are mainly indebted for all that we know of Columba. The character and work of the missionary of Iona stand before us in bold and vivid outlines. But Adamnan is, to the majority of readers, little more than a name. The numerous lives of Columba which have gained circulation are—more or less—founded on the work of Adamnan. The only life that preceded Adamnan's is, so far as is known, the one by Cumminian the Fair (Cuimine Ailbe), the seventh successor of Columba, who died in 669, and this is embodied in Adamnan's third book. There were also poetical compositions written in Gaelic, "in praise of the blessed man," but practically Adamnan is our one authority. Great interest attaches to the MS. preserved in the Bodleian Library, Oxford, completed in 1532, in which "Manus, the son of Hugh, son of Hugh Roe, son of Niale Garve, son of Torlogh of the Wine, O'Donell," caused to be composed in Irish "in love and friendship for his illustrious saint, relative, and patron, to whom he was devotedly attached." But its value arises from causes quite independent of its historical accuracy.

Adamnan's Life has been characterised by one of our foremost modern authorities as "the most complete piece of such biography that all Europe can boast of, not only at so early a period, but even through the whole Middle Ages."

Adamnan, whose name is a diminutive of Adam, was an abbot of Iona, and the ninth in succession from Columba. He was born in or about the year 624, in Tir-Aedha, "now familiarly known as the barony of Tirhugh, in the south-west of the county of Donegal." "His father Ronan," says Dr. Reeves, "was sixth in descent from Conall Gulban, the head of one of the two great races of the Northern Hy-Neill, and in virtue of his birth claimed kin to St. Columba, and many of the sovereigns of Ireland. . . . Ronnat, the mother of Adamnan, was descended from Enna, a son of Niale, whose race, the Cinel Enna, possessed themselves of the tract lying between the channels of the Foyle and Swilly, which was called the *Tir-Enna*, or

land of Enna, and answers to the modern barony of Raphoe." There are no authentic reminiscences of his youth. The date of his entrance on the monastic life of Iona is uncertain, but Dr. Reeves considers it probable that he was admitted into the brotherhood during the abbacy of Seghine, who died in 652, when Adamnan was twenty-eight years old. He acquired a reputation for learning, sanctity, and administrative skill, and was marked out for the presidency of the order when in the meridian of its celebrity and influence. He did not allow his studies to supersede his bodily labours. He was fond of the sea, and in one place he describes a voyage which he took for timber for the repair of the monastery. He is said, in an old Bardic composition, to have been invited to the Court of Finnachta Fledach, who in 675 succeeded his cousin as monarch of Ireland. Finnachta was one of the Southern Hy-Neill, and Adamnan subsequently became his *anmchara*, or spiritual guide.

In 679, when Adamnan was fifty-five years old, he was elected to be successor of Failbhe, Abbot of Iona. He had some time before this formed the friendship of Aldfrid, the Northumbrian prince, now an exile in Ireland, and so great was the intimacy between them that Aldfrid was called the *alumnus* of Adamnan. "The war of Egfrid," or the expedition against the Picts, took place in 685, and Aldfrid was restored to his country and the enjoyment of his hereditary rights. In the following year, the recently-elected Abbot of Iona went on a mission to the Northumbrian Court, to plead for the Irish captives whom Egfrid's general had carried away. He was favourably received by his old friend, now on the throne, and led back to Ireland sixty captives. He paid a second visit to Aldfrid in 688, when the country was ravaged by a terrible pestilence, from which, however, neither he nor any of his attendants suffered. It was at this time that he visited various churches of the Angles, Jarrow among them, where the Abbot Coelfrid held a discussion with him on the Easter question and the question of the tonsure, and converted him to "Catholic views." On his return to Iona, Adamnan endeavoured to win over his brethren to the views he had recently adopted, but "found the community much less disposed for change than he had been."

He again visited Ireland in 692, his mission apparently being partly political and partly ecclesiastical. How long his stay lasted

is not known, but it cannot have been of long duration, for in 697 he is said to have *returned* to Ireland to legislate for the people, and Dr. Reeves thinks that it was in the interval between these two journeys that he compiled his life of Columba. Soon after his arrival in Ireland in 697, he convened a Synod, at Tara, within an enclosure, where his memory was perpetuated in the name *Pupale Adhamhnaic*, or "Pavilion of Adamnan," and several other names, such as Adamnan's Mound and Adamnan's Cross. The Synod was attended by thirty-nine ecclesiastical dignitaries and forty-eight chieftains. Its immediate purpose was to procure a national enactment exempting women from war and expeditions. The Law and the Tribute of Adamnan, and the Steward of Adamnan's Law, are also memorials of the work of this Synod. Adamnan laboured earnestly to secure the new Easter observance, and gradually achieved success in Ireland, but not in Scotland. According to Bede, he celebrated his last Easter in Ireland, and returning to Iona advocated among his brethren the Catholic observance of the festival. "For it came to pass that before the next year came he departed this life: the Divine goodness so ordering it, that as he was a man most earnest for peace and unity he should be taken away to everlasting life before the return of the season of Easter, and be obliged to differ still more seriously from those who were unwilling to follow him in the way of truth." His death occurred in 704, so that he reached the advanced age of eighty.

In addition to his Life of Columba, Adamnan wrote a treatise, *De Locis Sanctis* ("Concerning Holy Places"), a narrative of travel in Palestine, Syria, Egypt, Constantinople, the materials for the narrative having been derived from Arculf, a French bishop, who on his return from the East was driven northward on the coast of Scotland. He took refuge with Adamnan, and spent a whole winter with him in the monastery of Iona, until he could secure a passage to France. Of the *De Locis Sanctis* Bede has made liberal use in his history.

The Life of Columba was, probably, written as we have seen between the years 692 and 697. The materials for it were derived from such sources as the earlier records to which we have alluded, from various relics, the traditions of the monastery of Iona, and conversations with the friends and contemporaries of Columba. There are many copies and versions of this Life, a full account of which will be found in Dr. Reeves's Preface. The most interesting copy is that

which is known as Codex A., a MS. of the beginning of the eighth century, formerly belonging to Reichenau, but now preserved in the Public Library of Schaffhausen. Its history is curious. There can be no reasonable doubt that it was written by Dorbenne, who died as abbot elect of Iona in 713, seven years after Adamnan himself. It is thus attested: "Whosoever readeth these books on the virtues of St. Columba, let him pray to the Lord for me, Dorbenne, that after death I may possess eternal life." The MS. probably remained at Iona for more than a century after Dorbenne's death. At that time the Norsemen made frequent incursions on the Scottish coasts, and rendered both life and property insecure. The Abbott *Blathmac* was murdered in 825, because he would not tell the plunderers where the remains of Columba were concealed. Strabus, Abbot of Reichenau (842-849), wrote a poem in praise of Blathmac, and probably derived his information from monks who had sought refuge on the Continent during these stormy and dangerous times. That the Life of Columba was a favourite subject among ecclesiastics is well known. Some 250 years ago, Stephen White, a learned Jesuit, a native of Clonmel while in search of Irish MSS. on the Continent, discovered this venerable and precious Codex in the monastery of Reichenau, and took copies of it. When this monastery was suppressed in 1799, the MS. was lost a second time. But in 1845, the distinguished archaeologist, Dr. Ferdinand Keller, of Zurich, found it in the Public Library of Schaffhausen, "at the bottom of a high book chest, where it lay *pêle mêle* with some other MSS. and old books totally neglected." The MS. is, therefore, within twenty-four or twenty-five years of being twelve centuries old, and has, on this not less than on other grounds, a quite peculiar value. As to the biography itself, its worth can scarcely be over-estimated. In its absence, as Dr. Reeves justly remarks, "The Life of St. Columba would degenerate into the foggy unreal species of narrative which belongs to the lives of his contemporaries, and we should be entirely in the dark on many points of discipline and belief concerning which we have now a considerable amount of satisfactory information." \*

I. W.

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\* Columba was born in 521, settled in Iona 563, and died in 597. The life of Adamnan, therefore, practically covered the corresponding period of the century following.

## A SKETCH OF THE HISTORY OF BIBLICAL RATIONALISM IN GERMANY.\*

### V.

(Continued).

#### THE MYTHICAL EXPLANATION OF THE BIBLE.



THE origin of the Gospel myths is explained by the condition of thought at the time when Jesus of Nazareth appeared.

No religion can be born save in creative epochs when the imagination rules over the reason. Christianity has not escaped this necessity. The primitive Church, by a continuous labour of which it was itself unconscious, represented to itself under the form of a history and of a man, the religious idea of which Jesus had been the first, or the chief, representative. It applied to him, not only the mythical forms which are found in all religions, such as the incarnation, and the birth from a virgin's womb, but also all the forms under which the Jews since the captivity had been accustomed in their patriotic enthusiasm to figure to themselves the Messiah.

It is the Messianic expectation which has created the Jesus of the Gospels. From the time that a number of the faithful, with ever-enlarging belief, imagined that they recognised the Messiah in Jesus, they persuaded themselves that all the predictions and all the figures which Rabbinical imagination had discovered in the Old Testament, were about to find their fulfilment in Him. The whole of Palestine knew well that Jesus was from Nazareth, but it was necessary at all risks, that as Messiah, son of David, he should, be born at Bethlehem, in conformity with the prophecy of Micah. The cutting words of Jesus, in regard to the Jewish eagerness for miracles, had not been forgotten. It did not matter. Moses had wrought miracles. The Messiah could not be inferior to him, and he must, therefore, have wrought them also. Isaiah had announced that in the days of the Liberator of Israel the eyes of the blind should be opened, the deaf should hear, the paralysed should leap like the hart. It was thus known in advance and in detail what miracles Jesus was to work by the simple fact that He was the Messiah. The New Testament

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\* From the French of F. Vigouroux.

was, therefore, written in advance in the Old, and the enthusiasm of the first Christians had only to collect the different features which were there scattered, in order to form the ideal of their adoration and of their dreams.

The idea that the Gospels are only a copy of Jewish history is Strauss's own; but it was Samuel Reimarus who had suggested it to him. This author had sought to explain the "legend" of Daniel by the "legend" of Joseph. Strauss transported this process into the New Testament, generalised it, and saw in the events of the Gospels only the tendency of the first Christians "to form new combinations on the model of the old."\*

Such are the principles which Strauss employs to explain the Gospel myths. Three factors have contributed to their formation: the general expectation of the Messiah in the first century; the Messianic elements scattered by the imagination of the scribes and of the doctors throughout the whole of the Old Testament; and, last of all, the belief that Jesus was the expected Messiah.

The plan of "The Life of Jesus" is very simple. Strauss examines, one after another, the events recorded in the Gospels. In each of them he exposes the contradictions which he always imagines he discovers in each narrative, considered apart, or compared with other narratives, sacred or profane. He masses together even the smallest difficulties which can serve as pretexts for depriving the New Testament of its historical value. After this study of the texts he exposes the natural explanations given by the Rationalists, and especially by Paulus. He demonstrates, generally with force and vigour, their emptiness and impossibility. When he has thus cleared the ground, he presents his own hypothesis, that is to say, the mythical explanation. The discussions of Strauss are most minute, and his expositions are extremely dry.

We should greatly deceive ourselves if we believed that "The Life of Jesus," in conformity with its title, is a biography of Him whose name it bears. Strauss occupies himself solely in destroying. He does not dream of building. The only positive idea expressed in the bulky volumes of "The Critical Theologian," is that Christianity is the ideal of humanity. In his concluding words he professes that the mythical explanation does not overthrow the truth of the Christian

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\* Strauss, "Loben Jesu."

religion, and that its essence remains entire. Each myth contains a profound idea. For example, Jewish genius, or rather humanity, has deposited everything it has of what is highest and grandest in the resurrection of Jesus. Under this form humanity has appropriated for the first time the great principle which we express in the language of the New Testament in these terms: "That which is eternal and essential is not the visible, but the invisible; it is not terrestrial things, but things celestial; it is not the flesh, but the spirit." And what consequences of the vastest import were implied in this principle! It was necessary to break with that beautiful harmony of body and spirit which had triumphed in the Greek world. The spirit could be recognised as an independent power only after this had been affirmed in the struggle against the senses, in pain and in asceticism, in humility and in ugliness. It was necessary that the proud, majestic edifice of the Roman empire should fall; that the Church should increase in despite of the State, the Pope in despite of the Emperor, in order to impart to humanity the full consciousness of the truth that the might of conviction, the might of ideas always prevails at last over the best-seated material power. All this was contained in germ, in abridgment, and "as it were in cipher," in the belief of the resurrection of Jesus, in the same way as the hope that He would speedily return to establish His kingdom was the presentiment of the great historic destiny of Christianity and of the new era which it was about to open.

This ideal explanation of myths is as much characterised by arbitrariness as the natural explanation of miracles. The imitators of Strauss have shown to what ridiculous excesses it can be carried. So great toil ends only in vagaries. Strauss has been compelled to recognise the sterility of his criticism. "I confess it follows from all this," he says, "that our knowledge is so far diminished regarding Moses, Jesus, and the apostles. We know less of the marvellous things attending the one, and less of the compromising things attending the others. But we always know enough of them to attain, at least in the principal features, to a truly historic conception of what they were and of what they did." \*

Even this is not true. Strauss has not succeeded in giving a historic conception of Christ and of Christianity. Everyone, including even freethinkers, now recognises that "The Life of Jesus" is a work that

has missed its mark. One hardly knows what Jesus was according to his criticism. He tells us what He was not, rather than what He was. He was not a relative of John the Baptist; He did not work miracles; He did not institute the Lord's Supper; He predicted neither His death nor His resurrection. His birth, His baptism, His temptation, all the great events of His life, in a word, are myths, that is to say, fictions. All that he recognises as historical in the life of Christ is that He undertook some missionary journeys, and that, possibly, he healed some possessed persons who were not—like the clairvoyant of Prevorst, whom Strauss never forgot.

But if Jesus was nothing, what, then, is the author of Christianity? How is its origin to be explained? This question, which is of such gravity, and which overthrows the whole of Strauss's scaffolding, he has not even stated. He has suppressed the problem.

His entire reasoning fails fundamentally on another account. "The application of the mythical theory to the Gospels was without warrant until justified by the most searching historical and documentary criticism. Precisely here, at the most crucial point, Strauss failed. His criticism of the Evangelical histories was not based upon a criticism of the Evangelical narratives. The questions as to their origin and authenticity are dismissed in a few sentences. The time necessary for the mythical creation is assumed, not proved, to be there. And this vitiating deficiency involves others. Strauss has no glimpse as to the nature of Paul's testimony, does not see that through him we can get too near the sources to leave the mythical faculty room for action. Nor does he see the importance of the early divisions in the Church, the security this gives for a substantial basis of well-discussed facts, on which difference was impossible. Then, too, he fails to recognise the significance of the early community of believers, the evidence supplied by the peculiarity of their institutions, their distinctive character, and specific beliefs as to the events that created, and that underlay, the Church. The mythical theory, indeed, dissolved at the first touch of analysis, fell under the weight of its own assumptions; and the 'Leben Jesu' now survives, a very splendid monument of genius, but of genius that tried to balance the pyramid upon its apex and failed." \*

JOHN URQUIHART, *Translator.*

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\* Fairbairn—*Contemporary Review*, May, 1876.



## A BAPTIST REFORMER AND MARTYR OF MEDIÆVAL TIMES.



HERE were Reformers before the Reformation. God has never left Himself without witnesses. During the night of mediæval superstition, witness after witness arose, like stars in the darkened heavens, to testify to Him who was the true light, that lighteth every man that cometh into the world. Even as the darkness gathered, and before the night had fully set in, there were those who protested against the growing evils of their time, and who preached the Gospel of salvation by faith in Jesus Christ alone. Such was Peter of Bruys, whose story it is proposed to set forth in brief here.

It may be safely said there has never been an uprising of the intellectual and spiritual life of man which has not had its precursors in anticipatory and often abortive movements. Sometimes the prophet has come crying in the wilderness—"Repent, for the Kingdom of Heaven is at hand," and, while crowds go out to see, they are able to discover only a reed shaken with the wind. He is as one born out of due time. The man has come, but not the hour. Sometimes it has happened that a whole people have sighed by reason of their bondage, and no leader has appeared, or a leader of so feeble a nature that something worse than failure has been the result of his work. The hour has come, but not the man. A people waiting to be led into the truth, and a man capable of leading, constitute that happy conjuncture of things of which Holy Scripture speaks in the phrase, "The fulness of time." The Hour and the Man have come.

At the close of the eleventh and the beginning of the twelfth centuries the whole of the South of France was filled with a spirit of loathing toward the sacramentarianism which, in its growth, was eating into the spiritual life of the Church, and with the spirit of rebellion against the ever-increasing domination of the Papacy. There were numerous sects at variance among themselves on matters of doctrine, but finding union in opposition to the increasing errors of the Church of Rome. There was a hunger for the truth widely spread among

the people. The field was white to the harvest. All that was needed was the appearance of the reaper. God sent him in the person of Peter of Bruys. Who he was—whether he was a cleric or layman—is not known. It was said that he was a renegade monk who had been turned out of his convent. But Peter the Venerable—who says this—cannot always be trusted when he speaks of a heretic. His contemporaries called him Peter of Bruys. Bruys was a small town of Languedoc; but whether this was the place of his birth, or the place where he became known to fame, cannot be said with certainty. We meet with him first in the midst of his work in Languedoc. St. Bernard says he had previously visited the countries east of the Rhone. In this he may have been mistaken; but the saint's testimony to Peter's success in Languedoc may be taken without question. Here he no longer spoke in corners and in secret places and with bated breath; but he boldly passed from town to town, stirring up the faithful and preaching the Word in all sincerity. He laid down as a fundamental truth the Protestant doctrine—that the Bible alone is the standard of faith and practice. Whatever is necessary to both may be found in it; and conversely, whatever is not to be found in it is necessary to neither. He applied this rule with a rigidity that would have astonished some of the sixteenth century reformers. He said he could find nothing about infant baptism in the Bible, and he therefore rejected the practice. He could find nothing about a priesthood other than the priesthood of the whole Church, and he repudiated that. There was nothing about the sacrifice of the mass, or about holy places, or prayers for the dead in the Bible. All these things were, therefore, regarded as mere human inventions. Popes, crucifixes, and ecclesiastical paraphernalia he abhorred for a similar reason. Marriage, he maintained, was not a sacrament, but a solemn contract. On this the priests held up their hands in horror, and declared that he taught that men and women might live as they pleased. He found believers' baptism in the Bible, and he insisted upon its necessity. He found the atonement for mankind by our Lord Jesus Christ and faith in Him as the means of salvation, and these things he preached. Wherever he went he spoke with power, for his words were born of intense conviction. As may be supposed, the truth spread quickly. "Is not thy word like fire?" Very soon the whole of Languedoc was in a blaze. The priests grew wild with

rage, but the work went on in spite of them. The common people heard the word gladly, and welcomed the new doctrines whenever they were spoken. At length the sound entered into the ears even of monks and priests, and monks left their convents and priests their altars to become preachers. "The Lord gave the word, great was the company of those who published it." Even the few who still kept their churches and convents were suspected of leanings to the new teaching. The German legend tells how that, as the piper of Hamelin passed through the streets of that town, all men, drawn by the mystic spell of his music, went after him; but this was to their destruction. As this man passed through the streets of the cities of Languedoc, discoursing the sweet music of Gospel truth, all men followed him; but this was to their salvation.

The growth of latitudinarianism and the increase of the spiritual tyranny of dogma, commonly keep equal pace, so that the one may be almost taken as the measure of the other. Thus, while the Church of Rome was forging new fetters for the minds and souls of men, indifference and unbelief were eating out the spiritual life of the cultured. The lords of Languedoc were among these. They regarded all this religious turmoil with indifference. The princes of gay troubadours were above such Philistine stripes. They had a culture of their own, and a morality of their own. It was a matter of indifference to them whether the Pope of Rome or Peter of Bruys were in the ascendant. Let the potsherd strive with the potsherd. Hail to the gay science! They were a tolerant race, and so long as their rights were untouched they refused to interfere. The bishops complained to them, but they turned a deaf ear to the tale of their grievances. In their despair the ecclesiastics appealed to the Pope and implored him to help them, despoiled as they were of both their revenues and their flocks. In reply he convoked a council at Toulouse in the year 1119, and in order to impress the people with the dignity of the Holy See he determined to open it in person. He came in state, under a canopy of cloth of gold—attended by mitred bishops and abbots clad in gold embroidered attire—each with a retinue of priests and monks. There were knights in shining armour with glittering pennons. There were soldiers and men-at-arms with swords and halberds. What more was wanting to complete the spectacle? There could be no lack of sunshine, for this was "the sunny South." What more could be

done to prove the Divine authority of the Papacy than providing this brave show ? And yet it must be said these dull-headed Toulousians remained unconvinced, and turned away in derision. The cold reception he met with proved to the Pope that his mission was likely to be in vain.

The Council was duly opened. Peter was cited to appear before it. But he had wisely sought a safer place of residence, and did not answer to the citation. The presence of the accused, however, makes little difference to an ecclesiastical assembly bent on condemnation. The members of the Council proceeded in proper form. An accuser was appointed. Articles of impeachment were drawn up and examined. It mattered very little that some of the errors in the articles had not been traced to Peter. All that was needed was an instrument to justify the condemnation already determined on. In the end, sentence of excommunication was pronounced in general terms against all who held specified heresies, and the civil arm was invoked to give effect to it. But as the principal offender was not named, and as the inquisition had no existence as yet, the decision led to nothing. The lords of Languedoc were little likely to turn heresy hunters, or, indeed, persecutors, if heresy were proved. The decision of the Council roused the hostility of the people, and prepared them for open revolt. The Pope returned to Italy, having gained little by his journey, and the people called back the Reformer. He returned on the eve of Good Friday, 1120, and what took place on the next day we shall presently see. The work grew and prospered abundantly. It appeared as though Rome had lost her hold finally upon the South of France. In truth, it was only regained by fire and blood in the next generation.

The Pope had not long left the city before Peter re-entered it. He passed along the street of St. Stephen, and paused before the Cathedral Church, which gives its name to the thoroughfare in which it stands. It was not the noble pile of buildings that confronts the modern traveller, but a much humbler structure. It consisted only of that part of the church which is now its choir. There, upreared before the face of the wayfarer was an object common enough in all Catholic countries, the representation, with more or less realism, of the dying agony of our Lord Jesus Christ upon the cross. A hard look passed over Peter's face as with fixed gaze he regarded the crucifix. "What

mockery!" said he. Then he sadly and sternly passed on his way.

Peter's appearance in the city had not been unnoticed. He was too well known for that to happen, and indeed he had been expected to return to the city for Easter. It was with joy the people heard he was to preach in the Cathedral on the morrow. During the sitting of the Council, the Pope had celebrated mass in this church before an altar richly adorned and brilliantly lighted, in the presence of numerous prelates of various orders, and of an almost innumerable array of priests. But of the common people there were few. On the day of which we write it is not too much to say that the whole city came together to hear the Word of God. It was not a time for ornament and display, but, in accordance with the ritual of the Church, there should have been signs of mourning. There were none. It was not that ornaments were covered. There were none to cover. All had been removed. Neither cross nor any other symbol of the Passion was to be seen. No priest or acolyte attended. The only celebrant was a simple preacher come to proclaim the truth of God. But the immense congregation gathered closely together as he ascended the pulpit. He spoke to them of the Gospel of Jesus Christ the Son of God. He reminded them of the day on which they were met together, and how the Divine love was manifested in the agony on the cross. Then, drawing himself up, he denounced that morbid state of feeling which craved representations of this agony in carved wood. He expressed his indignation against that false enthusiasm which drew its inspiration from pictures. This was no new theme, and the people followed him as on a familiar topic. He went on to show how that such representations led to superstitious practices, and how that the figure in wood too often received the homage that ought to be reserved for the person represented. His audience had been moved as he argued and expostulated; but when he dwelt upon the emotions which the sight of the crucifix in front of the church had occasioned him the day before, the excitement passed all bounds. Said one to another:—"Why not tear it down?" The word spread from lip to lip. It became a cry, and with the shout—"Burn the crucifix!"—the people trooped forth. The object of their hatred was pulled down, and, hands supplying the place of implements, it was torn rather than cut to pieces. And now the iconoclastic fury of the

people being roused, they roamed through the city gathering all the crosses and crucifixes they could find. These they broke in pieces and piled in a great heap ready for kindling. As the torch was about to be applied, Peter spoke again. "To-day," said he, "is a solemn fast. These days of fasting are of human invention. The fast that God has chosen is the unlocking the prison doors and the letting the prisoner go free. Celebrate the fast to-day by going forth out of the prison-house of bondage to human tradition. Let the fast be broken here publicly. Bring flesh; let it be roasted and eaten, and become free men." Obedient to the word, the people spread themselves through the city. They collected cattle. They slew them and at the fire made of the broken crosses the flesh was roasted, and was publicly eaten, to the horror of all secret Papists and of the few priests that remained faithful to Rome. It was thus that Peter replied to the sentence of excommunication pronounced against him, and bade defiance to Pope, priest, and Church. The city was in a tumult. The wild delirium of revolutionary fury raged in their hot southern blood, and but for the men of faith in whom the truth had wrought conviction, there might have been great excesses. These exercised a restraining influence over their excitable fellow-townsmen. But they also knew the importance of the occasion. Whatever hope of compromise might have been entertained before, it was now at an end.

Meanwhile a coadjutor had been raised up for Peter, in another part of France, in the person of a certain preacher named Henry. Far away in the north, in the city of Le Mans, this earnest-minded and enlightened man had been doing the work of a reformer, with the result that he had been excommunicated by his bishop, the Bishop Hildebert. On being expelled from Le Mans, Henry betook himself to Peter, who received him with open arms. Peter found the presence of Henry very helpful. He was now getting into years, whereas the younger man was in the prime of life. He was urged to give up preaching. He answered: "So long as my heart beats, so long shall I preach." But he was now free to undertake that further work of evangelisation upon which he had set his heart. His eye had often wandered to the fair districts of Dauphiné and Provence, lying in the bondage of superstition, and he had long wished to visit them. The time seemed to have now come. He crossed the Rhone

and traversed the two south-eastern provinces. He does not seem to have found the ground so well prepared for the good seed as his own Languedoc, and, moreover, the bishops watched him so closely that he could gain no public hearing. Arles, Digne, Gap, and Embrun are among the places mentioned as having been visited by him. His foes determined he should not leave their country alive. They organised bands of men to waylay him, and they watched for him as he crossed the Rhone. Here they seized him, and at once hurried him to the Convent of St. Gilles, to await his death. The brethren were not long in accomplishing this. They did not venture to examine him. What need? Was he not a heretic? They were not great in argument, but, then, they were zealous and could persecute; and if they could not confute him, they could burn him. This they proceeded to do. A chapter of the convent was summoned, and Peter, without any form of trial, was condemned to die. They argued that they did but put into execution a sentence already passed upon him. They built a wood pile in the convent yard. They led the old man forth, bound him with chains to the stake in its midst, and burned him to death. With what firmness he endured to the end cannot be said, for his enemies alone saw him die. But no cry of exultation from them is the surest proof that He who has promised strength according to the day did not fail His servant in the hour of trial. He ascended to God in the year 1126. Peter the Venerable says of the event: "The faithful have avenged at St. Gilles the cross burned by Peter by burning himself. They have sent him by a perishable fire to unextinguishable flames." Surely the tender mercies of the wicked are cruel.

It only remains to be said that Henry continued in faithful work for ten years, and the movement that neither force nor splendours could arrest was subdued by the silver tongue and forceful presence of St. Bernard. At his instigation Henry was taken prisoner, and at his intercession was spared from death to spend the remainder of his life in prison. He died in 1138.

## FRIENDSHIP OF THE HIGHEST.

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ALL glorious Lord, and highest Friend,  
 Our praises well to Thee may tend ;  
 None is like Thee ; no love like Thine :  
 Thou art the One great Friend Divine.

Who could, or would, have come to earth,  
 And tarried in this land of dearth,  
 To save our souls from sin and woe ?  
 But Jesus came—He loved us so.

O tell us not, of brother's love  
 Compared with His who from above  
 Descended, bore our sins away,  
 On His one great atonement day.

We think of sad Gethsemane,  
 But dwell on sadder Calvary !  
 Was ever friendship seen as there ?  
 Did ever such a Friend appear ?

Most gracious Lord, and highest Friend !  
 Thy friendship knows no change, nor end :  
 Our choice and course and walk be this—  
 To talk with Thee, and foretaste bliss.

Thyself be known, Thou dearest One ;  
 Into Thine image form Thine own,  
 That *here*, prepared they now may be  
 For *there*—Thy Glory soon to see.

S. COWDY, LL.D.

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## BRIEF NOTES.

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MRS. SPURGEON'S report of "The Book Fund and its Work, 1888," will be welcomed by a multitude of readers, both for its author's sake and for the sake of those in whose service she so lovingly and cheerfully labours. We learn with regret that Mrs. Spurgeon's health has suffered so severely that she feels herself unable to write a fitting record of her work during the last year. Her book she characterises as the shadow of its former self, "yet it brings the joyful news that prosperity still attends the Book Fund, and the delightful assurance that the Lord's loving care for it has never changed." The summary of the year's work is as follows :—There have been distributed 7,913 volumes (making a total of 110,104 volumes for the thirteen years), with over 14,000 single sermons, and many thousands of tracts, pamphlets, &c.



The books were distributed between—Baptists, 133; Independents, 105; Methodists, 142; Clergy of the Established Church, 141; Presbyterians, 12; Missionaries, 45; Waldensians, 3; Swedenborgian, 1; total, 582. The number of volumes presented to the Fund amounted to 1,518. The income from donations, sale of books, and interest was £908, the expenditure was £992, and the balance in hand at the end of the year was £476. In addition to this the Auxiliary Book Fund has made 126 grants to lay preachers, comprising 1,142 volumes.

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By the death of Mr. John Bright the English nation has been deprived of one of its most distinguished statesmen and of its greatest orator. Numerous tributes have been paid to his character and his genius in Parliament, in the Pulpit, and in the Press. From the circumstances under which this number of the *MAGAZINE* is issued, it is impossible for us to present a fitting review of his career, and we must be content with quoting the words in which the ex-President of the Baptist Union (Dr. Clifford) summed up his impressions of Mr. Bright's career. Preaching to his own congregation at Westbourne Park, Dr. Clifford said of John Bright—"They could not forget the brilliance of his genius, the matchless charm of his oratory, the republican simplicity of his life; but he chiefly appeared to them as a prophet sent from God in a day of the nation's dire need to secure the application of the principles of Christianity in the service of men by just laws and righteous government. He had been rightly called a Tribune of the English people, but his truest parallel was in the prophets of Israel. His call to a prophet's career came through Richard Cobden at a time of great sorrow when his young wife was lying still and cold in death, and at once he went forward to convert conviction into act, duty into deed, and personal sympathy into national deliverance. His religion, too, was of the simple, inward, anti-priestly, intensely spiritual sort, characteristic of the Hebrew prophets. He feared God. Conscience was mighty, and obedience to it instant and unbroken. He shared the prophet's conception of the grandeur and gravity of a nation's life. It was a unity, each part intended for the enriching of the whole, and the whole according to God's ideal framed for the benefit of each part. He scorned the idea of two moralities, one for the individual, and the other for the nation, and declared that he 'had not the slightest regard for that statesmanship which divides the morality of the nation from that which we say ought to guide us in our private life, and which we gather for the nation, as for individuals, from the religion which we profess.' The real prophet was always a man of the people, and championed their rights against kings and priests, and even against themselves. Sympathy with the people was the spring of John Bright's fervent and sustained action to relieve the oppressed, of his successful attack on the Corn Laws, of his repeated and vehement protests against war, and of his pathetic appeals for India. Nor did he lack the fearless daring of an Elijah or the heroic courage of a Daniel. When popular opinion was against him he went through 'hurricanes of abuse' to duty, and broke up the edifice of his public reputation as a child its toy. He shrank from nothing that conscience bade him do.

Quoting Milton, he affirmed that his eloquence sprang from a 'serious and hearty love of truth,' and so gave the best if not the whole interpretation of his unrivalled power as an orator. Like Isaiah and Hosea, he spoke from the heart and conscience straight to the hearts and consciences of his fellows; and it was given him to do a real prophet's work in the application of the principles of Christianity to the abolition of abuses, the framing of just and beneficial legislation, the fair and righteous conduct of Government. God had made us all debtors by His gifts through this powerful statesman; let us do our utmost to complete and crown his work."

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## MINISTERIAL REGISTER.

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- ARMSTRONG, THOMAS, has been invited to the pastorate of the new sanctuary, Linthorpe Road, Middlesborough.
- BAILEY, H. C., Hull Street, Maryport, has become the pastor of Lindsay Road Church, Sunderland.
- CAMPBELL, J. D., Brighton, has been invited to pastorate at Portslade-by-the-Sea.
- CLABBURN, H. W., recognised as pastor of Providence Chapel, Hounslow.
- COLLEY, J. W., has resigned the pastorate of the united churches of Hatherleigh Sheepwash, and Inwardleigh.
- COOK, R. P., has commenced his ministry at Union Street Chapel, Crewe.
- CULE, G. G., Ferndale, invited to the pastorate of the Temple Church, Graig, Pontypridd.
- DYER, M., Bristol College, has accepted pastorate at Ashby-de-la-Zouch.
- EVANS, J. R., Rhymney, Mon., has accepted pastorate at Llanelly.
- FOTHERGILL, T., Henllan, Abergavenny, has resigned.
- GILBERT, E., Monks Kirby and Pailton, owing to ill-health, intimates the resignation of his pastorate.
- JACKMAN, G. H. F., Pastors' College, has accepted pastorate at Coggeshall, Essex.
- JONES, J. R., Llwnypia, has accepted pastorate at Pontypridd.
- MANN, S., of Penzance, has accepted the pastorate at Rugby.
- MILDHURST, T. W., has been recognised pastor of Hope Church, Canton, Cardiff.
- MILLER, G. A., of the Pastors' College, will shortly settle as pastor of the church at Rochester.
- MILLS, A., Grosvenor Park, Chester, has accepted pastorate of St. Mary's Gate Church, Derby.
- MILTON, J. M., of Regent's Park, has accepted the pastorate at Guilsbrough.
- MONK, B., of Willesden 'Green, has accepted the pastorate of Church Avenue, Road, Shepherd's Bush.
- PARKER, D. P., Baptist College, Nottingham, has accepted call to the pastorate of Arkwright Street Church, Nottingham.

PLANT, T. A., of Peterborough, has accepted pastorate at Ashby.

POWELL, D., Grafton Square, Clapham, has resigned.

SMITH, HENRY, Pastors' College, has accepted an invitation to Faringdon.

SPANSWICK, J., of Long Buckby, has accepted the pastorate at Longford.

STUBBS, F., of Newcastle-on-Tyne, has applied to be admitted into the ministry, of the Presbyterian Church.

WATTS, J. G., has been invited to the pastorate of the Zion Church, Pentre Ystrad, Rhondda Valley.

WEBB, R., Grafton Square, Clapham, has resigned.

WELLS, FRANK, Trinity Church, Huntingdon, has accepted call to Blenheim Chapel, Leeds.

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STUBBS, ISAAC, died at his residence, The Fosse, Leicester, aged 76.

SWAINE, S. A., entered into rest 6th April, aged 38.

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## REVIEWS.

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HISTORY OF GERMAN THEOLOGY IN THE NINETEENTH CENTURY. By F. Lichtenberger. Translated and edited by W. Hastie, B.D. Edinburgh: T. & T. Clark.

As to the importance of an accurate and comprehensive history of German theology, diversity of opinion is impossible. Hitherto English students have possessed no better guide to the study than the small volume published some fifteen years ago by Dr. George Matheson, an invaluable work as dealing with the essence of the subject, but necessarily restricted in its scope, and not attempting anything like an historical survey. German writers are now as familiar to English as they are to Continental students. Their works, either in the original or in translations, are closely studied, and their influence is constantly increasing. But there are Germans and Germans. The theology of the Fatherland can scarcely claim the notes of unity, cohesion, or consistency, but is exceptionally many-sided and antagonistic. There are in Germany, as in England, opposing schools of thought, one of which denies what the other affirms, and the antagonism is, if anything, more pronounced in Germany than among ourselves. If Germany has struck the deadliest blows at the Christian faith, it has also furnished us with our ablest defences. It has liberally supplied the antidote to the poison disseminated by some of its writers, and it is certain that no scientific theologian can afford to be ignorant of German thought; although it is not exactly the *summum bonum* of theological enquiry, nor can we eulogize it so highly as does Mr. Hastie. It has not yielded us an unalloyed good. Prof. Lichtenberger has, however, accomplished a task for which there was an evident need. His position is that of a liberal Evangelical, and by the advanced critics he will be regarded as antiquated and weakly orthodox. It is impossible honestly to overlook the fulness and accuracy of his knowledge, his power of compact and orderly arrangement, his lucidity of style and

candour of spirit. He divides his history into two parts, the first from Schleiermacher to Strauss, the second from Strauss to the present day. Under this main division there are, of course, subdivisions dealing, *e.g.*, with the disciples of Schleiermacher, the New Orthodoxy, the Radical School, the New Biblical Criticism, the New Lutheranism, the School of Conciliation, &c. To some extent the work is both a biographical dictionary and a mine of terse and suggestive criticism. More than a hundred pages are devoted, and justly devoted, to Schleiermacher. Neander's work also receives large attention. With the judgments on Strauss, Bruno Bauer, Baur, and the Tübingen School we are in general agreement. The author has large sympathy with Rothe, and presents his dogmatic position in its clearest and most attractive light. But it is needless here to specify. We have been greatly struck with the author's estimate of Goethe, whose influence on religious thought has been too potent and lasting to be ignored. How true it is that the concessions which truth forces from Goethe "are always accompanied by reservations and interpretations which almost destroy their effect. In the presence of Christianity, Goethe is like a monarch, who, full of condescension, deigns to render a service to some poor and despised one of whom he has no need." In this intellectual superciliousness Goethe has many followers, and how much of the prevalent scepticism does that fact explain! Ewald's genius, his attainments, and eminent services are fully recognised by Dr. Lichtenberger, but there is no attempt to conceal his dictatorial spirit and his unyielding dogmatism. Many who gladly acknowledge their obligation to Ewald will yet endorse the following:—"One cannot but deeply regret the bitter and passionate tone of his polemics, the hatred and insults which he lavishes on his adversaries, his heated style, the fatuity with which he passes eulogies on himself, and lastly his diffuse and pretentious exposition, which is a mixture of criticism and lofty phantasy." We welcome this work as an indispensable aid to the theological student, as a valuable repertory of historical information, and a series of luminous and effective criticisms. Its learning, its calm judicial tone, its fine insight, and its lucidity and candour impart to it exceptional worth. The translator has done his work excellently.

FRANCIS BACON: His Life and Philosophy. Part II.: Bacon's Philosophy.

By John Nichol, M.A., Balliol, Oxon., LL.D., Professor of English Literature in University of Glasgow. London and Edinburgh: William Blackwood & Sons.

IF Professor Nichol's brilliant *résumé* of the life of Bacon, and his estimate of Bacon's character and conduct, necessarily failed to gain universal approval, it is not likely that his estimate of his philosophy will be regarded as the last word of the controversy which has been so eagerly carried on in connection with it. Antagonistic opinions always have been held in regard to it, and probably always will be. In no work on Bacon with which we are acquainted is there so thorough and painstaking a survey of his philosophy as we find here. The writings of this great author must have been ransacked from end to end. His positions, and the arguments in support of them, are carefully described; all the salient features are noted, and apt, illustrative instances on all matters of moment are

adduced. We are more fully in agreement with Professor Nichol in this part of his work than we were in the earlier volume. Bacon was far greater as a thinker, and his influence on the progress of science has been more powerful, than many recent critics allow. Of the defects of his method, and of his inadequate and faulty application of it, Professor Nichol is fully aware. No one has more clearly shown Bacon's relations to his predecessors and contemporaries, or more accurately traced his influence on subsequent research, than the author of this small treatise, whose value is out of all proportion to its size.

HENRY THE FIFTH. By the Rev. A. J. Church. DAVID LIVINGSTONE. By Thomas Hughes. London: Macmillan & Co. 1889.

MESSRS. MACMILLAN'S "English Men of Action" will soon be as well known and as widely appreciated as their "English Men of Letters." The range of the series is broad and unrestricted, and the writers have each of them special qualifications for their task. Mr. Church has told the story of Henry V. with unflinching fidelity, and though he has had to dispel the charms which the genius of Shakespeare has thrown around his character, he invests him with other and more substantial claims on our attention. Stories concerning him, and conceptions of him which have gained currency only through the great dramatist's idealisation, are proved to be untrustworthy. The battle of Agincourt is brilliantly depicted, and Mr. Church's estimate of Henry's general policy and adventures will command all but universal consent. Of the rights of "David Livingstone" to a place in this series it would be superfluous to speak, and equally so to eulogise Mr. Hughes' qualifications as his biographer. The more Livingstone's travels and discoveries are known, the more will his heroism and the indebtedness of the country to him be acknowledged. Readers of this Magazine are no strangers to Livingstone's achievements, but they will be glad to read a record so vivid and picturesque as this, and one, moreover, which is inspired by a true sympathy with Livingstone's work. The recent course of German policy on the East Coast of Africa has given fresh importance to the study of Livingstone's life, and we can but hope that Germany will (as Prince Bismarck has declared) take there no step of which England disapproves. The slave trade must be suppressed. The policy of England in the matter is clear. There are responsibilities which we cannot shirk, and the perusal of Livingstone's brave life will do much to inspire and strengthen us.

BISHOP SELWYN OF NEW ZEALAND AND LICHFIELD: A Sketch of his Life and Work, with some Further Gleanings from his Letters, Sermons, and Speeches. By G. H. Curteis, M.A., Canon of Lichfield Cathedral, &c. London: Kegan Paul, Trench, & Co. 1889.

CANON CURTEIS has acted wisely in publishing this forcible and sympathetic biography of his revered Bishop. The Life and Letters in two volumes, by the Rev. H. W. Tucker, can never—excellent as they are—because of their bulk, become popular, and Dr. Selwyn's is a life which ought to be widely known. As a missionary bishop for twenty-six years in New Zealand, he gained an influence and a reputation which still keep his name prominently before the Christian

public. But Canon Curteis rightly contends that his work in England during the last ten years of his life was not less remarkable. It is not only that to his energy is mainly due the success of the "Pan-Anglican Congress" periodically assembled at Lambeth, the formation of mixed Diocesan Conferences, and a strengthening of the ties between the English and Colonial (Episcopalian) churches. He distinctly left his mark on his own diocese; and although he was ecclesiastically far too high for our taste, and showed a correspondingly strong leaning towards the Ritualistic party, we cannot overlook his lofty Christian character, his unwearied devotion to his work, his fine administrative powers, and the energy he infused into all who came in contact with him. Politically and ecclesiastically we were widely apart from Dr. Selwyn, and we frankly confess our amazement at his inability to understand the meaning and force of our Nonconformity. But there are bonds of sympathy which lie deeper than all ecclesiastical tests, and here we have a man who belongs to the English nation irrespective of our manifold divisions. We commend the study of his life to all who wish to make Christianity a more vital power in our land; and, although the constitution and position of our own churches are so different from those of the Establishment, there are few among us who cannot learn lessons of great worth from the tact, the heroism, and the unflinching self-denial of Bishop Selwyn. One lesson comes home very forcibly. Even where a man has genius and saintliness, he is immeasurably aided by sound common sense, and his greatest power is his persistent hard work. Canon Curteis had exceptional opportunities of knowing Dr. Selwyn, and his is, *par excellence*, the biography of one of the most active and successful bishops of modern times.

#### CASELL'S NATIONAL LIBRARY.

SINCE we last noticed this great enterprise, some twenty or more volumes have been issued week by week, and, taken as a whole, they will compete in interest with any equal number of their predecessors. The selection is judiciously made with the view of meeting every variety of need, such as readers of different classes are sure to feel. In fact, one great merit of the undertaking lies in the diversity of the intellectual and moral treasures it brings within the reach of all, and the extent to which it fosters a healthy catholicity of taste. A national library is naturally opposed to narrowness and partiality, and assuredly Messrs. Cassell & Co. may be congratulated on their success in bringing forth treasures from all quarters, and making the people conversant with all that is pure and good in every branch of our general literature. Among the books now on our table are Jeremy Taylor's "Holy Living" (2 vols.) and "Holy Dying" (2 vols.); Milton's "Paradise Lost"; several volumes of Shakespeare's plays ("Cymbeline," "Timon of Athens," "Othello," "The Comedy of Errors," and "Troilus and Cressida") with able and scholarly introductions by Prof. Morley. Voltaire's "Letters on England" also find a place, and will be generally valued as the work of a shrewd and clever, if caustic, observer. Ben Jonson's "Discoveries made upon Men and Matter" will also be welcome, as will the clever and pleasing story "Peter Schlemihl" and the "Hymns to Night," by Novalis. Another volume of great value contains

Macaulay's essays on "Burleigh and His Times," "John Hampden," and "Horace Walpole," and so gives us his view of three great periods of our history. Not the least remarkable of the issues, however, is "The Advancement of Learning," by Francis Bacon, with a capital biographical and critical introduction from the pen of the editor. Imagine the possibility of securing one of the great masterpieces of English philosophy and literature for threepence, on good paper and in clear type! We can but repeat our commendation, and urge our readers to help the success of an enterprise fraught with such palpable benefits to the English people as this. It fully deserves all that Mr. Bright said in its favour shortly before his death.

LAYS OF THE HIGHLANDS AND ISLANDS. By John Stuart Blackie. London: Walter Scott. 1888.

WE regret that our notice of this cheap edition of Professor Blackie's Lays, apparently published in the course of last year, has been so long delayed. The volume needs no commendation. It is full of bright and sprightly poetry, both descriptive and lyrical. To Highland tourists it is an invaluable *vade mecum*, and will do much to interpret for them the two mighty voices of the mountain and the sea, as well as to throw over the scenes, which in themselves are so grand and majestic, the glory with which they are invested by historical and legendary lore. The introductory "Talk with Tourists" abounds in wise and practical suggestions, though the charm of the volume lies in such poems as those on "The Voyage and the Death of St. Columba," "A Psalm of Ben More," "The Ascent of Cruachan," &c. The volume is, we imagine, a reprint of earlier editions, alterations where necessary being made in the footnotes, which inform us that the railway to Oban is now in full swing, that Hutchinson, the owner of the magnificent fleet of steamers, is gathered to his fathers and the present proprietor is Macbrayne, and that the Royal Commissions on the condition of the Crofters have fully justified Prof. Blackie's views on the subject.

POEMS AND TWO YEARS AGO. By Charles Kingsley. London: Macmillan & Co.

THE cheap monthly re-issue of Mr. Kingsley's works already includes the majority of his most popular writings. The general get-up of the edition—the paper, type, and binding—are all that can be desired. The "Poems" contain not only the pieces published by Mr. Kingsley during his lifetime, but several which have seen the light since his death, as well as various shorter pieces collected from his novels. This is, we believe, the fourteenth edition of the "Poems," and we can well understand its popularity. Who that has read "The Saint's Tragedy," "Andromeda," "Saint Maura," "The Day of the Lord," "The Sands of Dee"—to say nothing of the ballads and legends—can doubt Mr. Kingsley's rare poetic power? "Two Years Ago" is not his greatest nor most successful novel, but its descriptive power, its portraiture of character, and its genial sympathy are manifest to all readers. The scenes that lie in North Wales are specially vivid and memorable. With the theology of the book we do not agree, but it depicts struggles in which multitudes have shared.

POEMS AND BALLADS. By Mrs. Sewell. With Memoir by Miss H. B. Bayly. Two Volumes. London : Jarrold & Sons, 3, Paternoster Buildings.

A COLLECTED edition of the poems of this gifted and popular writer, got up in a convenient and attractive form, cannot fail to be widely appreciated. Mrs. Sewell's simple but powerful verse was inspired by a genuine enthusiasm of humanity. She had insight, imagination, purity and tenderness of feeling and force of expression, and all her gifts were under the control of a noble and disinterested purpose. "Mother's Last Words" and "Our Father's Care" have circulated by hundreds of thousands, and are not likely to lose their hold until human nature itself changes. But other of her pieces are equally memorable—"The Children of Summerbrook," "The Little Forester and his Friend," "The Rose of Cheriton," "The Lost Child," "There's Help at Hand," &c. Stories like these not only make us acquainted with the sins and sorrows of the poor, but arouse our sympathy and stimulate us to labour for their amelioration. The brief sketch of Mrs. Sewell's life by Miss Bayly is a welcome introduction to these useful poems and ballads.

GLEANINGS FROM A TOUR IN PALESTINE AND THE EAST. By the Rev. Charles D. Bell, D.D., Hon. Canon of Carlisle, &c. Second Edition. London : Hodder & Stoughton.

FEW recent books better deserve the honour of a second edition than Canon Bell's "Gleanings." The themes connected with the Holy Land are of perennial interest, and every fresh observer throws some new light on them. The easy and graceful style of the writer, as he describes the great objects of interest and records his impressions and reflections, makes his book specially winsome. The poems, interspersed with his descriptions, are devout, beautiful, and melodious. One or two new chapters are inserted in this edition, in which Canon Bell refers to the construction of a railway between Jaffa and Jerusalem, to the tramway in Damascus, and the survey for a line from Acre to Damascus!! It gives one a shock to think of it.

THE PREACHER'S COMMENTARY ON THE GOSPEL OF ST. JOHN. By the Rev. Gordon Calthrop, M.A. London : Hodder & Stoughton.

MR. CALTHROP'S "One Hundred and Thirty Homiletic Sketches," which were originally published in the *Clergyman's Magazine*, amply deserve wider circulation in a more permanent form. The man whose mind, after reading a few of these outlines, is not stimulated to activity until it overflows with useful thoughts, must be weak and ineffective indeed. No human help can do much for him.

THE WEEKLY PULPIT. Vol. V. London : Elliot Stock, 62, Paternoster Row, E.C.

A CAPITAL collection of sermons, outlines, and illustrations. The general tone is strong and healthy, thoroughly evangelical, and uniformly practical. What more can hard-worked preachers require?



**WOMEN'S SUFFRAGE AND NATIONAL DANGER.** By Heber L. Hart, LL.B. London : Alexander & Shephard, 21 and 22, Furnival Street, E.C.

MR. HART'S essay is further described as "A Plea for the Ascendancy of Man." The subject has a humorous side, and the writer of a treatise like this may be thought by sentimentalists to be lacking in gallantry and chivalry. The growth of the Primrose League affords ample proof, if proof be needed, of the formidable power which may be acquired by the fair sex. It is also noteworthy that reactionary politicians, especially in educational and ecclesiastical legislation, look with approval on the Women's Suffrage movement. Much may be said in favour of connecting the vote with the payment of rates, but many of us are old-fashioned enough to believe that woman's sphere and work are not in politics, and the arguments in favour of this belief have nowhere been stated more forcibly or systematically than in Mr. Hart's lively and telling essay.

**SHORT STORIES FOR COMPOSITION.** With Lessons on Vocabulary. London and Edinburgh : William Blackwood & Sons.

A SECOND series of simple, pithy, and sensible stories, well adapted for training children in the art of composition, and not without value for other not less useful purposes among children of a larger growth.

**THE BIBLICAL ILLUSTRATOR.** By Joseph S. Exell, M.A. EPHESIANS. London : James Nisbet & Co.

A CLOSELY printed book of nearly 700 pages, containing most of the best things which have been written or reported concerning this sublime Epistle. Its similes, emblems, and illustrations are as welcome as its expository and homiletic outlines, and are, for the most part, of the highest order.

**WAR : Its Causes, Consequences, &c.** An Essay by Jonathan Dymond. With Introductory Words by the Right Hon. John Bright. Manchester and London : John Heywood.

DYMOND'S essays on the "Principles of Morality" were better known to a former generation than to the present. We have in our possession the fifth, and we believe, the latest edition, issued in 1852. They are throughout well worthy of careful study. The essay on war is one of the best. The preparation of this preface was one of Mr. Bright's last acts. He rightly affirms of the essays that as the world became more Christian they will be more widely read. We heartily commend this valuable reprint.

**SOCIAL CHRISTIANITY ; Sermons delivered in St. James's Hall, London.** By Hugh Price Hughes, M.A. London : Hodder & Stoughton.

MR. HUGHES has gained a reputation by his West End Mission which this selection from his sermons will amply sustain. He has struck out for himself a new path, and is, in a sense, a prophet of the new democracy ; but his Socialism is distinctively Christian, and he rightly regards Christ as the greatest of social reformers. Where some would differ from him most seriously is as to subordinate aims and methods. Christ undoubtedly begins with the individual, and works from the centre to the circumference. But He does work, and that is what so many

of us forget. Christianity must be living and active, and its supremacy must be shown to cover every region of life. Mr. Hughes is a fearless denouncer of vice in high places as in low, and under whatever specious forms it may appear. He can hold his own against all the "ologies" which seek to dethrone Christ; and he has the rare power of inspiring men to follow Christ in His conflict with unbelief, vice, and selfishness. His style is bright, genial, and racy, full of telling home thrusts, and such as must gain him the willing ear of his audience.

**THE CASE FOR TOTAL ABSTINENCE.** By William J. Lacey. London: National Temperance Depôt, 33, Paternoster Row.

MR. LACEY'S treatise obtained the first prize in connection with the legacy of the late Joseph Sanders, a retired wine merchant, for essays in advocacy of the principles of total abstinence. It is a temperate, earnest, and powerful plea which is sure to advance the Temperance cause. We notice that an essay by our revered friend, the Rev. Samuel Couling, was highly commended.

**THE EPISTLE TO THE PHILIPPIANS.** With Introduction and Notes. By the Rev. H. C. G. Mule, M.A. Cambridge: At the University Press.

ANOTHER capital volume of the Cambridge Bible for Schools and Colleges. An ordinary reader will obtain from it all that he needs to know as to the authorship, origin, and date of the Epistle, as well as to the meaning of the entire text. The notes are a model of scholarly, lucid, and compact criticism.

**THE STORY OF GENESIS.** Being Part I. of the Story of the Bible. By Frances Younghusband. London: Longmans, Green, & Co.

AN attempt to narrate in simple and for the most part in Scriptural language those parts of the Bible history which are best adapted for children. Miss Younghusband has shown admirable taste, and writes with marked grace and beauty.

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FROM the Sunday School Union, 56, Old Bailey, we have received a revised and enlarged edition of **THE WRITTEN WORD**; or, The Contents and Interpretation of Holy Scripture briefly considered, by Samuel G. Green, D.D., intended mainly for Sunday-school teachers and young students, popular in style, wisely though not unduly conservative in spirit, and a book to be strongly commended. The chapter on the Revised Version is specially instructive. **YOUNG PEOPLE'S PRAYER MEETINGS IN THEORY AND PRACTICE**, by Rev. F. E. Clark, of Boston, U.S.A., is reprinted from a successful American treatise, and contains suggestions which are worthy of careful consideration even if they cannot all be unreservedly adopted. Mr. J. L. Nye has issued in his series of "Anecdotes on Bible Texts" a volume on **ST. MARK**. Very good.

**MESSRS. HODDER & STOUGHTON** send us **THE FULNESS OF THE NATIONS**. By Alder Smith, M.B., F.R.C.S. The book is further described as the A. B. C. of the Promises given to the House of Israel considered in Relation to the Second Advent. It is an exposition of the Anglo-Israel theory; clever and plausible,

but the reverse of conclusive. By the way, why do writers (like Mr. Douglas in one of the appendices) continue to misquote the words from *Hudibras*—"A man convinced against his will is of the same opinion still"? The correct form is "He who complies against his will." DANIEL'S PROPHECIES NOW BEING FULFILLED. By the Rev. E. P. Cachemaille, M.A. A calm and strongly-reasoned plea for the present fulfilment of the prophecies of this book. LIGHT AND COLOUR. EMBLEMATIC OF REVEALED TRUTH. By the late Major R. W. D. Nickle. Edited by Sarah Sharp. An undoubtedly ingenious and suggestive book, and one that cannot fail to aid a clearer insight into the many-sided truth of Scripture, and to deepen our impression of its inexhaustible riches.

LONDON BAPTIST ASSOCIATION.—We are glad to learn that the forward movement outlined in the recent speeches of Dr. Clifford and Rev. W. Cuff finds general favour, and is likely to be practically inaugurated at no distant date. The pecuniary difficulties are no such as will prove insuperable, and there is every prospect of the movement receiving adequate support. We also understand that the Council of the Baptist Union are prepared to render substantial help to our London brethren in this great and important work. Its exact form has not yet been fully decided upon, but in view of its progressive evangelistic spirit we heartily wish it God-speed.

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## LITERARY NOTES.

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HE Religious Tract Society have issued a selection from their "Short Biographies for the People," containing sketches of the Reformers of different countries. The sketches are twelve in number, among them being those of Luther, Calvin, Melancthon, Wycliffe, Knox, Latimer, and Tyndale. A worthier series of admirably written biographies we cannot conceive. Another special volume is a selection of eight of the "Present Day Tracts" on "Man in Relation to the Bible and Christianity." They embrace such questions as The Age and Origin of Man Geologically and Historically Considered; Man not a Machine, but a Responsible Free Agent; Christ and Creation, &c. The issue, in view of the negative aspects of modern thought, is altogether wise and timely. We should like also to commend Vol. X. of "Present Day Tracts," containing contributions from Professor Godet, Doctors Conder, Stoughton, Blaikie, Mr. Kaufmann, &c.

We have received from Messrs. Kerr & Richardson, Glasgow, the recent numbers of the *Scottish Art Review*, a new magazine, whose appearance we cordially welcome. The illustrations are uniformly excellent; the two large plates which accompany each number are decidedly good; the letterpress is interesting, showing knowledge of artistic subjects and ability in handling them. One criticism we should like to offer. In an artistic magazine less space might, perhaps, be devoted to literary subjects, and more to decoration, which will very soon, we believe, be

generally recognised as one of the most fruitful fields of artistic energy. Among the contributors to these numbers are Mr. Edmund Gosse, Professor Baldwin Brown, Mr. William Sharp, Mr. James Paton, Mr. Ernest Rhye, Professor Patrick Geddes, Mr. Whistler, &c.

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MESSRS. CASSELL'S "Old Testament Commentary for English Readers," edited by Bishop Ellicott, has reached in its serial re-issue to Part LIII., bringing the work down to Job xxviii. It is unnecessary to do more than refer in the briefest terms to a work which we have so often characterised, and whose excellencies are so manifest. We have no other work of the class equal to it.

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THE latest of Messrs. T. & T. Clark's Bible Class Primers is the "Historical Connection between the Old and New Testaments," by the Rev. John Skinner, M.A., of Kelso. It is a lucid and compact summary of an interesting but too little known story.

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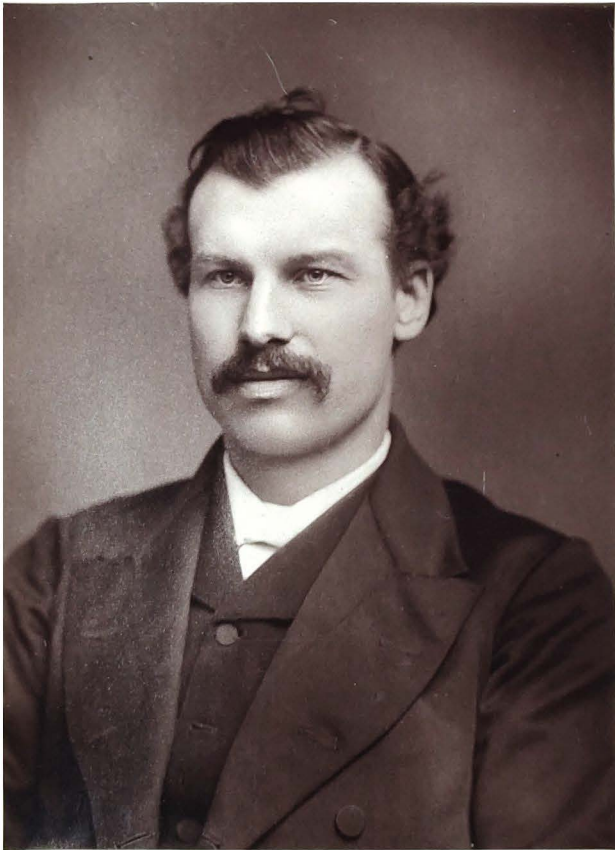
"LIFE," the April issue of Count Tolstoi's works (London: Walter Scott), is a semi-metaphysical disquisition on the nature and purpose of life, and attempts to prove, on New Testament grounds, that men cannot possibly attain happiness except as they rise above the life of mere animalism and enter upon the life of reason and of love. A full and fearless application of the Golden Rule is indispensable. To save life we must lose it. There are many questionable positions in the book, but its power is indisputable. It requires a more lengthened examination than we can now give it.

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MR. DAVID DOUGLAS, of Edinburgh, has published in his "Shilling Series" "May in Anjou," with other sketches and studies, by Eleanor C. Price. There is a fine old-world air in these exquisite descriptions, and as they are beautifully printed they make up a delightful volume. Another of Mr. Douglas's recent publications is "Highland Flora and Other Poems," by Mrs. David Henderson. The poems have the simplicity and directness of the old ballads, inspired by a spirit of Christian charity. The opening story is dark and tragic, and ought to "purify through fear." "The Love Legacy" and "Our Lady Passenger" are gems.

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MESSRS. W. P. NIMMO, HAY, & MITCHELL, of Edinburgh, are issuing a cheap edition of the works of Hugh Miller, the opening volume of the series being his instructive and fascinating autobiography, "My Schools and Schoolmasters; or, The Story of My Education." Hugh Miller was a master of English prose. He was not more remarkable for the breadth and versatility of his scientific attainments than he was for his masculine sense, his graceful style, and his rare powers of description. The stonemason of Cromarty, who became a distinguished leader in literature, science, and religion, is one with whose writings all the young men of our day should be thoroughly familiar. This edition, though popular, is admirably got up.



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THE  
BAPTIST MAGAZINE.

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JUNE, 1889.

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THE LATE REV. S. A. SWAINE.

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So portrait of Mr. Swaine—the late Editor of this Magazine—appeared in its pages during his lifetime, it is fitting that one should be given in the earliest number after his death. The short sketch which follows is taken with as few alterations as possible from a series of autobiographical notes which occupied Mr. Swaine's attention towards the close of his life, and in which he narrates with considerable detail the main events of his career. From these notes we learn that Mr. Swaine was born on July 21st, 1850, at Pangbourne, Berks, one of the most picturesque of all the picturesque villages on the banks of the Thames. He records his recollections of a dame's school to which he was sent to prepare him for the village school connected with the Church of England. When not much more than twelve he reached the first place in the first class of the school, and was promoted to the post of monitor, or assistant teacher. He was also made a member of the church choir. He won a much-coveted prize, given by the diocesan inspector, to the boy or girl who took the first place in the *vivâ voce* examination, showed the neatest copybook, and had the best report for the year from the master.

At the age of fourteen he was apprenticed to an upholsterer and cabinet-maker in the neighbouring town of Reading. Even at that early age Mr. Swain eagerly embraced every opportunity of mental improvement, and describes himself as having been somewhat of a bookworm.

His Sundays were spent at his home, which was six miles distant from Reading, and the Congregational Sunday-school at Pangbourne witnessed his first efforts at Sunday-school teaching. He joined the Congregational church in his native village about the end of 1866. His parents, who had not previously made a profession of religion, were led to join at the same time. "It was," writes Mr. Swaine, "a season of solemn joy when with them I sat down for the first time at the Table of the Lord, and remembered His redeeming love in the ordinance appointed by Him." After Mr. Swaine's conversion to Christ, he applied himself diligently to the study of the Bible and of works on theology. These studies he carried on amid considerable difficulties. His business hours were long, he took an active part not only in Sunday-school work but in village preaching, and he must have utilised every moment of his time. He tells of a curious device by which he compelled himself to rise early in the morning to prosecute his studies. He had found that sitting up late was hurtful to his health, and not helpful to clearness of knowledge and vividness of remembrance. Often when he wished to continue his work he fell asleep: "In order to remedy this, and so save the precious time which in this way was lost, I determined to go to bed early and rise early in the morning, so that I might apply my mind to my books when it was fresh and not jaded by the business of the day. The difficulty, however, was to awake at the fixed hour, which was determined by the time at which I was able to retire. Sometimes it was four o'clock, sometimes half-past four, sometimes five. I had some time previously furnished myself with an alarm clock, worked by weights, but had got accustomed to its alarm, and so used to sleep soundly through it. I was always possessed of mechanical ingenuity, and in my dilemma this was laid under contribution. I constructed a machine which was so contrived that when the weight of the alarm descended it liberated a much larger weight from the ceiling. This larger weight was attached to a stout piece of string which passed over a pulley fixed in the ceiling, and was at the other end attached to one of my feet. During the night, the string being quite loose, gave no discomfort, but in the morning when the weight descended it gave such a vigorous tug as most effectually recalled one from the land of dreams."

Mr. Swaine became a Baptist, he does not tell us by what means, and joined the church in Reading, during the pastorate of our revered

friend, the Rev. John Aldis, and, in September of 1869, he entered the Baptist College, Bristol, then under the presidency of the Rev. F. W. Gotch, LL.D. He had obtained the sanction of the Committee to a five years' course of study, but at the end of his second year his "unwisely close application" began to tell upon his health, and at the end of his fourth year it was deemed advisable that he should seek a settlement in the hope that a change of scene and work would benefit him. He received a very cordial invitation to the pastorate at Wantage, Berks, and began his ministry there with the New Year of 1873. At his ordination service in the following March, in which the Revs. T. C. Page, Dr. Gotch, W. Anderson, and others took part, Mr. Swaine made a statement from which one or two extracts will be read with interest:—

"My memory fails to recall a time when I did not feel myself to be an offender against God, and that as such I could not be other than displeasing to Him. It was, however, not till I had arrived at the age of sixteen that I saw that Christ was my Saviour. I was at this time living in Reading, and was not only far from seeking seriously and anxiously to give myself to God, but was alienated in heart and life from Him. On November 2nd, 1866, the business of the day being over, I had returned to the house where I then lived, and was looking for my usual hour's diversion with the newspaper. The paper, however, was not to be found, and having nothing else to do, I took up what I had never taken up to read before, and what then quite by chance, as it seemed, lay ready to my hand, one of Mr. Spurgeon's sermons. The very first sentence arrested my attention, and aroused my curiosity. I was interested, read on, and, as I did so, saw in the Gospel a new meaning; light beamed on my mind, a new peace filled my heart, and a new life thrilled my soul. I had believed on Jesus. My desire now was to extend the knowledge of Christ to others. I had for some time previous to my conversion been a Sunday-school teacher, and I now applied myself with fresh ardour to that work. Soon after I was proposed and received as a member of the Young Men's Mutual Improvement Society in Reading, and it was at the meetings of this Society that I first began to speak in public. It was these maiden attempts at oratory which first of all inspired me with the idea that I could preach. A gentleman whose acquaintance I had made, and who was himself a village preacher, had been in-



spired with the same idea too. One day he met me in the street, told me his conviction, and wished me to undertake one of his engagements. This proposal somewhat frightened me, and at first I refused; but, after thought and prayer, I consented, and on Sunday, December 8th, 1867, in a cottage at Chase Heath, in Oxfordshire, I preached my first sermon, from the text—‘By the grace of God, I am what I am.’ The prayer which that night I penned in my diary has, in the light of to-day, a new interest, and with all my heart I reiterate it now—‘May my Father grant that this may be but the beginning of a ministry for which many, yea, it is not too great a thing to ask, even thousands, may have to praise God throughout eternity, and that the day of small things may be the dawn of the day of great things.’

“On Thursday, October 1st, 1868, I was baptized by the Rev. John Aldis, and became a member of the King’s Road Church in Reading. My attempts at preaching had so far assured me, that soon the more ambitious desire was awakened of entering college, and devoting myself entirely to the ministry of the Church of Jesus Christ. The knowledge of this desire had, unknown to me, reached my pastor. He expressed his pleasure and approval, and I began at once under his instruction to study the Latin and Greek languages preparatory to entering college.”

Mr. Swaine’s ministry at Wantage was exceptionally successful. The church had previously suffered from division, and there was in it an embarrassing leaven of hyper-Calvinism. But the young minister proved himself equal to his position. Harmony was restored to the church, the congregations increased, a gallery had to be erected, the chapel was renovated, and became well filled. The baptistery, which had long been closed, was reopened, and additions were made to the church. Cottage services were conducted in the neighbouring village of Charlton, and proved a source of growth and strength to the church at Wantage, although the clergy of the district resented what they regarded as Mr. Swaine’s trespassing on their preserves.

A few months after the commencement of his ministry, Mr. Swaine was married to Miss Berryman, the only daughter of Mr. Alexander Berryman, of Penzance, and in this union, as he gratefully records, he received one of the great blessings of his life. He found in his wife a true helpmeet, to whose tender sympathy and hearty co-operation he was deeply indebted, and whose cheerfulness and

ready self-denial brightened the long time of suffering which preceded his death.

In the course of 1876, Mr. Swaine was suggested by the Committee of the British and Irish Home Missionary Society as a suitable man for the pastorate of Great Victoria Street Church, Belfast, and the church cordially invited him. The church had recently passed through a crisis, caused by the secession of the previous pastor with seventy members to the Plymouth Brethren. Still Mr. Swaine's work was widely blessed. During the first year of his ministry, between forty and fifty members were added to the church. But extravagant expectations, a desire on the part of some leading members to build a large Tabernacle, for which the means were not forthcoming, financial and other difficulties in the church, led to Mr. Swaine's resignation about the end of his second year. Notwithstanding the great kindness he had received, he had never felt at home in Ireland. That he had done good work beyond the limits of his own congregation is evident from the following note :—

“ At the time of leaving I was secretary of the Irish Association of Baptist Churches, and the Editor of the *Irish Baptist Magazine*, a periodical which I was the means of establishing, and which has gone on to this day doing useful service for Irish Baptists. I also established, under the auspices of the Society in London, a system of colportage, which it was my intention to extend gradually, until it assumed large proportions, for I considered it one of the best means for evangelising the country. The colporteurs, being in each case Christian men, were instructed not only to sell their books, but where possible to instruct the people, especially Romanists, in New Testament Christianity. Experience has shown it to be about the only means of really reaching these people, for they will never, or but very rarely, enter a Protestant meeting-house, but would listen to the colporteur who was no priest or clergyman, and would readily purchase the *Word of God*—not the *Bible*, for that was a Protestant book—from him.

“ Before I left, the Rev. J. H. Millard, B.A., became the secretary of the Mission, and he had a scheme for receiving a certain number of young men, Irishmen and Baptists, and placing them under my instruction at Belfast, to be trained as missionaries and pastors. In fact, his plan was to found a Baptist Training Institution, or

College, at Belfast, whence Ireland might be supplied with Baptist evangelists, and the churches supplied with ministers, but my leaving the country, of course, prevented its being put into execution. I am convinced the idea was a good one. Ireland can only be evangelised by Irishmen trained in the country."

In September, 1878, Mr. Swaine began his ministry at Onslow Chapel, Brompton. Here he had, as he relates, very up-hill work. The neighbourhood is not one in which Baptist principles are popular, and is subject to incessant changes. But the membership of the church increased, and "chiefly from the ranks of those who had made no previous profession." The chapel and school-room were renovated at a cost of over £400, the amount being raised mainly by Mr. Swaine's persistent and self-denying efforts. His health was for long in an enfeebled state, and the strain to which he was subjected told upon him severely. In August, 1886, the BAPTIST MAGAZINE fell into his hands, and about the same time he was appointed editor of the *Journal* of the Imperial Federation League, at the suggestion of the late Rt. Hon. W. E. Forster and Sir John Colomb. In the autumn of the same year he had a sharp attack of inflammation of the lungs which kept him to his room for several months. As time went on it became evident that he could not again discharge the duties of the pastorate. Preaching was forbidden him, and he had no alternative but to resign his position at Brompton. It was hoped that a voyage to Australia would restore him, but the hope was not fulfilled. He suffered greatly throughout the voyage. The climate in Australia did not prove congenial, and he gradually became worse. After his return to England his illness assumed a more acute form. He never rallied, and for some months it was evident that he could not long survive. The end came sooner, perhaps, than had been anticipated. He had a severe attack of *angina pectoris* on March 31st, which proved fatal. On April 6th he passed peacefully away, leaving a memory that will be gratefully cherished by those to whom in his various spheres of labour he ministered, and by a large circle of attached friends beyond the limits of our own denomination. His attachment to the denomination was strong. Liberal-hearted as he was, he had also great strength of conviction, and adhered rigidly to his sense of right. On more than one occasion he had, we are informed, very flattering offers of preferment in the Church of England, but could not,

of course, accept them. In addition to the articles he wrote for the BAPTIST MAGAZINE, Mr. Swaine published several books which have been favourably received, among them the "Religious Revolution in the Sixteenth Century," "A Life of General Gordon," "Faithful Men; or, Memorials of Bristol Baptist College," "Fifty Years' Progress," a review of the years of the reign of Her Majesty, prepared in view of her Jubilee for the Imperial Federation Society. He was also a frequent contributor to the *Quiver* and other periodicals, and his work in this direction was the result of careful research and earnest thought. In writing, as in preaching, he aimed to be thorough, painstaking, and conscientious; and was anxious to make all that he did a service acceptable to God and helpful to his fellow-men.

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## THESE TWELVE.

### NO. IV.—NATHANAEL.

"Nathanael, of Cana, in Galilee."—JOHN xxi. 2.

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HE name of Nathanael occurs in two separate parts of John's Gospel, but it does not occur at all in the other Gospels. He is introduced to us at the beginning and at the close of our Lord's ministry. We may reject as improbable the tradition that he was the bridegroom at the marriage in Cana of Galilee, as well as the other one, that he was one of the two disciples who journeyed towards Emmaus. All that we know positively about him is found in these two references to him by John. The question naturally arises, Was he an apostle? He had the highest praise given him by the Lord; did it end there? Against that idea is the fact that the earliest of our Lord's disciples became apostles, and that in the second reference to him he is found in company with those who are known to have been apostles. The question, however, is a legitimate one. How is it, if he was an apostle, his name does not occur either in the Gospels or the Acts, where the apostles are enumerated? It may be that this is the explanation—that he bore a double name, and that he is referred to in them as Bartholomew. In favour of this is the fact that John never mentions

Bartholomew, and the other evangelists never mention Nathanael. We must also remember that in them the name of Bartholomew stands in conjunction with that of Philip. If the rule is to be accepted that Andrew and Simon are put together because the one led the other to Christ, there is a presumption in favour of the Bartholomew of the three Gospels being the same as the Nathanael of John's, from the fact recorded by John only, that it was Philip who brought Nathanael to the Saviour. All the evidence points in this direction, and we may, with scarcely any hesitation, in following the history of Nathanael, believe that we are studying the history of the Apostle Bartholomew.

I. Nathanael owed his introduction to Jesus to his friend Philip.

Jesus was going into Galilee when he found Philip, and invited him to be his companion and follower. The call was evidently responded to at once, and without hesitation. Yet there was one from whom Philip did not care to be separated, even in his following of Christ. How long the friendship had lasted between them it is impossible to say. The one had apparently made himself essential to the other. Dear as the new-found hopes were that clustered around the Lord, Philip seems as if he could not possess them alone. Undoubtedly he would have followed the Lord into Galilee alone rather than lose Him; but even Christ would be more to him with Nathanael than He would be without him. And so the journey is delayed whilst he seeks out his friend, and tells him of his new-found treasure. I suppose it was as true then as it is now, that it is easier to talk to strangers than it is to friends about our religious experiences. And yet friendship is never turned to such blessed account as it is when the religious element enters into it, and friends discourse together about the highest and best of things. If ever we are ready to think that religion puts a barrier between us and those we love, and fear to speak to them about it lest estrangement and misunderstanding should spring up, it will be well for us to remember that if Philip had acted upon this fear, not only would Jesus have been deprived of one of His friends and companions right through His ministry, but two friends would have been lost to each other; as it was the friendship of the Saviour, which both came to enjoy, bound Philip and Nathanael in closer bonds than they had ever known before.

II. Philip found in his friend Nathanael one who was prepared to listen to conversation about the Christ.

It is worthy of notice that in talking about the Messiah, Philip does not speak of his own experience only, but of that of others as well. We have found. Whatever the true explanation may be, this at least is possible, that already he had come to know Andrew, with whom he was henceforward to be associated. We can readily believe that it must have cost some effort to Philip to say this to his friend. Those who have ever done a similar act know what the breaking through of the reserve about religion means. The joy of the finding must have been shaded by the fear that the announcement of it might be misunderstood, or slighted, or perhaps even ridiculed and turned to scoffing. It must have been peculiarly grateful to him to find that at once, as if they had never talked about anything but this, the interest of Nathanael was awakened. There was no need for apology or hesitation—the one was as ready to hear as the other was to speak. It is even so now. The mysteries of sin and salvation press upon all hearts, and often, when we are afraid to speak of them to our friends, there is an unexpressed longing on their part for our talk. If we can tell the sinner of a Saviour, he will enter into the conversation as if that was what he was waiting to hear, and wanted to learn. This experience of Philip's is intensely encouraging to those of us who hesitate to speak to our friends of the Saviour we have found, but who yet are longing that they should be one with us in our realisation of the divinest joys the soul can have.

III. The promise of the realisation of his hopes came upon Nathanael in an unexpected way.

It is hard to realise what the religious training of a man like Nathanael was. It is clear, however, that it must have been a preparation for Christ. Simeon was not the only one who had been waiting for the consolation of Israel. Nathanael shared the hopes of the nation to which he belonged. To him the song of poets and the vision of the prophets had conveyed their message. He might not have been able to define his hope, or tell exactly what he meant by it. He did, however, expect a Messiah. There was in him a religious longing which had not been satisfied, and a religious hope that was waiting to be fulfilled. When Philip said to him, "We have

found the Messiah," the words were no unmeaning form. They came as a revelation that confirmed his hope and showed him that it was no vain thing to wait for the Lord. And yet disappointment followed quickly after hope. Jesus of Nazareth. There is not one of us who finds happiness where he expected it. Joy comes to us, and rest, but not where we looked for them. We can understand the violence that was done to his prejudices by the mention of Nazareth, and we must not be slow to learn the lesson that the satisfying of our religious instincts and cravings may have to come from unexpected quarters, and through a medium which we in our ignorance imagined would convey no blessing.

IV. The sure test of truth and the sure cure of prejudice was given by Philip and accepted by Nathanael.

There are, of course, cases in which doubt can be removed by argument only, but prejudices are, as a rule, very rarely touched by arguments. They can only be put aside by facts. It is quite possible that if the objections of Nathanael had been intellectual, Philip would have been powerless to move them. He had not learnt to argue, or rather, he had learnt to use the argument which was strongest and most effectual. He would not irritate his friend by contradiction, nor deepen his prejudices by reasoning with him. He had himself seen the Christ; the Christ had to him verified His claims in a way that no logic could overthrow. He was confident that if Nathanael could but be induced to come to Christ, his prejudice would go, and that he would forget where He came from when he came to know who He was. There was wisdom and policy in Philip's "Come and see." We are strongest in our facts. If we can but get men into contact with Christ, and get them to see Him and have experience of Him, before the power and majesty of His presence, their prejudices will vanish, and they will own Him as Lord.

V. The frankness of Nathanael was rewarded by his receiving the evidence he was needing and looking for.

Christ knew Nathanael, and read him before Nathanael knew and read Christ. The Saviour's first words to him showed that he was understood and appreciated. One is struck with the fact that the Saviour does not say one word that can be construed into suspicion or condemnation. He does not provoke the man by reminding him

of what he yet had to learn. On the contrary, instead of making him think of what he had to become, the Saviour frankly congratulates him upon what he already was; and perhaps inwardly congratulated Himself upon the fact that in this new disciple there was so little to unlearn, and that for him there was so little to do. He hails him as a true Israelite—a Jew, not by chance or the accident of birth, but in character and aspiration. The revelation of Himself was to Nathanael the unfolding of the Lord. The admission that His character had been read aright leads the Saviour to speak words to him which, however unmeaning they may be to us, only showed Nathanael he was in the presence of one who understood him. The doubt was gone, the prejudice forgotten. The reader of his heart, who entered into the secrets of his life, was welcomed as the Son of God, the King of Israel. Another one is added to those who can say—We have found the Messiah.

VI. The faith of Nathanael was a surprise to the Saviour, and it secured at once the promise of a growing blessing.

The marvel of the Saviour at the unbelief of men is more than once noted in the Gospels. Perhaps we are not so quick to notice the almost unrecorded marvel of the Saviour at the response of men to His requirements, and at the readiness with which His claims were recognised and admitted. It always seems to me that the Saviour had less difficulty with Nathanael than he expected, and that the words, "Because thou hast seen thou hast believed," are not only the confirmation of Nathanael's faith, but the acknowledgment of the Saviour's own surprise and joy. If it distresses Him not to be received, it fills Him with joy when men see, and, without waiting, yield to and accept Him. That is the spirit He wants in His followers, and when they possess it they have the adaptation to the kingdom of God which He can use and which He will honour. To Nathanael comes the assurance that, blessed as is the faith in himself that had come to him as soon as he saw that he was known, greater things should be his. From that time his faith should grow, not from the root that he was known of God, but from the root that he knew God. Heaven and earth should be to him united, and the Son of God whom he had received should as the Son of Man lead him from the one to the other.



## THE RISE AND PROGRESS OF NONCONFORMITY.

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### THE LEAVEN AT WORK.



WICKLIFFE'S teachings were sown broadcast over the whole country. The condition of the masses of the people provided a rich and receptive soil. Political and social events soon transpired which operated as favourable changes in the weather. The good seed grew and "filled the face of the land with fruit." His "poor preachers" carried the glad tidings of the Gospel into the remotest hamlets, and were in every particular a striking contrast to the indolent, self-indulgent, mendicant friars. Wickliffe's instructions to his disciples had been "Go and preach, it is the sublimest work; but imitate not the priests whom we see after the sermon sitting in the ale-houses, or at the gaming-table, or wasting their time in hunting. After your sermon is ended, do you visit the sick, the aged, the poor, the blind, and the lame, and succour them according to your ability."

Their ministry, moreover, secured abiding results, because they circulated among the people portions of Wickliffe's translation of the Bible as rapidly as copies could be made. It is impossible for us now to realise the utter dearth of Scriptural knowledge which then prevailed. The Bible was absolutely an unknown book among the laity generally, and very few of the clergy had any acquaintance with it from personal study. Incredible as it may seem, we are told "even a copy of the Latin Vulgate was scarcely to be found at the Universities. In 1353, three or four young Irish priests came over to England to study divinity; but were obliged to return home because not a copy of the Bible was to be found at Oxford." The great cost of such luxuries, when copies had to be made entirely by hand, placed the book out of the reach of all but the rich. From a register of the Bishop of Norwich, it appears that as late as 1429 a New Testament of Wickliffe's translation cost about £20 in the value of our money; or, as it is estimated, about half the sum then required to maintain a respectable tradesman, or yeoman or inferior clergyman for a whole year.

The "poor preachers" created an eager appetite for the Bible among the people, which they would make any sacrifice and risk any danger to gratify. Those who could not afford to purchase the whole book, "would give a load of hay for a few favourite chapters," and many such scraps were consumed upon the persons of the martyrs at the stake. "They would hide the forbidden treasure under the floors of their houses, and put their lives in peril, rather than forego the book they desired; they would sit up all night, their doors being shut for fear of surprise, reading or hearing others read the Word of God; they would bury themselves in the woods, and there converse with it in solitude; they would tend their herds in the fields, and still steal an hour for drinking in the good tidings of great joy."

It will be a material help to us now if we can gain a nearer view of the actual condition of the masses of the people. "They were in a great measure serfs and bondsmen, transmitted with the estates from proprietor to proprietor, like the chattels and the live-stock; the haughty aristocracy looked upon them as little better than the beasts; and addicted to continual wars with each other . . . made use of the miserable people only as soldiers for those wars, or as slaves to cultivate their lands."

The monastic orders owned about a third of the land of the country, but the peasants were no better off on the estates of the clergy than elsewhere. But wherever towns grew and trade prospered, a middle-class sprung up into importance, because an ever-increasing number of the serfs managed by one means or other to become free. The law stipulated that "every man who could contrive to live a year and a day in any town became a free man." The condition of the artisan class may be inferred from the fact that, when Edward III. built the magnificent castle of Windsor, instead of engaging workmen by contract and wages, he assessed every county in England to send him a certain number of masons, tilers, and carpenters, as if he had been levying an army. Conventional religion brought no relief or consolation to the hard lot of the poor. Worship, as they knew it, meant only the repetition of sounds they could not understand, and the performance of ceremonies with which they had nothing to do; and piety as set before them by such little teaching as they received was comprised in making payments to the Church, and obeying implicitly

the instructions of the priest. To the masses of the people, ground down in ignorance and oppression, the ministry of the "poor preachers" came with inexpressible freshness and force. The simple truths of the Gospel—the brotherhood of man, the equality of rich and poor in the sight of God, the supremacy of the individual conscience in matters of religion—were as life from the dead, and good tidings of great joy to those who had never known anything in religion but superstitious rites and spiritual bondage.

We cannot be surprised that under these conditions many of those who embraced these teachings ran into grievous excesses. The fundamental principles of humanity, justice, and liberty which pervade the Bible made the people more painfully conscious of their cruel wrongs, and prepared the way for any enterprise, however desperate, that promised an amelioration of their lot. Hence we find the social rebellions of this period bearing a religious tinge. Among the leaders of the people are found ecclesiastics, more or less worthy, who have abandoned the pretensions of their orders for the popular cause; and who, whatever may have been their mistakes and imperfections, show at least they have caught the spirit of liberty from the Gospel, and are manfully striving to apply the principles of Divine truth to the relations between rich and poor, and other social problems of their day.

It is much to be regretted that the accounts which have come down to us of these turbulent movements have been written by men whose prejudice and interest alike inclined them against the popular cause. Soon after the accession of Richard II. (1377-1399) to the throne, the spirit of rebellion which had been smouldering in universal discontent broke out into terribly destructive flames in several parts of the country. The king was but a boy, entirely under the power of a few ecclesiastics and nobles, who had made themselves very unpopular by their mismanagement of the national affairs, and the grinding taxation they had imposed. In the autumn of 1380, the House of Commons declared the demand for further subsidies then laid before them "*outrageous and insupportable.*" Then follows the famous capitation tax, which exacted three groats from every male and female above fifteen years of age. The coarse brutality of some of those engaged in collecting this tax was the spark which brought about the conflagration. Wat Tyler (Walter, the tiler) running in from his work, hammer

in hand, at the outcries of his wife and daughter, and finding one of these officials in the act of outraging his child, immediately knocked out the brains of the scoundrel. Neighbours who had suffered similarly applauded Wat's spirit and vowed to stand by him. The tidings flew like the wind, and soon the whole district from the Thames to the Humber rose in insurrection. A vast horde of sixty thousand peasants marched upon London. At Maidstone Wat Tyler was elected captain of the insurgent host, and an itinerant preacher named John Ball was appointed his chaplain. This preacher had often been imprisoned by the Archbishop of Canterbury for his democratic teachings, which were violently offensive to, and regarded as terribly dangerous by, the men in place and power. Here is one of his addresses which has been handed down to us by Froissart (1337-1410) a writer of that time. The people are coming out of church on a Sunday, John Ball meets them, gathers them round him on the village green, and harangues them thus:—"Ah, ye good people, matters go not well to pass in England, nor shall do, till everything be common, and that there be no villeins nor gentlemen, but that we be all united together, and that the lords be no greater masters than we. What have we deserved, or why should we be kept thus in bondage? We all come from one father and mother, Adam and Eve. Whereby can they show that they are greater lords than we be, saving by that they cause us to win and labour for what they dispend? They are clothed in velvet and camlet, furred with ermine, and we are vested with poor cloth. They have their wines, spices, and good bread, and we have the drawing out of the chaff, and drink water. They dwell in fair houses, and we have the pain and travel, rain and wind in the fields; and by that which cometh of our labours they keep and maintain their estates. We be called their bondmen, and without we do willingly their service we be beaten; and we have no sovereign to whom we can complain, nor that will hear us, nor do us right. Let us go to the king, he is young, and show him what bondage we be in, and show him how we will have it otherwise, or else we will provide us of some remedy, and if we go together, all manner of people who be now in any bondage will follow us, to the intent to be made free; and when the king seeth us we shall have some remedy either by fairness or otherwise." Froissart adds, "The people loved John Ball, and said that he said truth. They would murmur one with

another in the fields, and in the ways as they went together, affirming how John Ball said truth."

As chaplain to Wat Tyler, this democratic preacher took for the text of his first sermon the old rhyme:—

"When Adam delved, and Eve span,  
Who was then the gentleman?"

At Blackheath, where the insurgents gathered a hundred thousand strong, he frequently addressed them on his old and favourite topics of the right and equality of men. "We must bear in mind that this man and his doctrines have been described by his enemies. He appears to have been a thorough democrat or chartist of his day, drawing his opinions from the literal declarations of the Gospel that God is no respecter of persons; and addressing these new and startling ideas to the inflamed minds of ignorant and oppressed people, they immediately applied them in their own way, and declared that they would have no more lords, barons, and archbishops, but simply the King and the Commons of England." The immediate effects were what might have been anticipated. Such teachings in such a crisis were as sparks to a powder train. Many horrible outrages were committed, much blood was shed, an enormous amount of property was destroyed; the mob directed its fury chiefly against the palaces and mansions and persons of such of the prelates and nobles as fell in their way. For these they regarded as their inveterate foes. But many of the leaders cannot have been nearly so black as they are painted. When destroying some of the grandest mansions in London, the insurgents disclaimed any idea of plunder. "They published a proclamation forbidding anyone to secrete any booty. They hammered out the plate, and cut it into small pieces; they beat the precious stones to powder; and one of the rioters having concealed in his bosom a silver cup, was thrown with his prize into the river. Their objects were, as they asserted, to punish the great traitors to the nation, and obtain their freedom from bondage." Evidently the citizens of London had a fellow-feeling with their grievances, and believed in the sincerity of their professions. For we are told, when the men of Kent arrived at London Bridge, they found it closed against them. While they were demanding admittance, the people within said: "Why do we not

let these good people in? What they do, they do for us all!" and thereupon the centre of the bridge was let down, which Walworth, the mayor, had had drawn up.

The young King was at length compelled to consider their grievances; and going out to meet a great body of them quartered at Mile End, he found the sum total of their demands was no more revolutionary than this: "They required a general pardon, the abolition of slavery, freedom of commerce in market-towns without toll or impost, and a fixed rent on lands, instead of the service due by villeinage." These are surely not the demands of bloodthirsty incendiaries; and they stand on record to prove there must have been reasonable and righteous men at the head of the movement, against whom no graver charge probably could be sustained than that they had the misfortune to live some hundreds of years before their time. To all this the king readily agreed, and granted them charters professing to secure to them these rights and privileges; and implicitly trusting to the word of the monarch, the better disposed among the multitude immediately returned to their homes. The more turbulent and factious portion, under Wat Tyler, insisted on further concessions, demanding, "amongst other things, the total repeal of the forest or game laws, and that all parks, waters, warrens, and woods should be common, so that the poor as well as the rich should freely fish in all waters, hunt the deer in the parks and forests, and the hare in the fields." The skies would not have fallen probably if even all this had been granted. The story of the death of this leader will be familiar to our readers. I need not stay to tell how Wat Tyler was struck down by Sir Walter Walworth in the presence of the king, and before the eyes of his adherents; how young Richard, by his marvellous presence of mind and courageous address, appeased the infuriated rebels, and induced them to disperse. The sequel is not so familiar. The monarch soon showed himself also capable of the basest treachery and the deepest cunning. No sooner was he loosed from the clutches of the mob, than he gathered together an army of 40,000 men—by the help of the nobility and gentry—from all parts of the country, and marched through the disturbed districts, cancelling all his promises, crushing ruthlessly all opposition, and compelling the poor serfs to return to their former slavish condition.

Special commissions were appointed in all the towns implicated for the summary punishment of offenders; and it is estimated that as many as fifteen hundred of the insurgents were executed, many of them "without process or form of law." Horrible outrages had undoubtedly been committed by the mob, but surely no crime can be laid to their charge more despicable than this deliberate dissimulation and abominable breach of faith on the part of the young king and his advisers.

"It was only by threats of death that verdicts of guilty could be wrung from Essex jurors when the leaders of the revolt were brought before them. [One of these] Grindecobbe was offered his life if he would persuade his followers at St. Albans to restore the charters they had wrung from the monks. He turned bravely to his fellow-townsmen and bade them take no thought for his trouble. 'If I die,' he said, 'I shall die for the cause of freedom we have won, counting myself happy to end my life by such a martyrdom. Do then to-day as you would have done had I been killed yesterday.' But repression went pitilessly on, and through the summer and autumn seven thousand men are said to have perished on the gallows or the field."

An indelible stain rests upon the House of Commons for their part in this sad work. "When Richard announced to Parliament, at its next session, that he had revoked the charters of freedom with which he had deluded his poor subjects, the House of Commons expressed its cordial approbation of the cruel fraud, and declared that they would never give their assent to the abolition of serfdom, 'though it were to save themselves from all perishing in a day.'" At a still later date we find the House sent up a petition that serfs might not be allowed to send their children to school—"and this for the honour and glory of all the freemen of the realm." This plea, however, the king had the good sense to refuse.

The spirit in which the higher clergy regarded these aspirations and struggles of the poor peasants may be gathered from one other fact. When, in this same year, 1381, "the men of Norfolk rose against their masters with the demand for life, liberty, and the pursuit of happiness, Henry Spencer, Bishop of Norwich, fell upon the insurgents at the head of his armed followers, slew many, and carried a great number prisoners to his episcopal castle. Then, doffing his armour for the priestly vestments, he hastily administered to them

the last consolations of religion,' and sent them straight to the gibbet, and the block."

Wickliffe was now an old man who felt that his life-work was done. But with what unutterable grief he must have looked upon the terrible excesses into which the peasants plunged in their wild efforts to break the oppressor's yoke, and with what holy indignation he heard of the bloodthirsty revenge with which they were crushed when their brief struggle failed, we can easily imagine. The grand old man gathered all his remaining strength for one more blow against the hirelings in the Church who were so flagrantly betraying the cause of the poor and weak into the hands of the rich. In November, 1382, he presented a bold petition to the House of Commons, in which he says: "Since Jesus Christ shed His blood to free His Church, I demand its freedom . . . . I demand that the poor inhabitants of our towns and villages be not constrained to furnish a worldly priest, often a vicious man and a heretic, with the means of satisfying his ostentation, his gluttony, and his licentiousness—of buying a showy horse, costly saddles, bridles with tinkling bells, rich garments, and soft furs, while they see their wives, children, and neighbours dying of hunger."

It is to be feared this petition had little practical effect in Parliament; for we find in the fifth year of Richard II. (1382) it was enacted "that all who preached without license against the Catholic faith, or the law of the land, should be arrested, and kept in prison till they justified themselves according to the law and reason of Holy church," &c. Thus having crushed the social rebellion, the authorities took steps to silence the "poor preachers," and let loose the fury of persecution, for the ravages we shall have next to review.

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## BELIEVERS' BAPTISM.

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NE hundred and forty years ago Charles Wesley writes of infant baptism, "If Jesus did the rite enjoin," but never settled his doubts, probably letting the matter rest in uncertainty as one of the non-essentials. On the contrary, forty years ago Baptist Noel said: "During my ministry in the Establishment an indefinite fear of the conclusions at which I *might* arrive led me to avoid the question of baptism; but I felt



obliged to examine honestly each passage of Scripture upon the subject *which came in my way*, and the evidence obtained convinced me that repentance and faith ought to precede baptism." He, as is well known, became a distinguished advocate of Baptist principles and practice.

In the world and in the schools of learning common sense ultimately prevails, the mists get dispersed through the perseverance of light from above, but the common sense of Biblical exposition, which shows plainly the deep significance of believers' baptism, as symbolising the cleansing of regeneration—a significance which cannot in any sense apply to infants once born, but only to those who are born again—seems to make very little progress. There has been no lack of good books, or great sermons, or convincing illustrations in art and archæology on the subject; and the annals of this truth tell of heroic actors and profound thinkers whose fidelity to their belief excels all records, either of profane or ecclesiastical history. We have an illustrious ancestry of which we need not be ashamed; but, at the present time, are we bearing testimony with worthy force and energy? It may be a dull task after all our disappointments, but is it not a duty? To us, as Open Communion Baptists, the obligation may be somewhat overlooked and embarrassed, perhaps, because we are forbidden, we think, by the whole scope of the New Testament to make the rite a *sine quâ non*; but, because we do not consider it an essential condition of salvation or communion, can we, therefore, feel justified in paying so little attention to it?

If it is admitted that the disciples of our Lord are not at liberty to set aside His plain commands, we are plainly committed to the practice of believers' baptism when we believe in it, or to settle in our own minds whether we do or not, and give no uncertain sound. We cannot evade this without weakening our moral and spiritual sense and allying ourselves with the *Nominalist* party in the Church, whilst He bids us each and all to be *Realists*.

We should, on all proper occasions, acknowledge our name as Baptists, and attempt to uphold and vindicate our principles.

We live under law, the law of love to our Saviour, but *still law*. In the controversy of the present day on this subject too much stress is laid on the mode, the form of baptism, whether sprinkling, dipping, or immersion; too little is said of it as being the seal or outward sign

of belief, the symbolising of the cleansing and purifying of the nature by regeneration, the "putting off the *old* man and putting on the new," the being "buried with Christ in baptism into death." "As many of you as have been baptized into Christ have put on Christ." "That like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life." And, considering what honour Christ uniformly puts upon obedience following faith, and how the present age brings more than ever into prominence the duties of individual belief, shall we not scrupulously preserve the rite which He offered to be a symbol of our discipleship? In philosophy and science we cannot afford to neglect the auxiliary forces which contribute to make or mar the experiment, and ought we to trifle with this divinely-appointed aid to our weak and intermittent wills?

Some teach, it may be said, that the new philosophy in theology, as well as in physics, regards the old truths simply as stepping-stones towards new ones, or, rather, that the old types and rites symbolising these truths are given only to lead us up to a higher position, and that as we come into a fuller light on and acceptance of the spirit or principle of the truth symbolised we may lay aside the symbol itself.

It is true that our Lord, in establishing the new dispensation, revealed Himself as the great antitype—the "Lamb of God," the atoning sacrifice "once for all offered up"—doing away with all the previous types of sacrifice and atonement; but, in founding the two sacraments of Baptism and the Lord's Supper there are no intimations, no prophecies, however dim, of these types being fulfilled "until He come." "For as often as ye eat this bread and drink this cup ye do show the Lord's death until He come," and the believing children shall then no longer need to testify by baptism of their cleansing in the blood of the Lamb, for His "name shall be in their foreheads," and they shall be sealed with this seal: "The Lord knoweth them that are His." We want no new departures from our Lord's commands, which must ever be the "old, old story"; but may we not, as Baptists, take advantage of the fresh air and new landscapes in the world of intellect, and by fresh formulation and new clothing of our fundamental tenets press them, more earnestly and attractively upon its attention?

## ON RESENTMENT.



HE social affections which the Divine Being has implanted in our nature draw the members of the great human family to each other, and are the origin of families, tribes, and nations. Amidst the endless diversities which exist in our social condition, and which sometimes come into conflict with each other, the end for which their affections are given is, for the most part, accomplished.

Though man is born for society, lives and dies in it, his social condition is very far from perfect. The first step towards promoting its unity is the adoption of some general laws for the protection of life and property. But in the best regulated community evils will arise which no human sagacity can either foresee or altogether prevent. Even in communities where the most just proportion exists between offences and their punishment, exigencies will arise which have not been suitably provided for. If, therefore, the remedy for those evils which so often occur are not always found in human laws, something may be found in human nature which, partially at least, provided that remedy. Accordingly we are endowed with certain passions and powers which are designed to protect us from unlooked-for injury and wrong. These passions slumber in quiet and stillness when they are not wanted, but they are roused to immediate action when they are wanted. Among these passions and powers, RESENTMENT holds a very prominent place, and, when properly exercised, its influence is a power for good.

As no passion which God has implanted in human nature is, in itself, evil, yet, from our aptness to indulge our passions, they often become evil when in action. Thus, excessive resentment will often run into malice and revenge. Now as these are utterly opposed to the spirit of Christianity, it is most important that we try to ascertain what resentment really is, and for what purpose it was implanted in our nature. When this is done we shall at once see the abuses to which it is liable, and how these abuses can be best prevented.

Resentment has been divided into two kinds—*Instinctive* and *Deliberate*—distinctions easily understood. The first—that is, *Instinctive Resentment*—is excited by the feeling of pain, produced by some

injury in word or deed, inducing us to retaliate, without waiting for the exercise of reason or reflection. Instinctive Resentment prompts a child angrily to strike the ground on which it has fallen, or a passionate man to vent his wrath on a stock or a stone by which he has been hurt, or a savage animal to bite and tear anything which has caused it pain.

Resentment, in this form, is purely instinctive. It is excited by mere sensation. Opposition to our wishes, an act of violence, or any sudden injury, will, in a moment, call it into play. In all such cases the amount of blame attaching to the cause of the injury, or whether that injury was purely accidental, does not, for a moment, occupy the mind. For if it were so occupied, even only for an instant, resentment would not suddenly spring up; or, if it did spring up, it would be in its mildest form, and never be directed towards an inanimate object, since that would be an absurdity wholly incompatible with the least exercise of reason.

But the causes of deliberate resentment are widely different both in their character and influence. It does not arise for mere harm without, at least, the appearance of wrong or injustice. It is the product of *intentional* injury, and, therefore, implies a sense of what is morally right or morally wrong. It is, therefore, evidently an attribute of a rational being, and can only exist where reflection discovers that an injury has been inflicted. It is not so much excited by mere physical suffering as by that which primarily affects the mind, as, for example, slander, injustice, or cruelty; whether directed against others or against ourselves; though, of course, it will be the more intense when we are personally injured than when others are. Instinctive resentment is bodily harm when accompanied by injustice. But deliberate resentment is never occasioned by harm distinct from injury. And when we, ourselves, are not personally affected by the infliction of wrong, we regard with sympathy those who do suffer from it. This feeling is usually termed *indignation*, and it is thus distinguished to show that those who manifest it are not themselves the sufferers. The end for which instinctive resentment is implanted in human nature is obviously to defend us from sudden violence, and it serves their purpose by arousing to instantaneous action both the bodily and mental powers.

Thus, if we lose our balance when walking, the effort to recover it

is instantaneous. We quickly shut our eyes when any object rapidly passes across our face. In all irregular or ill-constituted governments, it is essential to self-preservation, since where there is no time for reflection, to remain perfectly quiet would, perhaps, result in our destruction. It serves the same purpose, in every state of society, and the final end of this law of our nature is to defend us from external injury when there is no opportunity for the exercise of the judgment. It is especially useful when the aggressor is, physically, the more powerful, since the excitement which it produces imparts to the weaker party a force which brings him to an equality with the stronger. A knowledge of this fact often deters wicked men from acts of violence. The feeling, however intense it may be, as quickly subsides when we are satisfied that the injury inflicted was not intentional.

The end which is answered by deliberate resentment is similar, though the cause of it is different. Intentional injury is that cause, and its intensity will vary according to the nature and extent of that injury. It will not only outlive the sensation first produced, but the evil consequences of the wrongful act. Herein lies its salutary influence, since it renders the weakest person formidable. He may not be able to secure the immediate punishment of the offender. He will wait until the proper opportunity arises. It is, therefore, not only a benefit to individuals, but to society at large. When resentment is the expression of our hatred of injustice, however earnestly we may endeavour to secure the punishment of the guilty party, it cannot be rightly called malice. It is simply our protest against wrong, and is a weapon put into our hands to defend us from wrong. In short, it is a sort of penal statute promulgated by nature, and placed at the disposal of the sufferer for execution.

It is wisely ordered that resentment should be less vivid in the case of persons in general than in that of the injured party. If all felt alike, no man, amidst a frenzy of universal resentment would be heard in self-defence. But resentment is a wholesome check on wicked men, and is, therefore, not only beneficial to individuals, but to society in general, since it draws men more closely together, and unites them for the defence of life and property.

But, however admirable resentment may be as a check on the actions of those who have no fear of God before their eyes, and in

whose nature the voice of conscience is silenced, it is yet liable to great abuse, and in persons of certain temperament may become a source of disquiet to themselves, and of mischief to others. It becomes an abuse when it degenerates into mere passion, excited on the slightest occasion, and frequently without any real occasion at all. Even in its mildest form it may be open to this objection.

There is no real difference in the nature of these emotions, and what is apparent springs from the different circumstances in which individuals may be placed, and the state of their minds at diverse periods of time.

Deliberate resentment is to be condemned in all cases where there is no adequate cause for it, or when it is unduly prolonged. If we permit our imaginations to exaggerate personal injury, and take no pains to ascertain whether it was done for the express purpose of inflicting that injury, or what was its real extent, the punishment we demand is very likely to become unjust. In such cases resentment sinks into *malice*, and the punishment will still be inflicted, though the offender may have done all in his power to expiate the offence. How strongly this passion is condemned in Holy Writ we need cite no examples in proof. But of this we are sure, that any one cherishing resentment for a protracted time, unaffected by the penitence of the offender, or unsoftened by his distress, is one with whom no generous mind can have any sympathy, and from whom we instinctively recoil, and one under the sway of a most malignant passion.

Nor is it less wrong when cherished towards those who may have been the innocent cause of annoyance without injury. It would be an endless task to enumerate the instances of what is constantly happening. To indulge, therefore, in deliberate resentment, when there is a probability of the offender being innocent of any intention to injure, is a manifest act of injustice, nor less absurd than when shown towards an inanimate object.

And it is equally to be condemned when indulged for no other reason than the gratification of the passion itself. Were this to become general, its primary end would be defeated, since justice would vanish from the earth. No mind under the influence of revenge can have any true sense of justice. As no injury would be forgiven, the social affections would wither and die, and the

fabric of society broken up. This tendency of resentment to run into extremes is oftenest seen in persons distinguished for their pride, who are apt to resist all explanations in the way of correction, and obstinacy is the result.

Now, if this passion be liable to such abuses, it is plain that it should be carefully watched and restrained, since we err from an excess of it than from a deficiency.

It is often urged by those who are easily moved to intemperate anger that it is beyond their control. This is not true. They have really never tried to control it. If they would only allow themselves to think that they may have mistaken the motives of the offender; that there may be much which deprives the act of any real guilt; that it might have been done through inadvertence; that no offence was intended, still less that malice was at the bottom of it; that the offender may be really sorry for what he has done, though he may not have any opportunity of expressing that sorrow; they would soon see how easily the most violent anger may be controlled.

Nor should we forget that other people have passions and prejudices as well as ourselves; ours have led us astray because we indulged them; and when we found that out we could see many palliations for our conduct, and we wondered that they were not seen by others; and if they were seen and frank forgiveness followed, surely that would be far nobler than to cherish a stubborn resolution to keep alive the flames of an expiring passion. Such obstinacy would not only provoke fresh aggressions, but, ere long, would become, in some sort, a justification for the action which had excited our resentment.

In the light of such considerations, continued and uncontrolled resentment of offences appears morally wrong. How it breaks up friendships and disturbs our peace of mind! When it subsides, as all violent emotions do eventually, we are filled with shame. It is much to be feared that persons of impetuous and irritable tempers give way too easily to them, make all sorts of excuses for their indulgence, scarcely ever suspecting that such indulgence is actually sinful.

But, above all other consideration, there is that of the Divine dealings with us as sinners. We have broken God's law and defied His authority. Greater crimes we could not commit. And yet, if

one may say so, how He hesitates to punish us for these crimes! What tender expostulations He addresses to us! How much more ready to pardon than to punish! How welcome to His fatherly heart is every penitent who comes through faith in Christ! We have now only a very partial view of the immensity of the Divine forgiveness. It will be fully revealed when our whole race will stand at His tribunal to receive the rewards of the deeds done in the body, whether they be good or bad. However justifiable resentment may be when it is kept within due bounds, since it is simply indignation against wickedness—and wickedness is a reasonable object of dislike and abhorrence—let us see to it that the end for which it is implanted in our nature is secured. How striking is the evidence which we have here of the wisdom and goodness of God, when pain in the natural world and resentment in the moral world are illustrations of that wisdom and that goodness!

F. TRESTRAIL, D.D.

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## CONCERNING PROVERBS.

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It is somewhat surprising to some who have invested their money in a copy of the costly "Encyclopædia Britannica" to find no article on such an important subject as PROVERBS, although there is of course one that we could have done very well without on the Book of Proverbs, preferring as we do to go for such references to proper Bible dictionaries. Replacing our volume of the "Britannica" among its twenty-three stately companions, the thought occurred that our national reference book, as it would aspire to be called, is quite as remarkable for errors and omissions as for its excellencies, and on this account it might probably be made to illustrate certain proverbs which are the reverse of complimentary. Thus Dr. Gill is credited with having assisted Walton in the preparation of his Polyglot Bible, though Walton died nearly forty years before Gill was born. Dr. James Foster, the Baptist, whose preaching drew forth the encomiums of Pope, is put down as an Independent, and quite in keeping with this is the novel information that Robert Hall and John Foster conducted the *Eclectic Review*.



After this, it is almost venial to be told that the last Duke of Orleans died at Naples, when he was killed in the street by a carriage accident near Paris; and to have some ignorance shown in the matter of the laws relating to vaccination, to which a specialist has directed attention. But, while we have no article on PROVERBS, there is not one on the equally important subject of Ragged Schools, and the meagre sketch of the seventh Earl of Shaftesbury's wonderful life would hardly do credit to a halfpenny evening paper. These curious peccadilloes in a great monument of learned industry are so far in keeping with our subject that they may well remind us of the proverb "Ignorance is a voluntary misfortune," and of that other equally suggestive one, "Double ignorance is where a man is ignorant that he is ignorant." Although a new edition of the "Encyclopædia" is not likely to be commenced during the present century, there will doubtless be many minor corrections in successive issues.

From ancient times down to our own, proverbs have represented an important subject; and in other days, before literature became so widely diffused, they were probably more greatly valued than now, on account of their concentrated wisdom. The abridged remains of those who have gone before, as some have accounted them; or according to the more exact definition of Erasmus, "A proverb is a well-known saying remarkable for some elegant novelty." The ancient classic writers and some who came after them appear to have made collections of proverbs. Among the books printed by the Elzevirs in the middle of the seventeenth century was a collection of over two thousand ancient sayings with comments or explanations written by a scholar who had lived two centuries earlier. The number of scholars who have interested themselves in this subject are too numerous to mention; but Erasmus, in the sixteenth century, John Ray, in the seventeenth, and Oswald Dykes, in the eighteenth, will be found among the chief who are mentioned by authorities on the subject. A more modern writer remarks: "Modern languages contain a great number of proverbs, some of which have been transmitted from the remotest ages, and are the common property of all civilised nations. Others are peculiar to individual nations, and are capable of being traced to a modern origin. The Spanish language is particularly rich in proverbs, many of which have obviously had their origin in national peculiarities of character and usage."

The Proverbs of Solomon make up a complete section of the Old Testament; and we can all agree with Bishop Patrick in saying that any one who made this book their directory for every-day life could not fail of being prosperous and happy. As an inspired work this, of course, occupies the first place; but, next to this, come large numbers which are of great excellence; then come those which are mere lying sayings, or which are immoral in their teaching. In no field of literature are the true jewels imitated by so many counterfeits, which at first sight may look pretty or witty, but which when tested fail to give forth the unmistakable ring of sterling gold.

A worthy collection of proverbs represents such a mine of suggestive thought to preachers, students, and teachers of all grades, that we shall be excused if we call attention to a collection of more than ordinary merit which has just been compiled by Mr. Robert Christy, of Washington, the political capital of the United States.\* The arrangement alone is no small gain to those who need to use such a book for practical purposes. A mere alphabetical arrangement, without regard being paid to the subjects, is simply confusing. Then, speaking of collections which have preceded his own, Mr. Christy very truly says that "they include very many tainted with impurity, and others the wit of which does not redeem their coarseness." Ray is mentioned as having marred his work by admitting undesirable things, which were "ineffectually veiled by putting initial letters for uncleanly words." Mr. Christy has very properly omitted all such from his selection, so that in this sense, as well as in a purely literary one, his book may be accepted as the best collection of proverbs in the market; a book which properly used will prove a mine of seed-thought to all hard-working preachers, teachers, and writers. To those who know how to use it, such a book will really be of more service than any mere collection of illustrations.

The very first and anonymous proverb that Mr. Christy quotes is suggestive of the uses to which such a book may be put: "There are many rare abilities in the world that fortune never brings to light." As the reader passes along he meets with many things which will not only stimulate thought, but possibly suggest efforts in new

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\* "Proverbs, Maxims, and Phrases of All Ages: Classified subjectively and arranged alphabetically. By Robert Christy. London: T. Fisher Unwin."

directions. Thus, if you are absent-minded, it will be well to know that, while the habit is not characteristic of genius, you resemble the man who looked for his ass while he sat upon his back. Then, in an age in which as many people are killing themselves by over-eating as by over-drinking—although gluttony is a sin we seldom hear of—what a world of wisdom is contained in the two sayings, “Abstinence is the best medicine,” “Abstinence is the mother of competence.” Then if you are an eccentric man, or very nearly related to one who is really absurd, you are catching the wind with a net, or, with what you take to be superabundant energy, trying to cleave the clouds.

We are struck with the number of telling things which come under the heading BETTER, the person who was “Better fed than taught,” of course being among them; while “Better late than never,” is found to be in six of the European languages. Take these examples:—

“Better good afar off than ill at hand.”

“Better half an egg than an empty shell.”

“Better reap two days too soon than one too late.”

“Better straw than nothing.”

“Better untaught than ill-taught.”

“Better wear out shoes than sheets.”

It is a Latin proverb that tells us to “Beware of the man of one book”; while Bacon teaches that “Books can never teach the use of books.” We do well to take of a fine distinction between books which are good and bad, as expressed in a couple of proverbs, *e.g.*:—

“A good book praises itself.”

“A wicked book is the wickeder because it cannot repent.”

The advice, “Judge not a book by its cover,” needs really to be accepted seriously, when, as may be inferred from looking at any ordinary railway bookstall, flaming covers attract purchasers. The proverbs about books are continually bringing out the difference between the good and the bad. It is the Italians who say that “There is no worse robber than a bad book”; and that seventeenth-century pulpit buffoon, Robert South, has a terrible saying on this subject, which all might remember with profit: “He who has published an injurious book sins in his very grave, corrupts others while he is rotting himself.”

As might be expected, there are some very good things said about conscience, and these come from several languages. Thus, a clear conscience not only bears any trouble, it is "a wall of brass," and "laughs at false accusations." Then, while "a good conscience makes a joyful countenance," a guilty one is "an enemy that lives with its possessor." God and conscience are two witnesses ever present; and while conscience is the champion as well as the chamber of justice, it cannot either be purchased or compelled.

As regards debt, we learn that it is not only the hardest of poverty, but that "a hog upon trust grunts till he's paid for." The testimony of a number of proverbs which come from many languages testifies to the misery of the man who is in debt; and, on the whole, perhaps more misery has been caused by this failing of humanity than by any other. It is on this account that the extension of the cash system by co-operative stores has, in one sense, been a gain all round, those who find ready money no longer having to share the loss incurred by those who want long credit. "Who lives on the score has shame evermore," say the French; while the Germans have a saying that "the debts go to the next heir." What a commentary on this was the life-long burden borne by the seventh Earl of Shaftesbury, who had a life-long struggle to pay the debts contracted by his unprincipled predecessor! There is, however, one thing worse than debt which we have unhappily met with to our cost, and that is having no desire to pay a debt.

*Devil, Dog, and Fool*, have suggested a large number of proverbs and we select a few relating to the latter:—

- "A fool always finds a greater fool that admires him."
- "A fool is the wise man's ladder."
- "A fool who speaks the truth is better than a hundred liars."
- "A fool may by chance say a wise thing."
- "A fool's bolt may sometimes hit the mark."
- "He who is born a fool is never cured."

The number of things we find said about friends and friendship show how in all ages a true friend has been esteemed one of the chief possessions of earth, and this testimony comes from a number of languages. False and fair-weather friends have always been esteemed the most dangerous of enemies; and, very naturally, adversity has

ever been considered an infallible test of true friendship. It was Napoleon who said that "a faithful friend is the true image of the Deity"; while Franklin has left the equally memorable saying: "A false friend and a shadow attend only when the sun shines." While all proverbs unite in showing that a friend is worth more than gold, what a suggestive saying is that "a ready way to lose your friend is to lend him money." The Scotch tell us that before we make a man our friend we should eat a peck of salt with him; and then the Russians assure us that, while "an untried friend is like an uncracked nut," "one old friend is better than two new ones." True friends have always been jewels on account of which those who knew their value have been prepared to make sacrifices; and perhaps nothing shows how thin was the veneer of the ancient pagan civilisation of the Greeks and Romans than the saying: "Let our friends perish, provided our enemies fall with them."

As we read the many important proverbs that relate to HEALTH, we realise that they are not only mere pretty sayings to amuse or tickle the fancy, but are really directions which, if well observed, will go far towards securing the greatest of temporal blessings. This is not the case with all of the sayings, however; for some, which come down from other days with nothing better than antiquity to recommend them, are to be avoided as giving bad advice. Such, for example, is one that would make it appear that fresh air coming in at a window is dangerous; and another which recommends that, after "stuffing pears," you should make them swim by drinking old wine. As regards eating, especially, Franklin's prescription is ever a safe one:—

"Against diseases known the strongest fence  
Is the defensive virtue abstinence."

William Penn has the equally good advice: "Always rise from the table with an appetite, and you will never sit down without one." It becomes evident that, according to the general agreement of all nations, health and temperance—not necessarily teetotalism—have ever gone together. Hence, while the Germans tell us that "health dwells with the peasant" because he is obliged to live frugally, and the Turks say that "health is better than wealth," the French go so far as to declare that "to rise at five, dine at nine, sup at five, go to bed at nine, makes a man live to ninety-nine."

Many things are said concerning home and honesty which could be turned to good account. It is Montgomery who says:—

“ Home, the spot of earth supremely blest ;  
A dearer, sweeter spot than all the rest.”

Then Payne remarked: “ Be it ever so humble, there’s no place like home.” Quite in keeping with this is the well-known saying: “ I would rather see smoke from my own chimney than fire on another’s hearth.” It is strange, that while wanting heart himself, Byron should have said that—“ Without hearts, there is no home ” ; but it is one of the anomalies of literature. Also out of harmony with the subject is Hans Andersen’s saying that—“ There is no place like home, even if it is a cellar.” A writer who was acquainted with the cellar and attic homes of our towns would hardly venture such an opinion, because such places are not worthy of being called *home* in any sense ; and the unhappy people who dwell in them have never been in a position to realise the proper meaning of the word. People can scarcely be supposed to have a home unless they feel some affection for it ; and we could not imagine those doomed to a bare cold room in the slums of London, Paris, or Berlin, still exclaiming:—

“ Travel east, or travel west,  
A man’s own home is still the best.”

As regards honesty, a very important subject in the most commercial age of a commercial country, we like the German distich:—

“ A clean mouth and an honest hand,  
Will take a man through any land.”

The characteristics of honesty are expressed in many ways:—

“ An honest look covereth many faults.”  
“ A tower of strength is an honest man.”  
“ Clean hands want no washball.”  
“ No legacy so rich as honesty.”

How often do we see quoted, “ Honesty is the best policy,” without, it may be, recollecting that Archbishop Whately said—“ but he who acts on that principle is not an honest man”!

As might be expected, there are some very good things about husbands and wives, and among them the well-known truism: “ A good son makes a good husband.” The Chinese have a very sug-

gestive saying on this subject: "A husband who fears his wife is foolish, but a woman who does not fear her husband, a thousand times more foolish." We English say: "In the husband wisdom, in the wife gentleness"; and the Spaniards are quite as true to nature when they tell us to "observe the face of the wife to know the husband's character."

Such are a few of the flowers from this attractive garden, limited space precluding any fuller gathering. The subject is one that will well repay more earnest attention than it commonly receives from preachers and teachers. The seventeenth-century collector of proverbs, John Ray, 1627-1705, was a botanist and zoologist, but he was a theologian as well, and he doubtless perceived the value of the maxims he gathered for all teachers of the people. Such volumes as those of Mr. Christy are a treasure-house of illustration which literary workers may draw upon without fear of exhausting the fountain of supply.

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## A SKETCH OF THE HISTORY OF BIBLICAL RATIONALISM IN GERMANY.\*

### VI.

#### THE EXCESSES OF THE HEGELIAN LEFT.



F Strauss's "Leben Jesu" was to be provocative of animated replies and strong contradictions, it was also to excite the emulation of other members of the Hegelian Left, and to impel them to go yet farther than he in the path of impiety. It was the signal for an unheard-of outbreak, which it encouraged by its example, when it did not directly inspire it.

We have seen that Laurent Schmidt had attempted to introduce Wolf's philosophy into the Bible. A Prussian poet, Frederic de Sallet, wished to transport into the New Testament the philosophy of Hegel. In a didactic and philosophic poem, published at Leipsic in 1842, "The Gospel of the Laity," he translates, not unhappily, the narratives of the sacred text; but everywhere, instead of God who was made flesh, he puts man who was made God. God, according to

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\* From the French of F. Vigouroux.

the Hegelian doctrine, is, like the world, a perpetual becoming : He is always taking form in the consciousness of humanity. This is the meaning, for example, which the poet gives to the mystery of the Annunciation to the Virgin Mary : the fruitfulness of a spouse is the birth of a God. "O woman!" he exclaims, profaning the Gospel language, "He to whom thou givest birth is holy and shall become great in spirit. He is the everlasting King of the earth. There is not a day when God, that He may become incarnate, does not descend into thy maternal bosom. Thus, new mother of Jesus, thou receivest God in lowliness into the purity of thy soul. Thou changest this terrestrial valley into a Paradise, and thy children are called the sons of God!"

At the end of his poem he thus comments upon the Ascension, after translating the Gospel narrative:—"God is the Father. He begets all creatures by the Word. He is the Spirit, living always in Himself, descending from on high. He is the Son : He lives in us, in flesh and bone. In the Spirit alone the Father and the Son are one, for each has in Him His essence. Cast away then the burden of matter, the earthly appearance! . . . . That is the substance of the doctrine. He, who comprehends it, knows that it exists only in *the becoming*; and he will grant himself neither truce nor rest till each man becomes an incarnate God. . . . . Then the great Ascension will be complete. Man will have found his Fatherland. He will be seated 'on the right hand,' associated with Might. The Son will be united to the Father by the Spirit."

The misguided poet, however, had still some generous outbursts. Hegelianism was his ideal which he extolled as his betrothed : he sang contempt of earthly things. The prose writers were more matter of fact, and they judged Strauss and Hegel himself to be too timid or too far behind the times.

Bruno Bauer accused Strauss of inconsistency. This mystic, vague, intangible being is not the Christian community. It is the Evangelists who invented the Gospel myths by borrowing them from the Messianic and apocalyptic conceptions of the prophets and of Jewish mysticism.

The most advanced of the Hegelians, Ludwig Feuerbach (1804-1872), also wished to put a completion to Strauss's work. He published, in 1841, his book on "The Essence of Christianity" in which he declares that he wishes to put "the dot upon the *i* which Strauss



had tried to paint." Hegel's system is only the Old Testament of philosophy; he comes to bring its Gospel. Hegel was not sincere. He employed equivocal language in treating of religion. The pretended identity of the human being with the Divine Being is only the identity of the human being with itself. It is man who is the supreme being: *Homo sibi Deus*, and man is what he eats. "*Wass der Mensch isst, das ist er*;" or, as, according to him, Max Stirner expresses it: "There is nothing real upon the earth but myself and the good which nourishes me."

Religion is consequently an illusion, and a dangerous illusion. It is a vampire which sucks man's choicest vigour in order to justify the most immoral of its acts. Christianity transports man, with his affections, into heaven—that is, into the land of chimeras. It is necessary, therefore, to abandon the Christian conception of the state, to break with the hypocritical and servile race of theologians, and to occupy oneself only with that which really is—the body of man. Max Stirner clearly deduced the consequences of this doctrine: "Of all men he whom I best know and love is myself. Self is all my catechism. I do what I wish, and what pleases myself."

We are thus brought to the socialism and the militant radicalism which had for its organ *The Annals of Halle*, principally written by Arnold Ruge. He there sustains one of the ideas of Strauss, namely, that the opinions which he defended had had the way paved for them by the old Rationalists—those belonging to the end of the eighteenth century. They had not succeeded in founding, but they had succeeded in destroying. All the negative portion of their work still subsisted. It belonged to the nineteenth century to gather its fruits and to perfect what the eighteenth century had begun. Ruge's review having been interdicted at Berlin and at Dresden, he betook himself to Paris, then to London, and there hoisted the flag of humanitarian cosmopolitanism, proclaiming the union of peoples on the ground of democracy. One sees with what rapidity the errors sown by Strauss bore the fruit of death.

On the subject of religion Arnold Ruge maintains that Christianity is only a new edition of Buddhism, a poetic representation of Nature. Jesus Christ is a myth, as Strauss has said; but it is necessary to understand this in an entirely different way from that of the author of the "*Leben Jesu*." The myth of Jesus represents the physical struggle

of summer with winter, of light with darkness. Jesus, in fact, is born when the days begin to lengthen: He dies at Easter when Nature awakes from its slumber. Sin has no existence. No more have fears and divine consolations. There is no God, no immortality. There is no other consolation for man than that which he confers upon himself by creating lightning-rods and steam-engines.

These last conclusions were deduced by Arnold Ruge only in 1869, but they follow logically from the principles admitted by Strauss. Can the falsehood of these be better displayed? The mythical theory of the disciple is the caricature of that of the master; but is not the one as well founded as the other?

Georg Friedrich Daumer, born in 1800, has, nevertheless, pushed this extravagance still further, if such a thing is possible. He places the Eden of the Bible in Australia, the country of the bread-fruit tree. From Australia men emigrated to America, and from thence to Asia by the Behring Straits when they happened to be frozen over! It is this emigration which is related in the book of Numbers. The author attaches great importance to his discovery. "My new geographical and ethnographical system," says he, "is to history what the system of Copernicus has been to astronomy."

Jehovah, the national God of the Hebrews, is the Phœnician Moloch, a terrible God, the very sight of whom was death, who exacted human sacrifices, and, in particular, the immolation of the first-born. By degrees beasts were substituted for men, and at last the Jehovistic party went down. Jesus sought to raise it up again. He preached abstinence and mutilation; and, before His death, in remembrance of the ancient sacrifices, He instituted a disgusting repast in which His disciples were to nourish themselves on human flesh and blood. Judas, seized with horror, resolved to take no part in it, and denounced the infamy of the Christian mysteries. The Christian saints have also been cannibals, as witness St. Malachi, of Ireland; St. Nicholas, of Myra; St. Norbert, of Magdeburg; St. Bernard, of Clairvaux; St. Francis, of Assisi.

Mohammedanism is an advance upon Christianity. The Koran is the gospel of natural religion. The Musulman Paradise is delightful; it is the apotheosis of sensual joys. Mohammed Hafiz, a Persian poet of the fourteenth century, a true disciple of Epicurus (translated and imitated by Herr Daumer, who was a learned Orientalist and dis-

tinguished poet), corrected the consequences of the system of the founder of Islam: he is its Luther. The religion of the future is the enjoyment and the reinstatement of the flesh.

We shall not mention all the celebrated writers of the Hegelian Left who propagated similar ideas in poetry, in literature, and in political and social economy. Let us say only that it has its representatives in all the natural sciences: Karl Vogt, Louis Büchner, Moleschott, Virchow—to whom we shall see later on Strauss openly giving the hand—and who all border upon Nihilism. They had thus drawn openly and explicitly the conclusions of the “Leben Jesu,” before its author had himself avowed them in his “Old and New Faith.”

J. URQUHART, *Translator.*

(*To be continued.*)

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## BRIEF NOTES.

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THE ANNUAL SESSION OF THE BAPTIST UNION, 1889.—Never within our remembrance has the Baptist Union held a more vigorous or successful session, or one that will leave a deeper mark on the spiritual life of the churches. The meetings throughout were well attended, and the tone of the speeches and papers was healthful and encouraging. We were especially gratified with the inaugural address of the venerable President, the Rev. J. T. Wigner, who selected as his theme “Our Life in Christ: Christ living in us, we living for Him.” It was, on the one hand, a noble and impressive testimony to the grace and power of Jesus Christ as the Saviour of the soul and the source of its highest and purest life, and, on the other, a trumpet-like call to a more hearty and disinterested recognition of our obligations to Him as our Leader and our Lord. As an intellectual presentation of the facts relating to the origin, the progress and design of our Christian faith, the address was in every way worthy of the Chair from which it was delivered and of the addresses of former presidents, while it gained exceptional power as the witness of one who for half a century has faithfully preached Christ, and devoted himself with no ordinary self-sacrifice and energy to the best interests of his fellow-men. The personal equation in a case like Mr. Wigner's counts for much. It is a treat such as we cannot every year enjoy to see the Chair of the Union filled by one whose bright and cheerful faith and buoyancy of heart have been in no degree impaired by advancing years. They are men who carry sunshine with them wherever they go, and Mr. Wigner is one of them.

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THE papers read at subsequent sessions of the Union were all good. Some of them were specially timely, and will furnish matter for thought and be inspirers

of action for many months to come. The question of Church Guilds for Young Women and Young Men was admirably discussed by Mrs. Medley, of Nottingham, and Mr. Gotch, of Kettering. In a simple, unaffected manner, Mrs. Medley told of the work which was carried on in Nottingham, and showed how much can be done to help those whose need of help is often deepest, though it is perhaps as often ignored. The presence of ladies on the platform of the Union is a novelty. Those who had the happiness of listening to Mrs. Medley's paper at Bloomsbury Chapel, and to Mrs. Bonwick's speech, will be the last to question the wisdom of the innovation and the first to desire that the proceedings on that occasion may at fitting opportunities be followed. We cannot, in this number of the *MAGAZINE*, discuss the subject of Guilds, but it is plainly a subject which will have to receive far wider attention. It is distinct from the subject of "Pleasant Sunday Afternoons"—though, of course, related to it. The meetings described by Mr. Thorne have many good features, but they are not without dangers to the spiritual life of the churches, and with our present knowledge we cannot unreservedly commend them.

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At the third session of the Union too much was attempted. There was not time for a discussion on "Recent Biblical Criticism and the Higher Scriptural Instruction of our People," on "The Relations of Employer and the Employed in the Light of the Social Gospel," for resolutions on important denominational and public questions, and for a closing address of a devotional character. There was an excess of good things, although of discussion, properly so called, there was too little. The whole of the subjects should be brought before a subsequent session of the Union, and we certainly trust that the Rev. T. G. Rooke, of Rawdon, will be requested to deal at length with the questions raised by recent Biblical criticism. His speech was one of the wisest, most discriminating, and manly to which we have listened on this subject for a long time. It displayed not only a thorough acquaintance with the positions of Volkmar and Wellhausen, and a willingness to accept whatever truth their researches might disclose, but a serene confidence in the future of evangelicalism and a tone of hopefulness which must have proved contagious. Mr. Rooke has rarely appeared at the sessions of the Union—we do not know why, but we are confident that many will join us in the expression of our hope that he may be induced to take a more frequent and prominent part in them. We need the presence of our most devout and scholarly men, and Mr. Rooke is capable of rendering to his brethren in the ministry services which no one burdened with the cares of a pastorate can possibly render. Mr. Short, of Salisbury, brought the session to a close by an admirable address on Sympathy with the Saviour—an address weighty with truth, full of tender and delicate feeling, and taking all who heard it into the very presence-chamber of the King. Can we better describe the power of the address than by saying that it created in those who heard it the conviction that if its counsels were acted on, and sympathy with the Saviour were cherished, all other questions would be wisely and effectively settled, and that the difficulties which confront the Church on every hand would speedily disappear? Mr. Short led

his audience in a quiet but irresistible manner to the inmost heart of our religious thought and work. This, after all, is the supremely vital point.

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THE HOME MISSIONS OF THE BAPTIST UNION have this year received a degree of attention, and been advocated with an earnestness and eloquence, which should evoke more liberal support and issue in more extensive work. The sermon of the Rev. C. M. Berry, of Wolverhampton, was an admirable plea for the Mission. The speech of the Chairman at the soir e in Cannon Street, Joseph Woodhead, Esq., M.P., proved that the need for it is as great as ever. Our Free Churches have as important a part to play in the evangelising of England as they ever had, and if they neglect the work, not only they, but the whole nation will suffer for it. Dr. Booth's short speech, calling attention to the main features of the work for last year, and pleading for further help, is worthy of reproduction. Most cordially do we endorse his appeal, and urge our readers to give to the British and Irish Home Missions a warmer and more generous support than they have yet done, and we urge this in the interests of the churches themselves and in the interests of the Foreign Mission as earnestly as on any other grounds. The law of self-preservation for all our societies is one with our duty in relation to this home evangelisation.

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THE following is a summary of Dr. Booth's remarks:—"This question of the work of Christ in our land never pressed with greater force on the attention of our Free Churches. The rapid growth of the population in our land widens the area of Christian work, and this becomes the measure of our responsibility. There are many problems involved in this. Some of these appeal to the whole Church of God, and we welcome every labourer for God and truth, as we should like to be recognised by every other labourer. The restlessness of the age, social activities, and personal necessities have led to the shifting of the centres of English life, and this greatly complicates the task which we share with all who honour the Saviour, and who would win men to Him. The migration of our church members and young people from their rural homes to large towns and cities robs our small churches of their strength in number and in means. All honour to those who, remaining behind, and who, either with pastors or without pastors, keep alive the devotion of the remnant of their people. They cannot reap the fruit of their labours. The young people they teach and train are in their turn drafted away to meet the labour-call in this great city or elsewhere. We cannot—we must not—leave such men without help, and it is to render such help our Home Mission Fund exists. There are thirty-four associations of Baptist churches in England, and with twenty-three of these the Baptist Union is in active co-operation for Home Mission purposes. The number of mission churches is about eighty. In addition to these, and in most cases connected with them, there are thirty-five mission stations. With only one necessary exception the Council adhere to their rule of not making any grant unless the case is recommended by the association from whose area it comes, and in nearly every instance the association also

makes a grant. We are reminded that London must have some place in our Home Mission work. Hitherto the London churches have allowed their subscriptions to be used exclusively in the provinces. But now the time has come when we must increase our Central Home Mission Fund, and out of such augmented funds help the London Baptist Association in the extension of their local efforts to overtake the ever-widening and ever-deepening spiritual need of this mighty city. There is urgency in this matter. We must do more than we have ever done to meet the wants of the young men and young women who yearly flock to us, and when the London Baptist Association have finally arranged their plans, I hope the Council will bear their part, and I shall think it an honour to bear my part in carrying that plan into effect. There is one feature in our home work of the last year to which I refer with very much pleasure. I refer to the visitation of the churches by messengers from the Council. This we propose to pursue further. In 1888 we visited 260 churches, larger and smaller churches, and since the beginning of this year we have visited 127 more, including 85 churches in London connected with the London Baptist Association. And within the last few weeks we have attempted a like visitation of the children and young people in London. I should like to speak of the noble way in which my dear friend Dr. Clifford has given himself to this work. So also has my friend Mr. Wigner. When I read the following paragraph from the report you will see that the mission I have described is among the least expensive of all our agencies:—'Many of the churches visited readily contribute towards the expenses. The services of all our brethren have been given gratuitously, and when it is stated that the entire cost, up to the time of presenting this report, will be only about £300, the Council think they have ample grounds upon which to ask for the practical support of all interested in the highest well-being of our people.'

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**THE FOREIGN MISSIONARY SOCIETY.**—To the various services and meetings held in connection with our Foreign Mission we need not refer in this note, as they will be fully described in the *Herald*. We may, however, offer our congratulations to the officers and committee on the thoroughly successful character of the meetings, on the confidence expressed in the most marked and emphatic manner in the Society, its executive, its agents and their work, on the enthusiasm, which was never greater, and on the outlook of the Society, which was never brighter either at home or abroad. We could not entertain a better wish for the Society than that the meetings of future years may be as the meetings of this year.

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## MINISTERIAL REGISTER.

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**BATEMAN, F. R.**, accepted pastorate at Henley-in-Arden.

**CHAMBERS, A. C.**, resigned pastorate West Malling and accepted call to English Baptist Church, Rhyl.

DUNCAN, JAMES, M.A., of Grantown, Morayshire, has accepted invitation to the pastorate at Grange Road, Darlington.

HAGAN, T., resigned pastorate of Ebenezer Church, Coalville.

HALL, H., of Hebden Bridge, accepted pastorate of Ebenezer Chapel, Burnley.

JAMES, W. INGLI, of Nantgwyn, invited to the pastorate of the church, Blackwood, Mon.

KNIGHT, T. G., resigned pastorate at Weymouth and accepted call to church, Newbury.

KNIGHT, B. G., Pastors' College, accepted pastorate at High Street, Tonbridge.

NEWMAN, J. P., resigned pastorate at Ibstock.

PEACOCK, S., has been recognised as pastor at Nazebottom, Hebden Bridge.

REID, H., Whitchurch, accepted pastorate at Wellington, Salop.

STANLEY, C., Pastors' College, appointed pastor of Bouverie Road Church, Stoke Newington.

TODD, F., late of Stapleford, has accepted the pastorate at Sutterton.

STEAD, JOSEPH, died at Middlesbrough in his fifty-seventh year.

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## REVIEWS.

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THE FIRST EPISTLE TO THE CORINTHIANS. By the Rev. Marcus Dods, D.D.  
London: Hodder & Stoughton.

IN view of the various important questions which confront us in this Epistle, it would be difficult for a writer of the most ordinary power to produce on it an altogether uninteresting commentary. Dr. Dods is a writer of more than ordinary power, and he expresses himself on such questions as the moral condition of Corinth, the composition of the Church, the factions into which it was divided, Church discipline, marriage, the gift of tongues, the position of women in the Church, and the resurrection of Christ and our resurrection in Him, in a manner that arrests the attention and adds to the clearness and accuracy of our knowledge, even if it does not invariably gain our assent. We are conducted into the very heart of subjects which have awakened keen and continuous controversy, and on some of which differences will still exist. The most marked features of Dr. Dods' volume are its careful study of the text and its endeavour to bring out its exact meaning, its broad grasp of the problems to be solved, its generous appreciation of every side of a question arising from the author's power to enter into the minds of other men and to see things from their standpoint, its scrupulous candour and uniform sobriety of judgment. We have in every section the fruits of a richly-furnished and well-disciplined mind. Sound exegesis is aided by a thorough knowledge of the history of opinion, and by the power to apply the results thus gained to the needs of our own day. There are points in the epistle that require fuller treatment than can be given to them in a work like this. Dr. Dods is perhaps stronger as a Christian casuist and as an ethical guide amid the conflicting claims of modern life than he is as a theologian—technically

so called. We agree with him in thinking (with Dr. Dale) that the fact of Christ's death as a sacrifice for sin is immeasurably more important than any theory about it, but we must be careful not to include too much under the word theory, and must not make the statement a shelter for indifference or laxity of thought. We should also, in several instances, offer a different interpretation from Dr. Dods (*e.g.*, in regard to baptism for the dead); but, as a rule, we have found his exposition to be as luminous, as valid and suggestive, as any single exposition can be. It is a work of the highest rank, and is certainly a model of expository preaching. It is a valuable addition to the "Expositor's Bible."

**THE REDEMPTION OF MAN.** Discussions bearing on the Atonement. By D. W. Simon, Ph.D. (Tüb.), Professor of Theology in the Congregational Theological Hall, Edinburgh. Edinburgh: T. & T. Clark.

DR. SIMON has produced, not an exhaustive treatise on the Atonement, but a series of discussions, which are, however, of great value and need but slight expansion to make them virtually complete. The Atonement is necessarily the central truth of Christianity; and though of recent years the tendency has been to accept the fact and be silent on the theory, this is found to be practically impossible. Theory in some form or other we must have if we are to think on the subject at all. The name of the theories that have been propounded is legion. Differences arise in regard to the nature, the design, and the *modus operandi* of the Atonement. There are, as Dr. Simon reminds us, theories objective and subjective—objective—subjective, the acceptation theory, the crypdualistic, the governmental, &c. The differences between them are, in many cases, vital, and lead to broad divergence of religious thought and worship. In other cases men who substantially agree express themselves in forms of speech that are mutually contradictory. Dr. Simon's theory is the orthodox, the catholic, and objective theory, except that he differs from the bulk of previous writers in regard to (1) the nature of forgiveness, (2) to the mode in which forgiveness was brought about. Forgiveness he holds to refer to sin itself rather than to its penalty. Remission carries in it the germs at any rate of renewal and sanctification. On the second point Dr. Simon's view is with various modifications—so at least it seems to us—the same as Dr. Macleod Campbell's, the determining element being Christ's relation to, and sympathy with, the race and the union of men by faith with Him in His sufferings. These discussions are vigorous, comprehensive in their grasp, philosophical in their tone, and rich in theological scholarship. There is a reverence for the authority of Scripture and a resoluteness of endeavour to reach the heart of the subject which greatly please us, and the book is the result of wide research and of much conscientious thought. It is lucidly written and is full of suggestive force.

**THE UNCHANGING CHRIST, and other Sermons.** By Alexander Maclaren, B.A., D.D. London: Alexander & Shephard.

DR. MACLAREN'S sermons have attained so high a place in our religious literature, and are so widely known, that the task of the reviewer is superfluous. We believe that the twenty-eight discourses here gathered into a volume were



originally contributed to the *Freeman*. That they deserve re-publication and will repay many perusals goes without saying. They have all the vividness of insight, wealth of illustration, intensity of purpose, and force of appeal which we naturally look for in Dr. Maclaren's sermons. But what we prize most is their masterly expository power and the manner in which they bring out the true meaning of Scripture. They are samples of the highest style of forceful evangelical preaching. Nowhere can we find a higher ideal of Christian life or a worthier setting forth of Christian doctrine. The book is got up in beautiful type and binding, and this adds greatly to the pleasure with which we read these noble sermons.

**JUNTA CRUCEM.** Studies of the Love that is over us. By the late Charles Goodall, B.D., Minister of Barr. Edinburgh and London : William Blackwood & Sons.

It has often been said that the best preaching in Scotland is to be heard in some of the country parishes, far away from the strife and turmoil of the cities, and this volume would seem to confirm the saying. The church in which Mr. Goodall ministered is situated in the midst of an Ayrshire moorland, where the congregation is gathered from a district extending over many miles. But his sermons could not have been more carefully prepared if he had occupied the most prominent pulpit in Edinburgh or Glasgow. In fact, a city charge would have made it impossible for him to devote so much time to study as he evidently did. He was a man of thoughtful and meditative habits, with a touch of the poet in his constitution. His sermons display great delicacy of feeling, subtlety of discrimination, and a power of apt illustration. The editor accurately describes them as quaint and striking. There is in them a quiet, unostentatious originality, a force which is the sure mark of a mind living in constant communion with God and with Nature and filled with the Spirit of Christ. Their theology is not ours. Mr. Goodall was a disciple of Mr. Maurice, though the greater part of his volume deals with the truths and principles which are common to all schools of Christian teaching. Dr. Strong, of Glasgow, has furnished a brief and interesting memoir of his friend, who for years before his death suffered from sadly enfeebled health.

**SUMMER TOURS IN SCOTLAND.** Glasgow to the Highlands. David Macbrayne, 119, Hope Street, Glasgow.

**MR. MACBRAYNE'S** "Royal Route" from Glasgow to Oban and thence to Inverness by the Caledonia Canal to Staffa and Iona, to Skye, Gareloch, Stornoway, &c., is the best known and most popular of all Scottish tours, and takes us over ground which is not only unrivalled for its rich and varied beauty, but the most memorable for its traditions and associations. The Stuart Exhibition, which closed a few weeks ago with its relics of Prince Charlie and of Flora Macdonald, inevitably brought to mind the scenery described in these pages. Glencoe, with its grandeurs and its terrible memories, is best reached by the steamer *Mountaineer*; Iona, with its hallowed and inspiring associations, and

Staffa, with its majestic columns and unique caves, are visited not only by ecclesiastical pilgrims and devotees of science, but by thousands of ordinary tourists in the *Grenadier*. All who wish for a pleasant holiday should send to Mr. Macbrayne for this official guide.

THE PEOPLE'S BIBLE. By Joseph Parker, D.D. Vol. X. 2 Chronicles xxi.—Esther. London: Hazell, Watson, & Viney, 52, Long Acre, W.C.

DR. PARKER'S great work proceeds with remarkable regularity, and maintains its high level of excellence. His mind is as fertile, his language as fluent, and his illustrations as pointed as ever. The books embraced in this volume are generally classed among the driest and most uninteresting. Ordinarily they are so, but in Dr. Parker's hands everything becomes interesting. Some of the best things we have met with in regard to Ezra and Nehemiah are to be found in this volume. Dr. Parker's remarks on the rejection by Zerubbabel of the offered help of the Samaritans are in harmony with his recent refusal to stand on the platform of the Liberation Society. Sanballat and Tobiah afford him ample scope for his powers of sarcasm. He has quite a genius for fixing on pregnant expressions in the sacred text, and for gathering the most delightful instruction in unexpected places.

AMIEL'S JOURNAL. Translated, with Introduction and Notes, by Mrs. Humphry Ward. New Edition, with a Portrait. London: Macmillan & Co.

AMIEL'S "Journal Intime" has been welcomed by the most opposite schools of thinkers, both in England and on the Continent. Mr. Matthew Arnold regarded Amiel's true vocation as that of a literary critic, and declared that there is not a literary criticism in the "Journal" which is not masterly. He ascribes not less merit to his criticisms of society, politics, and religion. It is easy to understand the ground of Mr. Arnold's preference. He had little sympathy with speculative intuition, philosophic thought, psychology, and theology. Amiel's theology was, no doubt, defective, but it was his glory that he merited Renan's sneer: "He speaks of sin, of salvation, of redemption, of conversion, as if these things were realities." His early Calvinistic training left its mark upon him, and he has been described by an eminent evangelical teacher as essentially a believer. He is keenly alive to the spirituality of man's nature, and sees that it can find satisfaction only in Christ. In one place he writes: "Christianity reduced to its original simplicity is the reconciliation of the sinner with God by means of the certainty that God loves in spite of everything, and that He chastises because He loves. Christianity furnished a new motive and a new strength for the achievement of moral perfection. It made holiness attractive by giving it the air of filial gratitude." There is justice in Mrs. Ward's comparison of Amiel with her favourite teacher, the late Mr. Green, and this indicates the direction in which we find his chief defects. To this second edition of the English translation several new passages have been added from the last French edition. It is, we need not say, a remarkable book.

ESSAYS. Chiefly Literary and Ethical. By Aubrey De Vere, LL.D. London : Macmillan & Co.

THOSE who have had the good fortune to read the previous volumes of Mr. De Vere's "Essays" will not be slow to welcome another volume. In many respects we prefer the Literary Essays. Those that deal with Literature in its Social Aspects, with Archbishop Trench's Poems, and with the Personal Character of Wordsworth's Poetry contain some of the most delicate and refined criticism of recent years. On all that relates to Wordsworth there is no higher living authority than Mr. De Vere, and in the compass of these few pages he has presented the "Notes" of the great poet's writing in a singularly clear and memorable style. Nor are we acquainted with another essay of equal worth on the poetry of Archbishop Trench. One of the most welcome parts of this fine essay is the vindication (which we regard as absolutely complete) of religion as a fit subject for poetic treatment. There is no difficulty in showing that for poetry to ignore religion is, in a literary and artistic as well as in an ethical sense, hurtful and destructive to itself. The essays on Coventry Patmore and on Sir Samuel Ferguson's poetry are also full of subtle and generous appreciation. Of the Ethical, or rather the theological and ecclesiastical, Essays we cannot now speak, as we should be constrained to express our dissent from some of their main positions. But even on this ground we must bear our testimony to the sincerity, the sobriety, and the high-mindedness of Mr. De Vere's criticisms. There is in all that he writes the charm of quiet and earnest thought, of lofty spirituality, of transparent honesty, and of melodious and graceful expression. It is always a pleasure to peruse his works, whether in prose or in verse.

FESTUS. A Poem. By Philip James Bailey. Fiftieth Anniversary Edition. London : George Routledge & Sons. 1889.

MR. BAILEY'S "Festus" has grown to twice its original size. It has been again subjected to thorough revision. Some passages from former editions are omitted and a good many new ones are added. Mr. Bailey's theory of the origin and government of the world is theistic and spiritual, but his language is often vague and mystical. Amid much that is brilliant, picturesque, and sublime, there is not a little that can only be described as transcendental nonsense. Mr. Bailey will, no doubt, outlive all the other poets of the spasmodic school. His universalist theory is based on purely speculative grounds; but, after all deductions are made, "Festus" remains a remarkable book, and gives ample proof of poetic genius and fire. This edition is a marvel of cheapness, and will gain an extensive circulation. There are few poems of the Victorian era which have had so remarkable a history as "Festus."

THE THRESHOLD OF MANHOOD. A Young Man's Words to Young Men. By W. J. Dawson. London : Hodder & Stoughton.

MR. DAWSON has gained for himself a deservedly high reputation as a vigorous and eloquent preacher to young men, and this volume is the outcome of many years' interest in their welfare. He has a keen perception of their struggles and difficulties, of their temptations and dangers, as well as of their noble possibilities

of progress and power. Such themes as Decision, Impulse and Opportunity, Purity, the Sin of Esau, the Character of Judas, Nathan and David, are made the vehicle of wise, manly, and sympathetic counsel. There is in these discourses neither maudlin sentiment nor pompous professionalism. They are the words of one who is every inch a man.

THE MISSIONARY YEAR BOOK FOR 1889. London: Religious Tract Society.

A CAPITAL summary of all the salient facts in our modern missionary enterprise, historical and statistical accounts of the principal missionary societies in all parts of the world, facts relating to income and expenditure, agencies, churches, schools, converts, &c. The Introduction, which discusses recent criticisms and deals with alleged missionary failure, is at once wise, candid, and conclusive.

THROUGH CLOUD AND SUNSHINE. By E. G. Sargent. London: Elliot Stock. POETRY, even when good, is too frequently a drug in the market, but we trust that better results are in store for Mr. Sargent's volume. His verses are mainly expansions of thoughts derived from some text of Scripture, and might be not unfittingly entitled "Sermons or Sermonettes in Verse." They possess many of the best qualities of sacred poetry, clear spiritual vision, simplicity and sincerity of feeling, naturalness of expression, and a glowing faith. Many of the hymns are decidedly beautiful.

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## LITERARY NOTES.

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**M**R. DAVID DOUGLAS, of Edinburgh, forwards us "Paris," by David Balgillie, M.A. (in the series of Studies of Great Cities), and a new edition of "Iona," by the Duke of Argyll. Both are in Mr. Douglas's "Shilling Series." Visitors to Paris could not have a wiser guide or more pleasant companion than Mr. Balgillie, and during the current season his book will be in great demand. The Duke of Argyll's "Iona" will be specially welcome in this cheap form. It is the best modern work on the geographical position, the geological structure, the natural beauties, and the historical glories of the most illustrious island of the Hebrides, and all who visit that island—as many of our readers are likely to do—should regard this as an indispensable *vade mecum*.

Mr. JOHN MURRAY has issued a cheap edition of the late Mr. Darwin's celebrated volume, "A Naturalist's Voyage." It is his journal of researches into the natural history and geology of the countries visited during the voyage of H.M.S. *Beagle* round the world. Although this is not Mr. Darwin's most renowned book, and does not enunciate the theories which are now associated with his name, he never did more important work than during this five years' cruise. His descriptions of Brazil, of Tierra del Fuego, of the Andes and the Cordilleras, of the South Sea Islands, and of Australia are, in a literary sense, unsurpassed, and the book has already established its place as an English classic.

Messrs. JAMES MACLEHOSE & SONS, of Glasgow, have issued a third edition, revised and enlarged, of "The Life of a Scotch Probationer," a memoir of Thomas Davidson, with his poems and extracts from his letters. It is one of the most delightful biographies of recent years. Davidson was a man of rare genius, whose poems are, as Dr. John Brown said, "as beautiful as flowers or birds." He was a man of honest and heroic soul, full of quiet humour, and the story of his brave life is told by Dr. Brown with charming simplicity. There are scarcely a dozen finer biographies than this in our language.

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MR. HENRY JOHNSTONE'S "Chronicles of Glenbuckie" is one of those studies of Scottish rural character in which shrewd observation and literary expression are equally conspicuous. It is a picture of an Ayrshire parish in the Disruption times, and contains as many life-like portraits and memorable "characters" as would have won for the author the undying gratitude of men like Dean Ramsay and the author of "Rab and his Friends." It is published by Mr. David Douglas.

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Messrs. RIVINGTONS announce a new volume of sermons bearing chiefly on the Birth of our Lord and the End of the Year, by Canon Liddon, D.D. A volume of sermons by John Caird, Principal of the University of Glasgow, is also announced in the Scotch papers. Dr. Caird's "Introduction to the Philosophy of Religion" has been published in a cheap form by Messrs. Maclehoose & Sons, of Glasgow.

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AMONG Messrs. T. & T. Clark's announcements we notice "The Kingdom of God ; or, The Teaching of Our Lord according to the Synoptical Gospels." The substance of this work appeared in the now extinct magazine, "The Monthly Interpreter." Its issue in this form will be heartily welcomed. Messrs. Clark have also arranged with Professor C. E. Luthardt, of Leipsic, for an English translation of his "History of Ethics."

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DR. CLIFFORD is, we understand, about to publish, in the June number of *Time*, his lecture on the position of Baptists in the evolution of Christianity. Its appearance is awaited with great curiosity.

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MR. HENRY DUNCKLEY, the ex-editor of the *Manchester Examiner*, is writing in the *British Weekly* a series of letters on the position and prospects of Nonconformity, to which we wish specially to direct the attention of our readers. Few men have an ampler knowledge of this question in all its aspects, or can counsel us more wisely. His view of the outlook, though far from pessimistic, shows us that our very success in securing the removal of civil disabilities has created new perils for our churches. The maintenance of Nonconformity as a spiritual power is, in some senses, more difficult than ever, even as the attitude of certain sections, and they the most influential of the dominant Church, is more avowedly hostile to us. These letters demand serious attention.



From a Photo. by J. H. KENT, Rochester, N. Y.

Two Issues  
J. Harold Pattison.

THE  
BAPTIST MAGAZINE.

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JULY, 1889.

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THE REV. T. H. PATTISON, D.D.

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AMONG the portraits of distinguished men which have appeared in this magazine, none will be hailed by a larger number of readers than the one we present this month. Dr. Pattison's friends are on both sides of the Atlantic. In England he spent some vigorous years of his early ministry, and has, since his removal to America, maintained weekly communication with the old country through his genial contributions in the *Freeman*. In the United States and Canada he is known as a popular professor of homiletics, and as a preacher and speaker who practises the principles which he teaches in the class-room. He has demonstrated in his career that a whole-souled Englishman may come to America, and, without obliterating a single element of previously formed character, may become an influential member of this commonwealth.

T. Harwood Pattison was born in Launceston, Cornwall, December 14, 1838. His father, Samuel Rowles Pattison, is a successful solicitor and well-known scientist in London, and has frequently appeared in the field of apologetics, his profound and practical knowledge, especially of geology, giving weight to his opinions in that department. The son's education was carefully attended to, first at a private school, and then under a private tutor. His tutor, the Rev. H. G. Tomkins, an Episcopal clergyman, was unusually well qualified for the task, and has since acquired eminence as an Egyptologist. After this excellent preparation he entered University College, London.

About the fifties, Dr. Pattison's father was deacon in the Bloomsbury Square Baptist Church, and Dr. Brock pastor. Under the ministrations of the latter, the subject of our sketch became a Christian in 1857. To his father and to his pastor Dr. Pattison refers the best and strongest influences of his life. After leaving the University he studied architecture for a time in London, but, yielding to an inner impulse to the ministry, and with the encouragement of Dr. Brock, he entered Regent's Park Theological College. In the vacation of 1860 he visited Ireland, and sharing in the remarkable religious movement of that period, called "The Great Revival," did evangelistic work, grateful memories of which long lingered in certain parts of that country. Mr. Pattison has been an occasional contributor to periodical literature since his sixteenth year. His letters from Ireland were remarkably graphic, and much read. In 1862 he took on some temporary work at Middleton in Teesdale, Durham, which led to his settlement there in 1863. While pastor of this church he married the eldest daughter of R. W. Bainbridge, Esq., of Middleton House, a lady who has proved worthy of a father whose good report is in all the churches. In 1865 he accepted a call to the Baptist church, Rye Hill, Newcastle-on-Tyne. Here his political education in advanced and intelligent Liberalism was much helped by his acquaintance with Joseph Cowen, M.P. for Newcastle, an old and valued friend. In 1869 he was one of several young men who published a volume of essays, entitled "Religious Republics: Six Essays on Congregationalism." It was issued by the Longmans, London, and was very favourably received. "Æsthetics" was the department assigned to Mr. Pattison, and in its treatment he sets forth those principles of taste of which he has continued the unswerving advocate. In 1873 he appeared as the author of certain "Present Day Lectures," also published in London, in which a young man of warm and popular sympathies, of clear intelligence, and unimpeachable sincerity, preaches appropriately to his times.

In 1874 Mr. Pattison purposed to make a closer study of the United States by travelling a little therein. To one of his broad political opinions that commonwealth was unusually interesting. He became the guest of Dr. Armitage, *nomen venerabile*, of New York. To the exertions of this influential minister English Baptists largely owe his loss. On the first Sunday after landing he preached to the



First Church, New Haven, Connecticut. The Church was so delighted with his ministrations that a call was at once extended to the stranger Englishman. The invitation was accepted, and in February of next year he brought his family to New Haven, and settled there. In this year begun that series of almost weekly letters to the *Freeman*, which has continued unbrokenly since, and which has established its author's reputation as an interesting *raconteur* and wholesome humourist. Among the excellent men who have raised the *Freeman* to its present place of respectability among denominational journals, no inferior place must be assigned to its American correspondent.

In 1879, Mr. Pattison was called to succeed the celebrated Dr. Bridgeman at Albany, the capital of New York State. In 1880 one of the oldest and most conservative of the American Baptist Universities—that of Madison (a university which has not degraded its degree-conferring power)—bestowed its D.D. upon him. Theological honours did not come singly. He was soon afterwards (1881) elected Professor of Homiletics and Pastoral Theology in the best of our American Seminaries, that at Rochester, New York. Madison and other Universities have been recently attempting to dub the Doctor still further, but he has persistently declined their kindness.

Professor Pattison is, indeed, a man of affairs. First and principally, of course, he is occupied with his lectures on preaching and pastoral work. These lectures are carefully compiled, but delivered with the freedom and fervour of extempore discourse. They are no stereotyped manuscripts, compiled the first year of one's teaching, and read ever afterwards verbatim session after session during the term of office. The Professor seems to revise them every year. They are, at least, evidently the outcome of his most recent experience. While as full of information as the dullest prelections are reputed to be, they are shot through with a sparkling wit and a delightfully shrewd common sense. The Professor has appended to these compulsory duties of his chair a voluntary series of lectures on "Biblical Theology." These are very popular and profitable. The students preach trial-sermons—trials, indeed, they are both to preacher and audience—in the Seminary chapel every week. It is something never to be forgotten to hear the Doctor's good-humoured and witty treatment of these productions. A constantly enlarging series of his

*bon mots* are handed down by tradition from one generation of students to another. A feature of the Doctor's good things is that they never repeat themselves. No student can ever whisper "chest-nuts" in the class-room. "Modernity," combined with an unswerving fundamental conservatism, are the features of the Doctor's instruction. In his teachings in Biblical theology he is as free in his investigations, and as independent in his interpretations, as the veriest victim of the spirit of these sceptical times, yet he holds with glad enthusiasm every essential doctrine of Catholic Christianity. His personal relations to his students are admirable. Those who require his help find his heart that of a brother—his home that of a friend. Sometimes an abnormally self-important person, or a fresh importation from a "way-back" region, with the "liberty and equality" spirit a little run mad, will, in view of the Doctor's abundant good nature, forget, on occasions, the relations which must subsist between teacher and taught in all properly conducted institutions. When, *presto*, he finds that the Professor, with an outward aspect of unchanged amiability, has withdrawn himself to an inexplicable but effectually admonitory freezing distance. Only the dullest wits will require a repetition of the experience. The Doctor is a very popular preacher. His services are constantly in request among all Evangelical churches. His pastorates have been universally successful, and he has never even visited a church for some time without leaving its membership happier, more intelligent, more aggressive, and more numerous than when he came to it. He believes that God is a "Sun," and Christ the "Sun of Righteousness," and recommends a sunny religion by manner and matter alike. He is master of a very Saxon style. He is a favourite with all classes. The cultured hear him with pleasure, and farmers, artisans, and servants will crowd the house of prayer when it is known that he is going to preach.

The Doctor is a frequent speaker at social "unions," "congresses," and "alliances" of various kinds. In fact, wherever good sense conveyed in a fresh and taking way is wanted, an appeal is made to him, alas! too frequently in vain; for, however versatile, he is but one man, and must often sigh "for a thousand tongues" to gratify his friends.

The facile and graceful pen of Dr. Pattison is as busy as his tongue. He has christened Dr. Cuyler "the prince of paragaphists." The

epithet is as appropriate to himself. Among all our contributors to the religious press there is no one to approach him in genuine wit. It is pure, delicate, and never splutters out in smoke. It is always subordinate to a useful purpose. This instructive wit has adorned the pages of the *Christian Union*, the *Independent*, the *Watchman*, the *Examiner*, the *Standard*, the *National Baptist*, the *Richmond Herald*, and many other American journals. He has also contributed less fugacious articles to the admirable pages of the *Baptist Quarterly*, both in the general essay and in the homiletical department.

The Doctor has a deep interest in Sunday-school work. He writes weekly notes on the Sunday-school lesson, both in the *National Baptist* and in the *Freeman*. He has also a large Bible-class which meets him every Monday in the large chapel of the First Baptist Church, Rochester. It is well attended, and is the largest weekly religious gathering in that city. The Sunday-school lesson of the coming Sunday is always studied. A printed page, containing a carefully prepared synopsis of the lesson, is distributed to the audience as a thread on which the observations of the lecturer may be strung and retained. There are numerous acknowledgments of the benefit received at this class.

The Doctor, while a young man, interested himself very deeply in all that pertained to the amelioration of the inequalities and distresses of our present civilisation. He was an earnest adherent of the Peace Society and the Society for International Arbitration. He worked hard during the passing of the English Education Act with those who sought to free the teaching of the young from the trammels of religious sectarianism. Since the Doctor has come to America he has abstained from politics, partly, I suppose, because parties in this country are not differentiated by tenets so fundamental as in the old country, and partly, perhaps, because an Englishman, not being "to the manner born," can scarcely appreciate the grounds of the quadrennial "campaign" enthusiasm in this country. He has not, I think, been as yet naturalised. Perhaps this, too, is a judicious abstinence on the part of one who has spent his early years in a system of politics so different from what prevails here. How could the whilom pupil of Joseph Cowen support Republican "Protection"? How could one who had mingled with the pure-souled enthusiasts of the Peace Society endure the horrors of Democratic

connection with Saloonists and German and Irish Catholics? The Doctor has, perchance, been unable to select either of the horns of the political organisation of this country, and has preferred to occupy a neutral place. Of course, in this, I merely surmise, but of one thing I have the evidence of strong attestation—that is, that the Doctor loves America, longs for its welfare, and is always prepared to work for it, and, because of a larger knowledge of European institutions, has brighter visions of its future than most Americans themselves entertain.

Recently, Harold, the Doctor's eldest son, has been baptized into the fellowship of the Second Baptist Church, Rochester. He is a clever, ingenuous young Englishman, and, under American conditions, gives promise of being a strong and useful man, though, by the bar of a birth too previous by a few infantile years, hindered from the Presidency of the country.

In the *Baptist Cyclopaedia* there is a very admirable account of the subject of this sketch from an American pen. Though strongly eulogistic, its statements in no wise pass the limits of truth, and would deserve a place here did space permit.

It is the presence in America of such Englishmen as Dr. Pattison which tends to intensify that union in diversity which the two great branches of the Anglo-Saxon family should hold to a world which is awaiting at their hands boons which the Anglo-American people alone can give.

R. KERR ECCLES.

## THESE TWELVE.

NO. V.—MATTHEW.

“Matthew the publican.”—MATT. x. 3.



HE mention of Matthew in connection with Thomas has given rise to the conjecture that he may have been his brother. It may be that the knowledge that his brother was a disciple of Jesus prepared the way and made it easier for him to accept the call of the Saviour when it reached him. In Matthew we have, as well as in Nathanael, an instance of a man bearing two names. There is no reason to doubt

that the Matthew of the one Gospel is the same as the Levi of the other Gospels. Perhaps the new name was given to him when he entered upon the new life which he commenced when he became a disciple of the Lord Jesus.

In meditating upon Matthew we are overpowered with the smallness of the knowledge we have of his personal history. It takes the genius of an author like Sir James Stephen to construct the history of a man from what he sees reflected of him in his writings. In his hands *The Natural History of Enthusiasm* tells the tale of its historian as well as itself. The life of the author grows out of the knowledge of the book. Without the genius this is the task that everyone must try to accomplish who wants to individualise Matthew. We have his Gospel, and with the exception of that and what we can read of him between its lines, all we know of him is just one incident of his life beyond the circumstances of his call.

I.—Our first thought is that the number of our Lord's helpers and associates was small at the first and that it gradually increased.

It seems hard to realise the fact that when Jesus began His ministry He had not a single disciple, not one who believed in Him. He was absolutely alone, and His followers came as His personal influence was felt and His teaching understood. In estimating the power by which He attracted men we must never lose sight of this fact. We are so accustomed to think of Him and the twelve together that it is difficult to conceive of the one without the others. He made the organisation with which He worked, and the process of the organising must, we know, have been slow as all such processes are. The society grew, and one by one the twelve were brought into association with Him. There are few notes of time given, and so we cannot give the order in which they severally joined the fellowship. As each one became a source of strength and influence there was, till all had joined, the weakness and incompleteness which each one helped to remove. The strength grew, as that of our churches does now, as each new member becomes a new centre of life and a new channel of power. We cannot tell the exact place that Matthew filled, but we can tell that it was vacant for a long time. When Jesus first went after His baptism into Galilee, when he journeyed to Jerusalem and on his return talked to the woman of Samaria at Sychar, when He worked His second miracle in Cana and preached

in the synagogue of Nazareth, when He preached the Sermon on the Mount, Matthew was still sitting at the receipt of custom. His call was comparatively late, and the early advantages of Andrew and Peter and others he did not share. The Saviour had to make His way and attract His friends much in the same way as we have now.

II.—Our second thought is that these helpers were sometimes taken from a class which would not have been expected to supply our Lord with followers.

We often meet with sympathy where we least expected to find it. It makes but little difference what our work is, we shall often experience disappointment, failing to find help where we looked for it and thought we might calculate upon it, and we shall often meet with surprises, finding it where we least looked for it. Every one of us in looking round upon those who believe in him, if he is astonished that some are absent from their number whom he might have hoped to win, is still more astonished to find some whom he did not count upon. Our actual followers surprise most of us. No one could have calculated upon the actual followers of our Lord. Simeon and Anna gave a promise which was not fulfilled in the pious of the land. Even that is less wonderful than the fact that classes whom we should have thought would have been untouched by Him supplied Him with adherents. No one would have looked to the publicans for an apostle. Keble, in his poem on Matthew the Apostle, has familiarised us all with this thought. The nature that made it possible that he could follow his employ, which was sure to become harder by the scorn and loathing which would surround him, was still susceptible of being reached by divine influences. The rising up of Matthew that he might follow Christ is one of the most inspiring incidents in the Gospel record to those who are working for Christ. It bids us despair of none, and makes us hopeful of finding converts where otherwise we should hardly have dared to make the effort out of which success could come.

III.—Our third thought is that each new convert had his own way of showing that he had accepted Christ.

We strengthen our right purposes by avowing them. The profession of Christ is as much a duty we owe to ourselves as to our Lord. The convictions that alter our character and change our lives grow stronger as we let men see that we have them. We owe it not

so much to our new friends as to our old ones that we should avow the change of our opinions, and tell the reasons which, in our judgment, justify the change. There is no one uniform way in which the avowal is to be made, and we must leave it to each man to act as best he can in harmony with his own nature. Matthew made a great feast to the Lord, and that was as genuine an act of confession as going to a prayer-meeting, or subscribing to a missionary society, or joining a church would be to us. It was his way of showing that he had broken off from the old life, and that he was not ashamed of what he had done. The purpose for which that dinner party was given made it a confession of Christ before men. It showed where his sympathies were, and that must be our object in every profession of religion we may make.

IV.—Our fourth thought is that each new follower of Christ found that there was a centre of influence from which he could do a work for Christ.

Every man in his own order. Matthew could make a dinner party an evangelisation service in a higher degree than we sometimes make our preaching and praying. There were many who would go to his dinner, even though they knew they would meet Christ, who would not have gone to the synagogue or an open-air service. It is pleasant to think that many men heard Christ at the house of Matthew who but for that feast would not have heard Him at all. They would come to Matthew though they would not have come to Christ, and it may be that they found something better than the feast of which they went to partake. At any rate, it must not be forgotten that the Evangelist does not fail to note that from this time a new class of men was brought to Christ. It was at this juncture the publicans and sinners began to come. If the addition of Matthew to the ranks of the apostles alienated some, it attracted the lost whom the Saviour came to save. A power of this order is dormant in most of us which, perhaps, we have been afraid to use.

V.—Our fifth thought is that as time went on each follower found that his own deepest needs and expectations were realised in Christ.

I spoke of reading between the lines of Matthew's Gospel. When we do this we are surprised at the revelations of himself that we meet with. It becomes clear as the light that he had always been

better than his work. His occupation would seem to indicate that he had lost all faith in his own nation, and that he was untrue to its traditions and hopes. And yet it is clear that he had never given up religious habits, and that side by side with that commercial life of his, the tendency of which was to blunt all religious feelings and destroy the last traces of national hopes, there had gone on another education and training. He had not given up nor forgotten the records of his nation's hopes. The receipt of custom and the study of prophecy had gone on together, and the latter had prevented the former from killing the best part of his nature. There was still something left for Jesus to appeal to, and as he came to know Him every day's history seemed to throw light upon the remembered pages of God's Word, and the reality of his manhood was the fulfilment of the dream of his childhood and the hope of his wisest and purest moments. The refrain of his Gospel is—Then was fulfilled. Blessed is the man who has ever hoped for revelations, and whose calling has not destroyed the vision that enables him to see when they come.

VI.—Our last thought is that each follower of Christ may leave behind him an image of his Lord which shall not die, but live.

About Matthew's work as an apostle, either during or after our Lord's life, we know nothing. That he took his part both in the one and in the other there can be no doubt. Except so far as his writing was his work, we know him not by the work he did, but by the writing he left. He has left us his Gospel—the Gospel as he saw it—the image of Christ as it fell upon him. Scholars may be interested in the discussion of the language in which he wrote, and wrangle over the priority of the Hebrew or the Greek, and there is a charm in all that. I confess, however, that, to my thinking, the difference between the Gospel of Matthew and the other Gospels is to me of more worth. His reading had prepared him to see, and as the old writings had helped him to find the Saviour, he told as much as he could about the Saviour's sermons, and doctrines, and teachings, and instructions, and parables, that as his readers remembered what he had written, they too should see in the Christ who spoke to them in their daily lives the Christ of whom Matthew wrote, the Christ with whom Matthew lived, the Christ of whom Matthew became the disciple. There is an individuality about the Gospel that we must



not lose, and if we cannot tell all that Christ is, we can tell what we have seen, the way in which He has impressed us; and our representation of Christ may prove a power that shall live on, a blessing from which some shall gain good.

Harlow.

F. EDWARDS, B.A.

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## THE RISE AND PROGRESS OF NONCONFORMITY.

BY REV. JOHN BAILEY, B.A.

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### IV.—THE LOLLARDS.



T the close of the fourteenth century the name Lollards was applied to the followers of Wickliffe as a term of reproach. It came from a sect of reformers in Germany. Some derive it from Walter Lollard, who was burnt for heresy at Cologne in 1322; others from the German word "lollen," meaning to sing slowly—it being the habit of these early Protestants to sing dirges at funerals. The history of the Lollards, in England, is very obscure, but by 1395 they seem to have formed themselves into a recognised party, and to have united together for combined action. In that year they boldly announced their doctrines to the House of Commons, in the form of a remonstrance against clerical abuses, in twelve articles. "They declared the Church of Rome was not the Church of Christ, and ought to be removed. They maintained that the possession of temporalities by the clergy was totally opposed to the law of Christianity; that outward rites and ceremonies have no warrant in Scripture, that the celibacy of the clergy was the manifest work of anti-Christ, and the root of all the immoralities of the Church; that transubstantiation was a gross imposition; . . . that the clergy filling offices of State were hermaphrodites, endeavouring to serve God and mammon. They attacked in the same sweeping manner pilgrimages, auricular confession, worshipping of images, absolution of sins by the priests, as all equally unchristian." "They protested against war and capital punishment, as absolutely unlawful." Probably this vigorous attack brought about the first measures of systematic and official persecution.

For we find in this same year (1395) Arundel, Archbishop of York, compelled four Lollards of Nottingham to renounce these doctrines, under the threat of forfeiting all their property.

On the accession of Henry IV. (1399-1413) to the throne, the troubles of the Lollards enormously increased. As the new monarch was the son of John of Gaunt, Duke of Lancaster, who had been the fearless patron of Wickliffe, they might naturally have anticipated some measure of justice, if not sympathy, at his hands. But conscious that he had only a doubtful title to the crown, Henry felt himself under the necessity of securing the powerful assistance of the clergy at any cost. The price of their support was the discouragement and persecution of the reformers; and the Lollards were abandoned to the tender mercies of "the Church," with probably less compunction than Herod felt when he ordered the head of John the Baptist to be given to the daughter of Herodias.

Notice particularly how this was done. "A law was enacted by which the king's subjects were put from under his protection, and left to the mercy of the bishops in their spiritual courts; and might upon SUSPICION of heresy, be imprisoned and put to death, without presentment, or trial by jury, as is the practice in all other criminal cases." And as to the manner in which the death penalty should be inflicted in such cases, it was further determined that when any heretic who relapsed or refused to abjure his opinions was delivered over to the secular arm by the bishop or his commissaries, he should be committed to the flames by the civil magistrate before the whole people." This was the atrocious act, "De Hæretico Comburendo," which continued to deface our statute-book till the reign of Charles II.

The item of heresy most obnoxious to the clergy at this time seems to have been the denial of the orthodox teaching to the effect that infants dying unbaptized must perish. This was made the test of all suspected of Lollardism; anyone daring to question this dogma of the Church was immediately condemned!

Laws were passed which aimed at the absolute suppression of heresy. All meetings for worship, apart from the State religion of the country, were forbidden; and all persons were called upon to give up any heretical books they might have in their possession within forty days. Any one failing to comply with this demand was in danger of being

arrested, or kept in custody until he recanted or suffered the extreme penalty. So that in 1401 the very possession of any of Wickliffe's writings became a crime punishable by death at the stake.

The bishops were very eager to make proof of their brand-new terrors. Their policy seems to have been to proceed with the utmost severity against a few of the leaders of the heretics, in the hope of thereby intimidating the rest. Wm. Sawtre, priest of St. Osyth's, London, was singled out for the first experiment. This holy man had been called to account already, and had been induced to recant before the Bishop of Norwich; but he afterwards publicly confessed the faith he had in weakness denied. On February 12th, 1401, he was brought before Arundel (who in 1396 had been raised to the See of Canterbury) and accused of affirming that "instead of adoring the cross on which Christ suffered, he adored Christ who suffered on it; that priests ought to preach to the people instead of saying services at canonical hours; that the doctrine of transubstantiation was not true." He was dragged to St. Paul's, degraded from his office—his hair being shaved off and a layman's cap placed on his head—and handed over to the MERCY of the Earl Marshal of England. He was burnt alive at Smithfield in the beginning of March, 1401. Sawtre was the first martyr of English Protestantism.

The next leader taken in hand was William Thorpe, a clergyman celebrated for his learning and eloquence. He was arraigned in 1407, before Archbishop Arundel and others, at St. Paul's, for heresy. The brave man seized the occasion to make a fierce "onslaught on images and pilgrimages"—the image of "Our Lady of Walsingham" especially, which was at that time and long afterwards the most famous in all England. Princes, nobles, and people of all classes flocked to this shrine to pay their vows and make their offerings. The most extraordinary miracles were ascribed to it. The whole place was ablaze with gold and silver and precious stones. Camden (1551-1623) says: "In the last age, whoever had not made a visit and an offering to the blessed virgin of this place was looked upon as impious." These pilgrimages gave rise to many disorders and much licentiousness, and were the means of "spreading demoralisation like a pestilence." Thorpe denounced them fearlessly, and aroused the furious indignation of the ecclesiastics who listened to his attack. For some reason not recorded he escaped the flames, but was sent to

the archbishop's dungeon at Saltwood Castle, in Kent, where he probably perished, for he is never heard of again.

Thomas Badby, a tailor of Worcester, was the next victim. He was burnt in Smithfield, in 1409, for denying the doctrine of transubstantiation. The Prince of Wales gave here a terrible proof of his loyalty to the Church in personally assisting at this execution. "The prayers of the sufferer were taken for a recantation, and the Prince ordered the fire to be plucked away. But when the offer of life and a pension failed to break the spirit of the Lollard, Henry pitilessly bade him be hurled back to his doom."

The bishops, however, had other opponents besides the Lollards to contend with. A large number of the middle-class, who were not prepared to go so far as the Lollards, were growing impatient of the corruptions of the Church and beginning loudly to call for reform. "The House of Commons, in 1404, recommended the king to seize the revenues of the Church, as inconsistent with its spiritual office, and filling it with arrogance and sensuality, and to apply these riches to the exigencies of the State," but Arundel opposed the measure with such vigour that it was defeated. In 1409, Parliament returned to the attack on the property of the Church. "The Commons presented a Bill to Henry for secularising the temporalities of the clergy; and when he rejected their proposal with high displeasure, they then pressed for a repeal, or relaxation of the statute recently enacted against the Lollards; on which the king replied that he would rather increase than abate its rigour." In the previous year (1408) the clergy had adopted more stringent measures. Convocation, under Arundel, resolved that "the translation of Holy Scripture out of one tongue into another was a dangerous thing," and the penalty of the greater excommunication was denounced against anyone who "read in whole or in part, in public or in private," either the translation of Wickliffe, or any other which might be made by any other person." It was further decreed "that no schoolmaster should hereafter mix religious instruction with the teaching of youth, nor permit discussions about the sacraments, nor the reading of the Scripture in English; that books of this sort, written by John Wickliffe and others of his time, should be banished from schools, halls, and all places whatsoever."

. Up to this time the University of Oxford, the original seat of their doctrines, had afforded the Lollards an asylum, for it claimed exemption

from the jurisdiction of the Primate by virtue of certain papal bulls. These claims, however, were disallowed by Henry IV., on an appeal made to him by Arundel. And now to give effect to these decrees twelve inquisitors were appointed at Oxford in 1412 to make search for Lollards and their books. And the bishops seem to have so far infused their persecuting zeal into the peers, that "we find the Upper House, with Prince Henry at its head, in that same year concurring in a petition to the king against the Lollards."

In the following March this Prince succeeded to the throne, under the title of Henry V. (1413-1422). Now the conflict between the two parties becomes much keener and more general. So far it would seem the efforts of the bishops had completely failed to check the spread of Lollardism, or to intimidate the leaders of the sect. The so-called heretics now constituted a numerous but unorganised body, consisting mainly of the common people, but numbering also many of the upper ranks, and some in the highest circles of the land. Amongst these were Sir John Oldcastle, a bold and able man; Sir Thos. Talbot, Sir Roger Acton, and others. "London in its hatred of the clergy became fiercely Lollard," and John of Northampton, one of its mayors, was a powerful and prominent leader. "Sir John Oldcastle was more commonly known as Lord Cobham, having married the heiress of that nobleman, and being called to the House of Lords in right of his wife." He had formerly been the bosom friend and boon companion of the young king, when as Prince Hal he had plunged into many youthful escapades and dissipations. But "Cobham had embraced the principles of the Lollards, and the ability and high character of the man inspired the Church with the greatest alarm." Moreover, he devoted his wealth and influence to the task of circulating the Scriptures and maintaining the Lollard preachers. "His Kentish castle of Cowling served as the head-quarters of the sect, and their preachers were openly entertained at his house in London or on the Welsh border," where he held offices as Sheriff of Herefordshire and as Castellan of Brecknock.

Soon after Henry's accession to the throne, a synod was called at St. Paul's for the express purpose of smiting down this bold opponent. As the outcome of the clerical deliberations, Archbishop Arundel applied to the king for permission to indict Lord Cobham, in the hope of striking terror into the whole body of the reformers by the public

execution of their most powerful leader. King Henry was reluctant to surrender his former friend to such a fate, and endeavoured, by a private conversation, to induce Cobham to submit. But the nobleman's knowledge of the Scriptures made him more than a match for the royal disputant. He told the king, moreover, he would obey him implicitly in civil affairs, but in spiritual things he must be loyal to a higher power. Henry appears to have lost both his temper and his patience, for Cobham very abruptly left Windsor and retired to his residence at Cowling.

Forthwith royal proclamations appeared ordering all magistrates to apprehend every itinerant preacher, and directing the archbishop to proceed against Cobham according to law. Cobham hurried back to Windsor and handed Henry a written confession of his faith. This the king refused to receive, declaring such things were for the bishops. The nobleman then in the spirit of the times offered to purge himself from the charge of heresy by doing battle with any adversary who dared to accept his challenge. But Henry would hear of nothing but submission to the Church. This being resolutely refused, Cobham was first excommunicated, then after some delay arrested in the king's presence and sent to the Tower. At his trial we are told, "after two days' hearing, in which he defended his doctrines before the whole synod of prelates and abbots, he was condemned to expiate his heresy at the stake." The only account we have of the proceedings comes from his enemies. It charges him with being bold and insolent before these ecclesiastical judges, and makes much, on the contrary, of the mild and dignified demeanour they maintained. We must be on our guard against the exaggeration of prejudice, and remember Cobham knew perfectly well "those who sat so mildly and in such calm dignity sat there not to forgive, but to destroy him and all his fellows in the faith, and to exterminate them by the most terrible of deaths." We may judge what the mild exterior covered from the record of the sentence which was pronounced; for we are told he was "sweetly and modestly condemned to be burnt alive on the 10th of October." This was, however, going too fast for the king, who now granted a respite of fifty days. Before that time expired Lord Cobham managed to escape from his prison, probably by the connivance of his lenient sovereign. He fled to Wales, where he remained in hiding four years.

The following Christmas was a season of abject terror and wild confusion in London and its neighbourhood, though how far there was actual ground for alarm it is impossible now to say. An atrocious plot was afterwards charged against the Lollards which is utterly beyond belief, and which was far more likely to have been concocted and laid at their door by their enemies than to have been seriously entertained by their leaders. Some have even thought the whole business was planned by the priestly party in order to collect some followers of the fugitive Cobham who, under torture, might disclose his retreat. The Lollards produced no historian to tell their tale or speak in their defence. The strength of the reforming party, and the terror of the Court and of the chief ecclesiastics, are probably the only elements of truth we can rely upon in the narrative as it has come down to us. There would seem to have been some reason for fearing an insurrectionary movement among the Lollards. At the beginning of this reign placards were found affixed to the church doors in London threatening an armed resistance to persecution. We cannot wonder, however we may regret, that a party so powerful, finding themselves hunted and robbed and threatened with the stake, should be driven to think of measures of self-defence, and these might easily drift into plots against the Throne and the Church.

“From the death of Wickliffe, Lollardism ceased to be in any sense an organised movement, and crumbled into a general spirit of revolt. All the religious and social discontent of the times floated instinctively to this new centre. The socialist dreams of the peasantry, the new and keener spirit of personal morality, the hatred of the friars, the jealousy of the great lords towards the prelacy, the fanaticism of the reforming zealot, were blended together in a common hostility to the Church, and a common resolve to substitute personal religion for its dogmatic and ecclesiastical system.” [Green, 494, vol. i.]

Whatever may have been the facts, it was rumoured that the Lollards had planned to surprise the Court during the Christmas festivities at Eltham, and, as stated in a royal proclamation afterwards, “to destroy the king, his brothers, and several of the spiritual and temporal lords, to confiscate the possessions of the Church, to secularise the religious orders, to divide the realm into confederate districts, and to appoint Sir John Oldcastle president of the Commonwealth.”

The Court in terror hastily removed to Westminster. Then it was

stated the Lollards from all parts of the country were to muster in St. Giles's Fields, London, on the night of the 6th of January. They were expected to meet twenty-five thousand strong. The authorities forewarned were forearmed. What actually took place or was intended cannot be ascertained from the contradictory accounts. It is impossible to disentangle the simple truth. It seems, however, that at the time and place appointed, only fourscore men were found together, and the assembly was probably nothing more than a meeting of the Lollards in a copse, planned and held in secret since they were forbidden to meet openly. There is no evidence of any attempt at rebellion. There is no doubt about the fact, however, that the Court and Parliament were panic-stricken. King Henry armed his followers, sallied out on the night appointed, and fell upon these eighty defenceless men. Twenty of them were killed, and of the sixty who were taken prisoners thirty-six were afterwards hanged and burnt at the place of their rendezvous. Among those who thus suffered were Sir Thomas Acton and Beverley, a preacher.

Lord Cobham never left his hiding-place and probably knew nothing of the affair, but immediately a reward of one thousand marks was offered for his apprehension. He is not heard of again till 1417. Henry was then absent carrying on his successful war in France. The Scotch army seized the opportunity to cross the border, and laid siege to Berwick and Roxburgh. Lord Cobham at the same time left his hiding-place in Wales and endeavoured to rally the Lollards in rebellion. But the Scots were driven back and the plans of the rebels disconcerted. The mad project came to nothing. Cobham tried to regain the Welsh mountains, but was intercepted and sent to London; where soon after he was dragged on a hurdle to St. Giles's Fields, and there suspended by chains over a slow fire, and cruelly burnt to death. There is no conclusive evidence that the Lollards as a whole were implicated in these attempts. But "this criminal design brought discredit upon the party, and checked the progress of the sect."

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The Bible is like a transparent vase, seen to perfection only when lighted up within by God's Spirit.—*Dr. John Ker.*



## MODERN FORMS OF EYE-SERVICE.

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“Not with eye-service as men-pleasers.”—EPH. vi. 6.

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### A HOMILY FOR ALL CLASSES.



WE have here a wise, comprehensive, and most practical principle for the regulation of our life. It is, no doubt, negative in form, telling us simply what we are not to do and to be, but it manifestly implies a positive side—the doing of service from the heart, with good will, and as to the Lord who sees us everywhere. It is, moreover, a great advantage for us, amid the perplexities and temptations of life, to know definitely what we must not do, to gain the conviction that certain paths are absolutely forbidden to us, and that our progress must be in other directions. The principle of this motto is no toothless generality or theological platitude, but a principle of deep and far-reaching power. It will never in any emergency fail us, but will often keep on us a closer grip than flesh and blood relish. They only can welcome it who are determined to be faithful even unto death. The words were originally addressed to slaves; men and women occupying an inferior condition of life, in which they were deprived of their freedom and bound to a course of hard and obscure work, to toil and drudgery and weariness. Even in that condition they were not exempt from responsibility to God or debarred from the privilege of serving Christ. The Gospel reveals a Divine authority which covers the whole area of life and from which escape is impossible, and it demands us to throw our Christian principle into whatsoever we do. Our character cannot be trained and perfected in a vacuum, or apart from the relationships, the duties, and the trials of our position. These are the battle-ground on which we are to win our victory and gain our laurels; the school in which we are to learn the lessons of the heavenly world. To be negligent, heartless, rebellious, or unfaithful in regard to them would be to fail utterly and to come short of our eternal reward. There is no task so mean that we may not glorify it by the infusion of Christian principle. The commonest

objects may be made holy, the secular may become sacred. As George Herbert has so quaintly expressed it:—

All may of Thee partake, nothing can be so mean,  
Which with this tincture for *Thy sake*, will not grow bright and clean.  
A servant with this clause, makes drudgery divine,  
Who sweeps a room as for *Thy laws*, makes that and the action fine.  
This is the famous stone, that turneth all to gold,  
For that which God doth touch and own, cannot for less be told.

The eye-service against which we are warned is by no means an unknown vice (why should we not call it by its right name?) in England to-day. Were the Apostle to go into some of our homes and see how servants loiter and waste their time when the eye of their mistress is not on them, how superficially they do the work which is not open to immediate inspection, he would sternly repeat his injunction, "Not with eye-service." The revelations which have at various times been made as to the laxity and faithlessness prevailing in our English workshops are simply disgraceful. We are told that men will work diligently and to the utmost of their power when their master is near, but that the moment his back is turned their diligence ceases and their work is brought to a standstill. They do no more than for very decency's sake they are compelled to do. The different results of day-work and piece-work—whatever allowances we may insist on making on the score of natural self-interest—are little to the credit of our national honesty. I am not fully acquainted with the mysteries of trade, and could not undertake the exposure of its tricks, but even the uninitiated hear of things which are frequently common talk. Our buildings and our engineering works are not always so solid as to superficial observers they seem. Certain houses near one of the great centres of our population have been described as pitiful concretions of lime and clay, "thin, tottering, foundationless shells of splintered wood and imitated stone." The goods you purchase in the market are not always pure and unadulterated, and too many things are made for show and immediate sale. There is thus a wide area of life over which the Apostle's words ought to have force, "Not with eye-service as men-pleasers."

The habit which leads to these false and pernicious practices is often formed in childhood. There are children who are respectful, diligent,

and upright in the presence of their parents or guardians, but reckless, indolent, and unruly in their absence. They do things when alone and unobserved which, when their parents are near, they would not dare to do, or so much as think of doing. Many of you young people are still at school and are there for the sake of acquiring knowledge, of quickening and strengthening your minds, and of fitting yourselves for mature life. Are you always as attentive to your work, as anxious to learn, as determined to make progress when your teacher is out of the room as you are when he is in? Do you take as much pains with the whole lesson as with those parts of it in which you expect to be specially examined? Is every line of your Latin, your French, or your German lesson translated carefully and conscientiously? Has every word been looked up in the dictionary and none left to guessing? Do you honestly do all your preparation yourselves and never trust to the help of others? And do you always deserve or try to deserve the credit given to you? The questions I am asking point out very real dangers. You may think them trifles, perhaps, but our character is made up of trifles, as for the most part are our happiness and our misery. The highest success in life and the noblest rewards are frequently the result of trifles. The most disastrous failures, the bitterest and direst disgrace, in like manner had their origin in trifles. A great writer of our own day has impressively warned us "that the shortest way to check the darker forms of deceit is to set watch more scrupulously against those which have mingled unregarded and unchastised with the current of our life. Do not let us lie (or deceive) at all. Do not think of one falsity as harmless, and another as slight, and another as unintended. Cast them all aside; they may be light and accidental, but they are an ugly soot from the smoke of the pit for all that; and it is better that our hearts should be swept clean of them without over care as that which is largest or blackest. Speaking truth is like writing fair, and comes only by practice; it is less a matter of will than of habit, and I doubt if any occasion can be trivial which permits the practice and formation of such a habit." "Not with eye-service as men-pleasers" is a good motto for us all. Let none of us do when alone or with companions what we should be ashamed or afraid to do in the presence of those whom we love or revere, or who in any way have authority over us.

It would be well for us if this pernicious principle operated only in the so-called secular relationships of life, but it is equally potent in the sphere of our spiritual duties. Our Lord warned His disciples against the too prevalent custom of doing their "good works to be seen of men." Our preaching and our prayers, our philanthropy and our religion, our labour and our sacrifice may all be vitiated by this poisonous motive. We may attend the services of the sanctuary and associate ourselves with the Christian Church for the sake of the respectability and the good standing it secures us. We may take part in certain forms of work, good, useful, and necessary work, because by so doing we shall please some of our friends and gain a coveted influence. There are, no doubt, cases in which published subscription lists have ensured other subscriptions, but generosity is often simulated, and it is not every man who would be content to let not his left hand know what his right hand doeth. Let all who enter the sphere of Christian activity, all labourers in Christ's vineyard, all ministers and teachers, all who give and all who work, see inscribed over the portals of the door by which they enter the words, "Not with eye-service as men-pleasers, but as the servants of Christ."

The principle which is opposed to eye-service is that of integrity, thoroughness, fidelity. We are to do that which is right for its own sake, because it is right, and not because it is honourable, or prudent, or profitable. Our motives must be pure, and we must acknowledge the supremacy of conscience as the highest part of our nature, and as the witness and representative of God. Duty is a power that never leaves us. It is co-extensive with our life, and urges its claims upon us in solitude not less than in society; in the innermost recesses of our hearts, veiled though they be from the observation of men, not less than in the audible expression of our thoughts and the carrying out of our resolves. It is a presence that cannot be put by, and whether we are doing or suffering, thinking or acting, toiling or resting, we are under obligation to obey its commands. We *ought* to be loyal in everything to its claims.

And if we need any outward incentive to such fidelity we shall find it in the fact that even in our most hidden and solitary moments, when we are far from all human observation, we are still under the eye of God, and cannot escape from Him. God, as an old Greek word expresses it, is παντόφθαλμος, *all eye*, and it is impossible to be where He does

not see us and know all our doings. "Can any hide himself in secret places that I shall not see him? saith the Lord: do not I fill heaven and earth?" "Thou hast beset me behind and before, and laid Thine hand upon me." "Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence?" "If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee: the darkness and the light are both alike to Thee." The eye of God is ten thousand times brighter and more piercing than the sun, and there is not a heart into whose depths He cannot see; the windows of the soul are ever open to His gaze. To realise that will keep us from falling into the snares of that eye-service which is at once so common, so mean, and so hurtful.

To live by faith in the unseen God is the only adequate protection against evil, and the only sufficient incentive to good. All who enter the path of Christian virtue have more or less to enter it by the conquest of temptation. Sin will accost us in a thousand forms, and appeal to us in a fair and specious guise. It approaches us in the garb of virtue and honour, and is clothed as an angel of light. The thing you are asked to do seems so simple, so very like the right, so free from harm, that you can see little reason for not doing it. It is so beautiful, so delicious, so sure to bring delight, while to resist and to deny is so difficult, so almost impossible! Ah, sirs, the senses of a man may be deadened to the good and evil of an act, and he may be wrought up to a pitch of blind and unhealthy excitement. The very air may be charged with elements which benumb his moral sense and almost paralyse his will. Desire for things forbidden may become inflamed, and the whole current of his being set itself towards the wrong. The tempter can exercise a strange power of fascination, and bring us under a sorcerer's spell. The path along which he seeks to woo us is smooth and flowery; it leads through smiling meadows, and is gay with gorgeous flowers. The view that sin presents is like a painted scene-piece, fitted to fire the imagination and to lull the reason to sleep—lighted often as by a supernatural glare to make it more attractive, and concentrating our eyes upon itself as if there were nothing to check us. Terrible it is to have to meet the power of so fiery a trial alone; and can any resist it save they who remember the all-seeing Eye above? Is any refuge so accessible, so safe amid the storms of passion and the clamours of sin, as that to which the

Hebrew youth fled in his great danger, "How can I do this great wickedness and *sin against God?*" Happy they who in such moments can lean upon the faith in which they were taught at their mother's knee, and whose memory of better things, like a sweet and refreshing breeze, will recall them to their true selves and to God.

There are temptations of another kind, less subtle and poisonous, which accost us even when the main drift of our life is towards God, and to which we may submit without the wreck of our moral principle or the loss of our position—temptations to indolence and inefficiency, to spiritual sloth, and negligence in the discipline of our character, to superficiality and showiness in our spiritual life. Is our devotion, our service, our activity, thorough and abiding? Can it stand the test of the sunlight, so that when we hold it up there appears in it no speck, or flaw, no mark of earthliness and sin? Is it work that we should like to have examined through and through? The cathedrals, the minsters, and churches of the Middle Ages are said to have been "finished with the most circumstantial elegance and minuteness of design in those concealed portions which are excluded from public view, and which can only be inspected by laborious groping or climbing." A strange fact this, and very unlike the methods of an utilitarian age in which more is for show than for reality, and when gilding and veneering are so much in vogue. Why did these men of the so-called Dark Ages give as much thought and labour to the concealed and secret parts of the building as to the most exposed? Because they regarded "the whole carving and execution as an act of solemn worship and adoration, in which the artist offered up his best faculties to the praise of the Creator." He worked not with eye-service as a man-pleaser, but as a servant of Christ and to the Lord. Is it thus we are building up for ourselves a character, and rearing a house for the Lord? Are we thus sincere and thorough, mindful of the all-seeing Eye, and bent on pleasing God?

And let us not forget that apart from God there is an observer of each man's most secret deeds, and one to whom all his motives are known. We, ourselves, see our own worst and weakest actions, and must be confronted by them. We have within ourselves a witness and a judge, and in the last resort the verdict of that judge will be one with the verdict of God. We cannot escape from ourselves, and

how terrible for a man to be shut up to himself when he has lost the approval of his conscience, incurred the doom of self-condemnation, and become his own hell!

Let us in conclusion remember the simple but beautiful lines of Mr. Longfellow, forming—as they do—a poet's sermon on our text:—

All are architects of fate, Workers in these walls of time ;  
Some with massive deeds and great, Some with ornaments of rhyme.  
Nothing useless is or low, Each thing in its place is best ;  
And what seems but idle show Strengthens and supports the rest.  
For the structure that we raise Time is with materials filled ;  
Our to-days and yesterdays Are the blocks with which we build.  
Truly shape and fashion these, Leave no yawning gaps between ;  
Think not, because no man sees, Such things will remain unseen.  
In the elder days of Art, Builders wrought with greatest care  
Each minute and unseen part, For the gods see everywhere.  
Let us do our work as well, Both the unseen and the seen ;  
Make the house where gods may dwell Beautiful, entire, and clean.  
Else our lives are incomplete, Standing in these walls of time ;  
Broken stairways where the feet Stumble as they seek to climb.  
Build to-day, then, strong and sure, With a firm and ample base ;  
And ascending and secure, Shall to-morrow find its place.  
Thus alone can we attain To those turrets, where the eye  
Sees the world as one vast plain And one boundless reach of sky.

JAMES STUART.

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## AN INTERESTING LETTER.

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THE following letter, written more than sixty years ago, is interesting on many accounts. Everything relating to the great preacher, Robert Hall, will infallibly engage the attention of readers of the BAPTIST MAGAZINE. Then we have the reference to the "young man of the name of Mursell" and the sidelight which it throws upon his settlement at Leicester, where he found his life work and nobly did it. The writer of the letter, Rev. T. C. Edmonds, was an intimate friend of Robert Hall, and was distinguished as an able preacher and one of the finest readers of his day. He was pastor of St. Andrew's Street Church, Cambridge, till 1831, when he resigned in consequence of blindness

with which he was afflicted for the remainder of his life. The person to whom Mr. Edmonds' letter was addressed, Mr. Finch, was pastor of the Baptist church at Harlow. He appears to have been a superior man and in many respects in advance of his time. Mr. Edmonds, Mr. Hall, and Mr. Saunders evidently had a high opinion of him. It is supposed that a suspicion of unsoundness which got abroad about him kept him in the background:—

“Cambridge, 2nd May, 1825.

“MY DEAR BROTHER,—At last I am able to give you the result of my applications to Mr. Hall and to Mr. Saunders, for I thought there would be an advantage in writing to both. I received Mr. Hall's reply before I received one from Mr. Saunders, but I thought I would wait till I could give you the sentiments of both. I will now extract the whole of both letters that has any reference to yourself, and I will begin with Mr. Hall's. He thus begins:—

“‘I am obliged to you for your kind letter. I am no stranger to the character of Mr. Finch, and from all I have heard of him of late, am disposed entirely to concur with you in your opinion of his merits. The only difficulty I feel on the occasion arises from the Leicester people being already in treaty with a young man of the name of Mursell, now at Wells, who has been strongly recommended to them. If I had thought of Mr. Finch at the time I think I should probably have commended him to the people, but it really did not occur to me, and it would be highly improper for me to mention any other candidate until his case is disposed of. Should he decline the invitation, or not be approved of, I shall feel great satisfaction in mentioning Mr. Finch in such terms as his excellent qualities of head and heart deserve. I think it highly probable that he would suit the congregation extremely well, and I have no idea that Mr. Mursell will accept the invitation should he receive one, as I understand his views are directed in another quarter.’

“Such is the letter of Mr. Hall on the subject. The following is extracted from Mr. Saunders' letter:—

“‘I am fearful you will imagine me very neglectful in not answering your letter before, but a variety of circumstances, owing chiefly to the sentiments of my friends respecting two or three persons who were



named to them, have prevented me. I have, agreeably to your request, spoken of Mr. Finch, being persuaded from all that I know and have heard of him that he would be well adapted to the situation. As such I have recommended him to the notice of the deacons. To this, however, they can say nothing at present, as they are corresponding with some minister (or rather respecting him) whose name I am not at liberty to mention. Should not the application succeed it is possible they may avail themselves of my recommendation, though I am apprehensive the magnitude of Mr. F.'s family would be a serious objection. If anything favourable should occur I will give you the earliest information. While writing the above it has struck me that Leicester would be a very eligible situation for Mr. Finch. I do not think the church there has fixed on any one yet. A Mr. Mursell, a young man of considerable popularity, has been invited thither, but I understand that he proposes to stay there only two Sabbaths, as he has received a very pressing invitation from Birmingham.'

"I have unfortunately driven this so near post time that I can now only add that I think there is no doubt you will hear either from Leicester or Frome, and that if you think there is anything more that I can do for you in this way you can command me.

"With kinds regards to Mrs. Finch, in which Mrs. Edmonds unites,

"I am, my dear brother,

"Affectionately yours,

"T. C. EDMONDS."

What a vast amount of mischief both churches and ministers would have been spared if Mr. Hall's opinion as to the impropriety of mentioning one candidate until the case of another had been disposed of had been generally accepted and acted on. The opinion of such a man cannot be without weight, and we trust its publication here will do something to lessen an evil which is not yet extinct.

You cannot dream yourself into character: you must hammer and forgo yourself one.—*J. A. Froude.*

There may be times when silence is gold and speech silver; but there are times also when silence is death and speech life—the very life of Pentecost.—*Max Müller.*

## SACRED SONGS OF FOUR CONTINENTS.

No. XV.—FROM THE FRENCH OF ALPHONSE DE  
LAMARTINE.

## ODE TO CHRIST,

RENDERED IN THE VARYING METRES OF THE ORIGINAL, AND WITH CORRE-  
SPONDING RHYMES.\*



WORD uncreated ! fruitful spring  
Of justice and of liberty !  
Speech that to earth doth healing bring !  
O living ray of verity !

And is it true Thy voice, from age to age obeyed,  
No longer now hath power to lend its guiding aid,  
Like to a sound far off, that, spreading, dies away ?

And that a voice of wider reach,  
The voice of merely human speech,  
For ever drowns what Thou dost say ?

But reason !—'tis Thyself ! What was this reason then  
Before the hour when Thou didst turn its night to day ?  
Cloud, doubt, obscurity, contention, systems vain,  
Torch carried by our pride to lead our steps astray !

The world was sunk in gloomy night,  
And doctrines without faith struggled like billows high,  
Deceived and undeceived by their funereal light,  
Man's spirit, drowned in chaos, floated helpless by ;  
And hope and fear by turns, according to their mood,  
Dispeopled heaven, or filled again its vacant throne,  
Imposture grew and throve on sacrificial blood,

A thousand gods declared the gods by man unknown !  
Search in Palmyra's barren sands,  
Search in Osiris' slimy clay,  
In pantheons of ancient lands  
Where breathes the baneful shade of gods proscribed to-day !  
Draw from the mire or grassy mound  
Gods molten, graven, shaped of plastic clay,  
These mutilated monsters, symbols of decay,  
And say what was indeed this reason so profound  
When she adored such wrecks as they !

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\* The evidential value and poetic beauty of this ode were at once recognised on its appearance in France, in 1830, and it was circulated by tens of thousands. It is here presented (it is believed for the first time) in a complete form to the English reader.

Nor did earth's wisdom know an exploit from a crime,  
The names for praise and blame as from an urn were spilt,  
And human glory satisfied the child of time,  
    And virtues thought the most sublime  
Were oft in truth but vices gilt !

    Thou comest, and Thy word  
    Flies, as of old 'twas heard,  
    And made black chaos fly ;  
From night it drew the morn,  
    Divided sea from sky,  
From number then was born  
    Both rest and harmony !  
Thy word creative darts,  
Virtues from vices parts,  
    And truth from specious lie ;  
The master justice learns,  
    The slave gains liberty,  
The poor content discerns,  
    The rich learn charity !  
Our Father, God, and Guide,  
In whom the just confide,  
    To mortal men draws near !  
The prayer that wins His ear  
Floats upward, free and clear,  
    On wings without a stain  
    From rites of blood and pain !  
Our sins and ill desires,  
The thoughts that passion fires,  
These victims He requires,  
    And these His altars gain !  
And now the immortal beam  
    Darts beyond time its ray ;  
Through hope's celestial dream  
The moments shorter seem  
    Of exiled man's brief stay ;  
Celestial mercy's stream  
    Bears heaviest griefs away ;  
Eternal day begins  
    With its peace-bringing light,  
Repentance pardon wins ;  
    And faith is turned to sight  
For sage and child to-day !  
    And man, his burden gone,  
    Rests on that word alone  
Since dawned the Gospel ray !

The soul, when once enlightened by Thy law Divine,  
 Within the moral sphere where Thou dost guide our eyes,  
 Discovers, all at once, more novel virtues shine

Than when the daring glass of Herschell swept the skies  
 And led the astonished sight in the celestial ways ;  
 Nor do the eyes which nightly search, with eager gaze,  
 See new stars multiply and on the vision rise.

And never from those fires which roll, in orbit vast,  
 Never from Sinai's mount which set aflame the blast,  
 Nor yet from awful Horeb, great Jehovah's throne,  
 Hath light on eyes of mortals shone

So living and so fruitful as the truth which first,  
 With sudden dawning, on the darkened nations burst  
 From Calvary's sacred hill alone !

The star which to Thy cot the Magian sages led,  
 The light which brought the shepherds to Thy cradle-bed

To see their God all crowned with indignance and scorn,  
 Hath on the grateful earth unfading daylight shed,  
 A light that every age in turn hath worshippèd,  
 Which in the night of time with constant oil is fed,  
 And shall not wane when skies grow dim at judgment morn !

And yet they say this star is veiled and fades away,  
 The light of this proud age hath overcome its ray,

The world, grown older now, no more of Thee hath need !  
 Reason alone immortal and divine, they say !

The rust of time hath brought Thy doctrine to decay,  
 And now, from off Thy ruined fane, from day to day,  
 Some falling marble tells that faith in 'Thee is dead.

O Christ, it is too true ! for Thine eclipse is come !

The earth upon Thy star hath cast its shadowy gloom,

In this our age all falls before our sorrowing sight,  
 Of twenty centuries fallen the dust all mingled lies,  
 The darkness and the light, fables and verities,  
 In dire confusion float before our puzzled eyes,

And one saith, 'Tis the day ! another, 'Tis the night !

E'en as a ray of heaven that pierces through the haze,  
 In traversing the mire and night of ancient days,

Thy word has suffered from our profanations !  
 The human eye impure would soil the solar beam !  
 Imposture vain has dimmed the very truth supreme,  
 And tyrants, making of Thy faith a diadem,

Have gilded with Thy name the yoke of nations !  
 But as the lightning flash which, falling on the glade,  
 Regains the firmament, unaltered by its shade,

So man can never soil Thy law of verity !  
His ignorance doth often dim Thy light sublime,  
His hatred oft confounds Thy virtue and our crime,  
Flatterers to tyrants sell Thy precepts oftentime,  
And still Thy word is justice, love, and liberty !

But reason blind demands what signs and miracles  
Attest that ancient law's neglected oracles ?

The miracle is there, and without end shall shine,  
In that the heavenly truth, in spite of falsehood's lure  
In that the shining torch, in spite of shade obscure  
In that the sacred word, in spite of lips impure,  
Hath passed two thousand years and still is found divine !

But there are shadows ? Yet, O torch of life's long day,  
Thou hast not promised stars to shine with cloudless ray,

Nor hath the eye of man been made for light all pure  
No earthly day can pass from shadow wholly free ;  
God veils His proper splendour that the earth may see.  
By contrast only with the night of mystery

The eye can see the day, and man the truth endure.

A century is born, and cries of hope ascend ;  
The human race, deceived, sees dream with dream contend ;

Opinions, dogmas, ebb and flow with ceaseless roar,  
A hundred years, and time, like vapours vanishing,  
Rolls them to quick oblivion 'neath his rapid wing ;  
And, when his broom away the barren dust doth fling,  
What of the century remains ? One lie the more !

The age when Thou wast born can never know decay,  
It shines above us still as an eternal day ;

One half of time grows pale before its lustrous power,  
The other half receives the light which Thou hast brought  
Two thousand changeful years exhaust their shallow thought,  
Yet not a word of Thine can ever come to nought,  
And from Thy cradle truth computes her natal hour !

In vain would thankless man, too weary to believe,

From broken altars and from memory's fading gleam,  
Attempt to banish Thee as some unwelcome dream ;  
Still dost thou reign within, although without his leave,  
And from a distant past all gleaming with Thy praise,  
Thy splendour Thou dost shed to earth's remotest days !  
Light of our souls, whene'er Thou palest they grow pale !  
Basis of states, whene'er Thou failest they must fail !  
Sap of the human race, if Thou art gone it dries !

Root of our laws, implanted deep within the ground,  
 Where'er Thou languishest our virtue quickly dies,  
 Each fibre in our hearts to Thy great name replies,  
 In every place Thou livest again in thought profound,  
 E'en in the senseless hatred found  
 Of him who now Thy name decries !

O beacon raised upon the shore,  
 Unblasted by the storms of time,  
 The lights of ages, evermore,  
 Are centred in Thy ray sublime !  
 And, hallowing human memory,  
 Thou guid'st the eyes of history  
 Up to the source whence all things flow !  
 The mystery of the week is plain,  
 And why all worlds the strife maintain  
 'Twixt endless life and mortal woe !

Thy power no more is the caprice  
 Alike of demagogues and kings :  
 It is eternal righteousness  
 Reflected in the laws it brings !  
 Thy virtue is no more a dream,  
 Fed by vain hopes and self-esteem,  
 Problem of pride and human fame !  
 It is the noble offering  
 Of human wills, that service bring  
 To the eternal will, and name !

Thy truth no more a prism shall be  
 Where every error is at home,  
 The light which springs from sophistry  
 And vanishes like flecks of foam !  
 A ray of the eternal morn  
 Pure, fruitful, for all ages born,  
 To every child of man it flies ;  
 Sublime equality of souls,  
 For sages flames and thunder-rolls,  
 For children veils for tender eyes !

Food which the spirit's life supplies,  
 Heat whose bright ray is God indeed,  
 Germ which believes and fructifies,  
 Thy word in every place the seed !  
 Truth that can touch all mental states,  
 Which love Divine communicates

From heart to heart, from eye to eye !  
And though no uttered words proceed,  
Good actions are its holy creed,  
And virtues are its majesty !

All instincts to Thy yoke engage,  
Man's birth, life, death with Thee is found ;  
Each of his years of pilgrimage  
By faith in Thee, O Christ, is bound !  
Suffering, his tears are offered Thee ;  
Happy, his best prosperity  
Unblessed by Thee is held unblessed ;  
And, when the hour of death is come,  
Armed with Thy words he meets the gloom,  
The shadow of eternal rest !

When man's brief day of life is spent  
His memory Thou dost safely guard,  
And fastenest to his monument  
The broken links that time had marred ;  
No more the drops from sorrowing eyes  
Wet the cold stone where friendship lies,  
But, watered by those loving tears,  
Prayer, highest union of hearts,  
Peace to the much-loved dead imparts,  
Hope to the living mourner bears !

Of every sacrifice the need,  
Each one is fed by faith in Thee ;  
In every sad and woful need  
To Thee turns poor humanity !  
And if I ask each loving dole,  
Each tear which would my grief console,  
Each generous pardon that is shown,  
Each humble virtue that we scan,  
In whose great name console you man !  
They answer me, In His alone !

'Tis Thou whose tenderest pity sends  
Sweet charity with generous load,  
And guides the blind, and kindly tends  
The needy traveller on the road ;  
'Tis Thou who, in the wretched home  
Where this world's outcasts sadly come  
In tears and suffering to lie,  
To age sends holy ministries,  
To nameless ones gives families,  
And to the sick a place to die !

Thou livest in relics of the past,  
 In temples standing or o'erthrown,  
 In altars, churches, columns vast ;  
 All in the past is Thine alone !  
 And all that man doth still upraise,  
 All dwellings that re-echo praise,  
 All in the future is for 'Thee !  
 The centuries no dust can own,  
 The hills contain no fossilled stone,  
 That carries not Thy memory !

In fine, O vast and mighty thought,  
 More than the mind can entertain :  
 All souls are filled and inly wrought  
 With Thy great name, invoked in vain !  
 By doubts funereal still self-bound,  
 Man vainly heaps the darkness round,  
 E'er followed by Thy splendour bright !  
 And, like the all-enlightening day,  
 The world can ne'er escape its ray  
 Except by plunging into night !

And dost Thou die ? Thy faith, as in a cloudy bed,  
 Beneath the horizon of the age is vanishèd,  
 Like to a sun lost from the place in which it shone,  
 Of which men whisper, It was there, but it is gone !  
 And our descendants, in the far-off future time,  
 Will link their fable with Thy holy truths sublime ?  
 And of the Crucified will speak in time to come  
 As of the lying gods who at Thy voice were dumb,  
 Who bore the thunderbolt or wand of magic fame,  
 Dreams at the memory of which we blush with shame ?  
 But all these gods, O Christ ! as yet have nothing brought  
 Except a deeper shadow to our darkened thought.  
 But of delirious dreams the base and shameful sign,  
 It shrinks away at the first sound of words of Thine.  
 But Thou didst come to sit upon their shattered throne,  
 The God of truth, and grace, and virtue Thou alone !  
 Their laws betray themselves before Thy law supreme !  
 But where the virtues which could nobler seem !  
 To eclipse Thy day what other day could shine ?  
 Thou who didst fill their place, who could succeed to Thine ?  
 Who knows if this dark shade wherein Thy doctrine pales  
 Is real decay, or heaven-sent night that only veils :  
 Some transient cloud that soon will part in twain,  
 Whence faith, transfigured soon, shall mount and rise again,



As in Thine earthly life, when lowly and mis-known,  
Thou wast transfigured, and by night Thy glory shone,  
When Thy divinity resumed its heavenly flight,  
And flowed from Thee to clothe Mount Tabor's lonely height,  
When without wings it poised Thee in the upper air,  
Dazed the astonished eyes of Thy disciples there,  
And, to console them for Thy near and sad farewell,  
Though man about to die, revealed Thee God as well ?  
Yes, by whatever name the future calleth Thee,  
We hail Thee God ! for only man Thou canst not be !  
Nor had man ever found, in his infirmity,  
This germ divinely-given of immortality,  
Day in the gloomy night, virtue in midst of vice,  
In narrow selfishness the thirst for sacrifice !  
In fiercest conflict, peace : hope in grief's sorest smart,  
In rebel pride itself humility of heart,  
Hate in the midst of love, and pardon in offence,  
And in repentant tears a second innocence !  
To worth so great as this our incense shall ascend,  
And to its virtues shall our faith adoring bend !

Refuge of ignorance,  
Thy truths of mystery  
Are shrines of hopes that glance  
And soar beyond the sky !  
Thine ethics, chaste and sweet,  
Perfume the pure retreat  
With peace and grace and love ;  
The atmosphere we find  
Is scented like the wind  
That rose from Eden's grove !  
When human nature bends  
To take Thy service free  
She pure becomes,—ascends  
And grows divine in Thee !  
And all vain thoughts elate,  
Aimed high as mortal fate,  
Rise from the burdened heart ;  
And man, the child of light  
Returns from paths of night  
To find the better part !  
The heart's true peace is come ;  
The soul is one long sigh ;  
All vain desires are dumb,  
Merged in a purpose high !

And peace and pleasure new,  
 Eternal life in view,  
 Bring full serenity !  
 And Christian lives entire,  
 Like one long prayer aspire !  
 An acted hymn, in praise of immortality !

And virtues the most rare,  
 By stoics hardly won,  
 The humble habits are  
 Women and children own !  
 The earth, transfigured quite,  
 A pathway of delight  
 Where pleasant shade is given,  
 Where man in man doth recognise  
 A brother, and to God, My Father ! cries.  
 And all steps lead to heaven.

O Thou who caused that second glorious dawn to break  
 Of which a second chaos did a discord make,  
 O Word who, with the truth, didst bring from heaven above,  
 Justice, and tolerance, and liberty, and love !  
 For ever reign, O Christ ! over the human mind,  
 And be the link divine which man to God doth bind !  
 Illumine without end with all Thy fire sublime  
 The centuries asleep within the womb of time !  
 And may Thy name, bequeathed, a matchless heritage,  
 To child from mother down descend from age to age,  
 Long as the eye at night shall for the daylight pine  
 The heart for immortality and hope divine,—  
 Long as humanity, all desolate and pale,  
 With tears shall sadly water this terrestrial vale,  
 Long as the virtues shall their guarded altars grace,  
 Or keep their names unchanged amongst our mortal race !  
 For me, whether Thy name revives or sinks in gloom,  
 God of my cradle, be the God, too, of my tomb !  
 The darker grows the night, the feebler grow mine eyes  
 The more they seek the torch which paleth in the skies ;  
 And if the broken altar whence the crowd hath passed  
 Should fall on me !—O temple to my heart so dear,  
 Temple where I have learnt all truth that I revere,—  
 Still would I clasp thy one remaining column fast,  
 And crushed beneath thy sacred dust would perish there !

## BRIEF NOTES.

**N**ONCONFORMIST SUCCESSES AT CAMBRIDGE.—For the nineteenth time since 1860 the honour of the Senior Wranglership has fallen to a Nonconformist—Mr. G. T. Walker, of Trinity College. Mr. Walker, who is the son of the borough engineer of Croydon, is, we understand, a Wesleyan, and has for many years been an active Sunday-school teacher. Mr. T. W. Dyson, also of Trinity College, bracketed Second Wrangler, is the son of our friend the Rev. Watson Dyson, pastor of the General Baptist Church at Hitchin; and Mr. Arthur G. Cooke, of St. John's College, bracketed Sixth Wrangler, is the son of the Rev. J. Hunt Cooke, editor of the *Freeman*. Mr. Arthur G. Cooke is the first Johnnian of his year, and while he has gained this distinction in the Mathematical Tripos he is not less distinguished as an oarsman. We are also pleased to observe that the name of Mr. Sydney G. Mostyn, of Exeter College, Oxford, son of the Rev. J. Mostyn, appears in the First-class Honours List in the School of Natural Science. This is, we believe, but one of several distinctions which Mr. Mostyn has gained. It thus becomes increasingly manifest that Nonconformists can more than hold their own at the ancient Universities. Their successes have not been, as it was at one time predicted they would be, transitory. Every year adds to the list. The abolition of tests has made it impossible to fix on Nonconformists as such the brand of intellectual inferiority, and we ought not to be content until all the educational institutions of our country are absolutely free from sectarian restrictions. The headmasterships of our public schools should be as open to Nonconformists as to Churchmen, and if we persist in our demands resistance to them will be useless. It may be well for us to remember that, though time is on our side, time is of itself no agent.

**FATHER DAMIEN.**—The *Athenæum* announces that Messrs. Macmillan will shortly publish a life of this modern Christian hero by Mr. Edward Clifford, who visited him shortly before his death. It has been decided that there shall be a public memorial, consisting of a monument in Molokai, a leper ward in the London Hospital for Diseases of the Skin, and a thorough and searching investigation into the whole question of leprosy in India, where there are 250,000 victims of this disease. The second of these proposals seems to us unnecessary and injudicious, and we are not surprised that it has encountered strong opposition. At the Marlborough House meeting in favour of this subject speeches were made by the Prince of Wales (the President of the Committee), the Archbishop of Canterbury, Cardinal Manning, and Mr. Clifford. The Committee comprises men of all churches and schools, from Cardinal Manning and the Archbishop of Canterbury on the one hand to Dr. Allon and Mr. Spurgeon on the other. On this aspect of the case one of the leading dailies remarks: "The nobleness of Damien's career is evidenced by nothing more clearly than by the way in which it extorts a unanimity of applause from the most antagonistic camps. It is one of the happiest influences of a good life that

differences seem to be obliterated in its presence. Here we see the almost Utopian spectacle of Roman Catholic, Episcopalian, and Nonconformist joining together in cordial desire to mark their high appreciation of a self-sacrificing Christian act. For a moment we are allowed to contemplate the enormous force which Christendom could wield if it were united; unfortunately it is only for a moment that such a glimpse can be caught, but it is one of the best among the incidental results of Father Damien's efforts that we have been enabled, for however short a time, to observe the touch of nature that makes all churches kin." This is perfectly true as far as it goes. Let there be union on all points on which it is possible. There are matters outside all creeds and systems on which Catholic and Protestant, Christian and Positivist, are one, and Father Damien's heroic life and death have aroused the admiration and sympathy of all men. But it does not follow that all who unite in admiration of his humanity—inspired as *we* believe it was by his Christian devotion—can be united in one ecclesiastical organisation. Mr. John Morley was on the platform of the meeting. In what Church could he find a home? or who of us can in Christian worship and work unite our forces with his?

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DISESTABLISHMENT IN WALES.—This question has made considerable strides during the last few weeks, and the voice of the Principality has spoken in tones that cannot be mistaken. At a meeting of the North Wales Liberal Federation a resolution was passed deeply deploring the absence of Mr. Gladstone during the recent Disestablishment debate in the House of Commons, and affirming that, unless the Liberal leaders show that they regard the Disestablishment of the Church in Wales as second only to the Irish question, the support of the Liberals of Wales to the Liberal party will undoubtedly be forfeited. That this dissatisfaction at the action of the Liberal leaders is shared by the Baptists of the Principality is proved by the resolutions passed at most of the Association meetings. The very day on which the North Wales Federation expressed its regret at Mr. Gladstone's abstention from voting in favour of Mr. Dillwyn's motion, Mr. Gladstone himself was declaring his adherence to the principle of that motion in his speech at St. Austell, and among the incidents of his triumphant tour in the West his statement on this question is by far the most important. Willing as we are to make all possible allowance for a person in Mr. Gladstone's position, we rejoice in his declaration that the sense of Wales, as well as of Scotland, has been sufficiently and unequivocally declared, and that this being so when the question is again brought forward he will be ready to render a distinct account of his opinion. There may be difference of opinion among Liberationists themselves as to whether Disestablishment should be first carried in Scotland or in Wales. It will, as Mr. Gladstone urges, be "infinitely easy of execution" in Scotland, while in Wales the Church is part of the English Church, and much of executive difficulty and legislative difficulty would have to be encountered in disentangling them. On the other hand, the hardship of the Establishment is more widely felt and presses more heavily in Wales than in Scotland. If opinion in both countries is ripe, as

we believe it to be, the more difficult task need not lag far behind that which is "infinitely easy." In any case Nonconformists should do their utmost to give legislative effect to their convictions. We should make it plain—as our brethren in Wales have done—that the question must not and shall not be shelved. Our leaders will not then be long in bringing the question into the sphere of practical politics. The more intelligent Churchmen see plainly enough that Disestablishment is coming, and many among them are beginning to "set their house in order." The remedy of the *Record* for the danger arising from the spread of Ritualism is a comprehension in which "sacerdotalism would be so utterly submerged in the great influx of Protestant Christians, now numbered amongst Wesleyans and Baptists and Congregationalists, that it would scarcely exist as a force, while as a tendency it would be held in constant check." The Protestant Christians referred to could never consent to be comprehended in a State Church. What many of them might do in regard to a Disestablished Church is another matter. We should not be in the least surprised if Disestablishment unites many who are now widely separated.

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**THE UNION OF PARTICULAR AND GENERAL BAPTISTS.**—It is gratifying to find that the majority of the Associations have cordially and even enthusiastically endorsed the resolutions passed at the Annual Session of the Baptist Union in favour of the amalgamation of the two sections of Baptists. That the contemplated step is approved by the sense of the churches is evident. In some Associations the two sections are already included. The London Association and the Hertfordshire Union, to name only two, comprise both Particulars and Generals. There are, of course, difficulties in the way of amalgamation which it is impossible to ignore, and we trust that they will be calmly and thoroughly considered. This is certainly a case in which raw haste will prove half-sister to delay.

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**DR. MACLAREN ON HOME MISSION WORK.**—At the Home Missionary meeting of the Lancashire and Cheshire Association Dr. Maclaren uttered words which every member of our denomination should ponder again and again. They enforce—as few men can enforce—the duty on which we insisted in our issue of last month, and are altogether too weighty to be omitted from our pages:—"If ever there was a time when the Church of Christ was called upon to awake to the responsibilities of Christian patriotism, it was the present time. They all fancied they lived in the formative epochs of the world, and each generation thought its fight the hardest, but certainly few generations could have been cast in such a whirlpool and maelstrom of contending forces as that in which it was their lot to live. On the one side there was that strange, almost galvanic, revival of crass sacerdotalism, which pointed to a puerile love of the externals of sensuous worship percolating through all parts of the Christian Church, and indicating a most extraordinary and unexpected growth of sense-bound and faith-lacking formalism. They could not have a society for anything, but it must be called a guild, and nobody would go about a bit of Christian work of any sort unless he had a tag of ribbon of some kind in his buttonhole; and there was existing a kind

of gospel which made the salvation of the world pretty much a matter of clothes—of dresses and uniforms. Along with that came an insane craving to turn chapels and churches into places of amusement, and to substitute services of song—a euphemism for a concert—for the preaching of the Gospel. All that they had on one side, and on the other they had the natural twin star, revolving round one common centre—the extreme of that thing which called itself Agnosticism, and which Dr. Wace had sufficiently proved was only infidelity with a pretty name round its neck. Those things were working, not, he was glad to say, among their own people to any extent, but in the world outside, and they had to fight them.”

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THE FUTURE OF THE “BAPTIST MAGAZINE.”—The death of the Rev. S. A. Swaine has rendered necessary a change in the proprietorship, as well as in the editorial management, of this magazine. It has been purchased by a number of gentlemen, well known throughout the denomination, and it will be their great aim to make the magazine in every sense an efficient means of service to the churches. The arrangements for the future conduct of the magazine are not yet sufficiently advanced to allow a definite announcement to be made as to the lines on which it will be worked and the changes which it may be necessary to introduce. The series of articles on “These Twelve” and on “The Rise and Progress of Nonconformity” were written at the special request of Mr. Swaine, and have been widely appreciated. They will continue to appear from month to month, and several other articles accepted by Mr. Swaine will also appear. But no pledge can be given with regard to the whole of the articles now in the hands of the publishers. Manuscripts not used will be returned with as little delay as possible to their respective authors. No effort will be spared to improve the character of the magazine and to make it more worthy of the support of the denomination. It is hoped that the ministers and members of all our churches will do their utmost to ensure for it a largely increased circulation.

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## MINISTERIAL REGISTER.

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- BARKER, C., of Fleet, accepted pastorate of Hugglescote Chapel.  
 CAMPBELL, J. O'NEILL, of Sussex Street Chapel, accepted pastorate at Portslade-by-Sea.  
 COOK, J. S., Battersea, accepted pastorate at Chenies, Buckinghamshire.  
 CURTIS, G., Pastors' College, ordained as minister of Strode Crescent Church, Sheerness.  
 DAVIES, DAVID, Dolgelly, accepted pastorate at Llangefni.  
 ELLIOTT, W. H., Glasgow, accepted pastorate, Maryport, Cumberland.  
 HASTE, ALFRED G., Pastors' College and Brocknell, accepted pastorate, Carrickfergus, Antrim.  
 HAZZARD, T. J., recognised as pastor of church at Blackthorn Street, Bow.  
 HORNE, JOHN, Ayr, accepted pastorate of St. Enoch's Church, Dundee.

HOUSTON, J. M., resigned, through ill-health, pastorate at London Street, Southport.

JOSEPH, CHARLES, has intimated his intention to resign pastorate at Small Heath, Birmingham.

M'CALLUM, DUNCAN, Kegworth, accepted pastorate at Carr Road Church, Nelson.

MORGAN, D., Severn Road Chapel, Cardiff, accepted pastorate at Blaina.

REID, H., Whitchurch, accepted pastorate at Wellington.

ROBERTS, CHARLES, Brighton Grove College, Manchester, accepted pastorate at Acremill, Bacup.

STANFORD, P. T., Smethwick, accepted pastorate Hope Street Chapel, Birmingham.

TOWLE, WM., Nottingham, accepted pastorate of Lichfield Street Church, Willenhall.

WICKS, HENRY O., Bristol College, accepted pastorate at Minchinhampton, Glos.

DAVIES, J. G., passed away to his rest May 31st.

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## REVIEWS.

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THE PROPHECIES OF ISAIAH. Expounded by Dr. C. Von Orelli, Basel. Translated by Rev. J. S. Banks, Headingley College, Leeds. A NEW COMMENTARY ON GENESIS. By Franz Delitzsch, D.D. Translated by Sophin Taylor. Vol. II. Edinburgh : T. & T. Clark.

THESE new volumes of Messrs. Clark's Foreign Theological Library both show the extent to which Biblical criticism has modified the views of some of the ablest Evangelical scholars in regard to the sources and authorship of the Books of the Old Testament. Orelli's exposition forms part of a compendious commentary on the whole of Scripture which is now appearing in Germany under the editorship of Drs. Strack and Zöckler. The standpoint of the writers is that of "fidelity to ascertained results of historical inquiry, with firm faith in the Divine authority of Scripture." The writers are immovably convinced that in the Old Testament we have God's Word and an adequately trustworthy account of the history of revelation; but they consider that the traditional opinions respecting the origin of several Old Testament books, and parts of books, are not validly demonstrated. "The exposition of the second part of the book now bearing Isaiah's name, and that of the additions to Zechariah, will show that the sacred writings lose nothing in dignity, while they gain in intelligibility, and, therefore, in value for the reader, if assured results of real science are accepted in the place of opinions which, although they have existed for centuries, are still supported by no ancient tradition in a conclusive way." It will be inferred from this statement that Orelli accepts the double authorship of Isaiah. He presents the arguments for it in a very strong form, and apparently thinks that the traditional view is utterly without foundation. But there is surely more to be said for it than he here

allows. The idea of the double authorship, of a "deutero Isaiah," a "great unnamed," &c., is of comparatively modern date. Not a trace of its existence can be found in ancient times, and the great reason for holding it is the alleged impossibility of Isaiah's definite predictions relating to Cyrus and the return from the Captivity—a ground, which in our opinion, is not only inconsistent with proved facts of revelation, but destructive of all belief in the supernatural. The literary portion of the argument has always seemed to us too thin and slender to bear the weight placed upon it, and altogether of too precarious and indecisive a character. We must, therefore, respectfully decline to follow Orelli, as we have previously declined to follow Delitzsch, in all his concessions to the critical school. There is much good and solid work in Orelli. His exegetical notes are pertinent and incisive. Much is to be learned from his suggested new readings, and from his historical and doctrinal illustrations of the text, as well as from his more purely verbal criticisms. Students and ministers will find in his brief, terse sentences invaluable seed thoughts.

Delitzsch's second volume on Genesis contains his commentary on chs. xv.—l. As an exposition of the text it is in every view unsurpassed, and will receive a warm welcome from devout and intelligent students. Our view as to its attitude towards modern criticism we have already indicated.

**CHURCH HISTORY.** By Professor Kurtz. Authorised translation from the latest revised edition by the Rev. John Macpherson, M.A. In three vols. Vol. II. London: Hodder & Stoughton.

PROFESSOR KURTZ'S Church History has attained unusual popularity in Germany, as is evidenced by the fact of its having passed into its tenth edition. The translation which has until recently been current in England was taken from the earlier editions, and was not only scanty in its outlines, but awkwardly arranged, abounding in parentheses and interpolated paragraphs, which made the study of the work a weariness to the flesh and an irritation to the spirit. Mr. Macpherson's translation is in every way superior, taken as it is from the author's latest edition, and printed in a more convenient form. The period dealt with in the present volume extends from A.D. 911 to 1598, and thus comprises some of the most important movements which the Church historian has to record—the Crusades, Scholasticism, Mysticism, the Renaissance, the Reformation, and what Kurtz calls the Deformation. No one will expect in these pages an elaborate and picturesque narrative. The period embraced would require many volumes to itself; but there is sufficient liveliness and force in Kurtz's style to arouse the interest of every intelligent reader, and to carry him on pleasantly from page to page throughout the entire work. There is a fairly good account of the Anabaptist movement. The Baptists of to-day are, of course, distinct from the followers of John of Leyden and Simon Menno; but these despised sectaries clearly enunciated principles of Scriptural truth which Luther and the other leading Reformers failed to grasp, and our sympathy with them is deeper and stronger than that which is expressed in these pages. It would have been well if more space had been devoted to the "Reformation in other lands" than Germany.



Kurtz has a not unnatural preference for the Fatherland. We should have liked more notice of our own land.

**THE SALT CELLARS.** Being a Collection of Proverbs, together with Homely Notes Thereon. By C. H. Spurgeon. Vol. I., A. to L. London: Passmore & Alabaster, Paternoster Buildings.

MR. SPURGEON affirms on his title-page that these three things go to the making of a proverb—shortness, sense, and salt; and these three things we find on every page of this book. A finer collection of proverbs, culled from almost all quarters (though many of the best of them have been coined by Mr. Spurgeon himself), we could not conceive. We have again and again admired their wit and wisdom as we have read them in the yearly issue of "John Ploughman's Almanack." It would indeed have been a case of "Love's Labour Lost" if they had not been preserved in a more substantial form; and now that we have them in such a form they will be sure to meet with wide appreciation. The range of the proverbs is wide enough to cover every phase of life and duty, while their pith and point are as remarkable as their diversity. To teachers and preachers a book like this is beyond all price. Nearly every sentence in it will suggest an illustration. Mr. Spurgeon speaks of what he knows when he affirms that "Sermons would seldom be dull if they were more alive with aphorisms and epigrams. These are not the point of the shaft, but they may be the feathers of the arrow. Comparatively they are trifles, but nothing is trifling by which serious truth can be brought home to careless minds." One or two specimens, with Mr. Spurgeon's notes, we may append:—

"An angry man is a man in a fever."

"An ape is an ape, though dressed in a cape." No garments can long conceal character. The man comes out sooner or later. Let nine tailors do their best, a top is not a man for all that.

"An hour of care should be an hour of prayer."

"An open hand shall have something in it." If we give freely, God will see that we have something still to give. God's hand is open for those whose hands are open.

"Any time means no time."

"As you wend, such your end."

"Be not and believe not a tale-bearer." It is announced that the ladies of a certain place are forming an Anti-Speak-Evil of your Neighbour Society, and it is generally understood that auxiliaries are needed elsewhere.

"Believe not half you hear, and repeat not half you believe." My uncle used to say, "When you hear an ill report of any one, halve it and then quarter it and then say nothing about the rest."

Would not this volume make a capital companion for the holiday season? It is in many places as mirth-provoking as it is instructive, and dull, overworked minds would find it both rest and restoration.

THE DIVINE LEGATION OF PAUL THE APOSTLE. An Essay by Edward Bean Underhill, LL.D., Hon. Secretary of the Baptist Missionary Society. London : Hodder & Stoughton.

A STUDY of the life of the great apostle of the Gentiles is, in the present unsettled state of men's minds, of great value both on apologetic and doctrinal grounds. The facts which are adequately proved in those Epistles, which even the most pronounced rationalism is compelled to regard as authentic, involve all, or nearly all, for which we care to contend. Whatever may be our theory as to the origin of the gospels, the ministry of Paul is itself a fact with which we have to reckon. Strong, commanding, and unique as was his personality, we cannot account for Paul apart from Christ. Had there been no Christ there could have been no Paul, and, in this sense, the apostle is our best evidence of the truth of Christianity; while on the other hand he is, in some momentous directions, our best interpreter of the mind of Christ. Dr. Underhill's essay is therefore on a theme of vital importance, and he has discussed it in a manner worthy of its importance. He has grasped with a firm hand the salient elements in the question, and set them before us in a bold incisive form. He has shown how the apostle was prepared for his life's work, and proved that his own account of his conversion and of his divine illumination and guidance is the only consistent account of facts which none can dispute. The truths which Paul preached, together with his principles and methods of work, are succinctly stated, and the book embodies a vivid conception of Paul's personality and life, and of the power behind which made him what he was. The essay will tend to steady and strengthen many who have been unsettled in their faith, and will aid students of various schools to acquire a sound and Scriptural view of this great apostle of the Cross.

FRENCH AND ENGLISH. A Comparison. By Philip Gilbert Hamerton. London : Macmillan & Co.

VERY occasionally a book falls into our hands on which we should like to undertake a series of articles rather than a brief notice, and Mr. Hamerton's "French and English" is one of them. It is written by a man who knows well both the countries with which he deals, and who is probably as free from national or class prejudices as any author of our day. Comparisons of the French and English nations are no new thing, and during recent years Max O'Rell has alternately amused and irritated us on this side the Channel by his slipshod and superficial writings of the "John Bull" style. We need scarcely say that Mr. Hamerton's work is of a very different class, and gives us the results of long and careful observation, of an earnest endeavour to see all sides of a subject, and of an altogether charming candour. Mr. Hamerton is in the best sense of the words a philosophic observer, as well as an accomplished art critic, and a graceful writer. He compares the two nations in their systems of education, their patriotism, their politics and religion, in their practice of the virtues, in their manners and customs, in their society, &c. The view that Mr. Hamerton gives us of the social and religious conditions of both countries is sufficiently grave; and his report of the state of theological opinion—especially among the wealthy and the more

cultured classes—is not cheering to the adherents of the Evangelical faith. Mr. Hamerton looks with far greater favour than we can approve on many relaxations of the old strictness both in doctrine and practice. He would no doubt regard us as old-fashioned, though how often is the old the best! The “formalism” he reports as existing in the popular religion is more dangerous than avowed unbelief. It is noteworthy that “the intellectual freethinker is not usually in England at all eager for disestablishment.” The Church is more tolerant than the Dissenters, and there might result from disestablishment an universal inquisition! No more suggestive book than this has been issued for a long time. Its views of both countries are *from within*, and are so clear, so accurate and impartial, that they cannot fail either to arrest attention, to impress themselves on the memory, or to result in very practical reflections. It is a book to which we hope to return.

THE HEROES; and THE WATER BABIES. By Charles Kingsley. London Macmillan & Co. 1889.

THESE are the two latest issues of the popular edition of Mr. Kingsley's principal works. We question whether more charming and instructive books for children were ever written. The Greek Fairy Tales (Perseus, the Argonauts, and Theseus) are narrated in that terse and nervous English of which Mr. Kingsley was a master, and are made without any direct or prosy moralising, to enforce the great lesson, “Do right and God will help you,” and rarely has a knowledge of physical science done more than Mr. Kingsley has made it do in “The Water Babies,” not only to amuse children, but to teach them that there is underlying the common everyday world a divine and spiritual meaning. There are people who can see nothing in such stories, and to whom they appear foolish. The fault is surely their own. It will be long before these books lose their popularity; the children of successive generations will continue to delight in them. The illustration adds greatly to the worth of the volumes. Those in “The Water Babies,” by Mr. Linley Sambourne, are specially good.

ART AND LITERATURE. Parts I. to V. Glasgow: Maclure, Macdonald, & Co.; and 12, Paternoster Row.

WE should think this is—taking it altogether—the cheapest art magazine ever published. In the numbers before us we have really magnificent portraits of Sir Frederick Leighton, Lord Tennyson, Mr. Ruskin, Sir J. Millais, and Michael D. Munkacsy, any one of which is worth more than the price of the number in which it appears. The representation of Mr. Tinworth's “Release of Barabbas” is very fine—we need not scruple to call it remarkable. The reproduction of Mr. Burne-Jones's “The Tower of Brass,” is exquisitely done, and among the other mezzographs we note with especial pleasure St. Andrews, from the painting by Mr. Sam Bough, and Loch Ard, from the painting by Mr. James Docharty. In both these the atmospheric effects are admirable. The letterpress is of equal quality. Such articles as those on Glasgow Cathedral, Celtic Art in Scotland, Kilchurn Castle, Loch Awe, and the Architecture of the Renaissance, are of permanent worth.

OUTLINES OF CHRISTIAN DOCTRINE. By Rev. H. G. Moule, M.A. London : Hodder & Stoughton.

So far as we have been able to test this new volume of the *Theological Educator* we have found in it a clear and concise presentation of Christian truth in a form which will commend it to intelligent and reverent students of Scripture. The survey of doctrine does not admit of exhaustive treatment, but from the author's standpoint the outlines are both sufficient and accurate. His interpretations are generally sound. We wish he had discussed the question of Baptism with the same fidelity to Scripture and the same absence of speculation as he displays in the sections that relate to the Father and the Son. "In the New Testament we have not, indeed, any mention of infant baptism. But we find not the least explicit caution against it." Had infant baptism existed in the time of the Apostles there could not fail to have been a record of the fact. No caution could be given against a rite that did not exist.

THE SERMON BIBLE. Psalm lxxvii. to Song of Solomon. London : Hodder & Stoughton. 1889.

A COLLECTION of the outlines of all the best sermons published during recent years on the sections of Scripture indicated. The selection has been made with admirable taste, and in many instances the authors themselves must be gratified to see so clear and succinct a summary of their utterances. Preachers of all schools are represented, and variety is ensured, not only in choice of subjects, but in methods of treatment. A more useful work of its class has not appeared.

CAPTAIN LOBE : A Story of the Salvation Army. By John Law. London : Hodder & Stoughton.

THIS story attracted considerable attention as it appeared in the pages of the *British Weekly*. It is an effective contribution to what has been called the eternal East End problem—the condition of the poor and outcast. The pictures of life in "slumdom" are terribly realistic. The writer depends on no second-hand sources of information. Ruth is a beautiful character, and Captain Lobe's love for her is equally beautiful. It survives the loss of her beauty through an attack of small-pox. But the worth of the book is in its stimulation to rescue work.

TYNE CHYLDE : My Life and Teaching. By Joseph Parker, D.D. London : Hazell, Watson, & Viney, Limited, 52, Long Acre, W.C.

THIS new edition of one of the cleverest and most useful of Dr. Parker's books needs no commendation. It is brimful of shrewd insight, sound sense, and racy humour. Its generous sympathy and lofty ethical standards are equally conspicuous. It contains among other clever things the inimitable "Job's Comforters," never more timely than to-day. The only fault we have to find with the book is the absence of a table of contents and an index.

A MANUAL OF CHRISTIAN DOCTRINE. By the Rev. John S. Banks. Second Edition, Revised. London : T. Woolmer, 2, Castle Street, City Road.

MR. BANKS is of course a Pædobaptist and an Anti-Calvinist, and we are not, therefore, in full agreement with the teaching of his manual. As a summary of

Evangelical doctrine, from the Wesleyan standpoint, the work is excellent, dealing broadly and effectively both with exposition and the history of opinion. We know no Baptist who would not reap advantage from the study of the work.

ASPECTS OF SCEPTICISM. With Special Reference to the Present Time. By John Forlyce, M.A. Second Edition. London: Elliot Stock.

WE did not see the first edition of this work, but are glad to make the acquaintance of the second. It is avowedly intended for general rather than scientific readers, and is popular and suggestive rather than technical and exhaustive. But it everywhere displays a broad grasp of the problems in dispute between Christianity and scepticism, and is as strong on its constructive side as on its critical and destructive. We can confidently recommend it to intelligent young men.

EXODUS. With Introduction, Commentary, and Special Notes. By James Macgregor, D.D. In Two Parts. Part I. The Redemption: Egypt. Part II. The Consecration. Edinburgh: T. & T. Clark.

DR. MACGREGOR'S work is written on a somewhat larger scale than the earlier published Handbooks for Bible-classes, and it is perhaps a disadvantage not to have the manual completed in a single volume. But his discussion of all questions connected with the Exodus (its records, its time, its scene, and its significance as a revelation) is so incisive and scholarly, and his notes are so lucid and comprehensive, and enriched so largely with illustrative instances from literature and history, that we should be reluctant to see the work subjected to further compression. Whether the members of ordinary Bible-classes will appreciate the book or not we do not know. Students and ministers will find it invaluable.

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WE have received from Messrs. Hodder & Stoughton the popular editions of GEORGE WASHINGTON, his Boyhood and Manhood, and THE PIONEER BOY and how he became President, the Story of the Life of Abraham Lincoln, by W. M. Thayer, the former of the works having reached its sixteenth thousand, the latter its twenty-third thousand. They are apparently printed from the stereotyped plates of the original editions, and are everything that can be desired. We again warmly commend them. STORIES FOR BIBLE READERS, by J. L. Nye (London: Sunday School Union). Mr. Nye's stories on Bible texts are well known. Here he aims to illustrate different aspects and uses of the Bible. For Sunday-school addresses the volume affords valuable help. WINDOWS OPENED IN HEAVEN: A Narrative of Real Life. By J. S. Ranking. BETWEEN TWO HOMES. By Maggie Fearn. (London: George Cauldwell, 60, Old Bailey.) Two capital stories for the young. Mr. Elliot Stock forwards us (1) the fourth edition of the CHRISTIAN TRAVELLER'S CONTINENTAL HANDBOOK, edited by Rev. R. S. Ashton, B.A., the chief aim of which is to direct attention to evangelistic operations on the Continent, to enumerate English services, and to sketch tours amid scenes rendered memorable in Protestant history. (2) CONDITIONAL IMMORTALITY, by W. T. Hobson, M.A. (3) FRIENDLY COUNSELS ON JOINING THE CHURCH, by

W. Summers Epsom. From Messrs. J. Snow & Co., Ivy Lane, Paternoster Row, we have received POPULAR OBJECTIONS TO FOREIGN MISSIONS CONSIDERED AND ANSWERED. Being a Reply to Recent Criticisms by Canon Taylor and others. By Rev. Edward Storrow. Candid, trenchant, and timely.

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## LITERARY NOTES.

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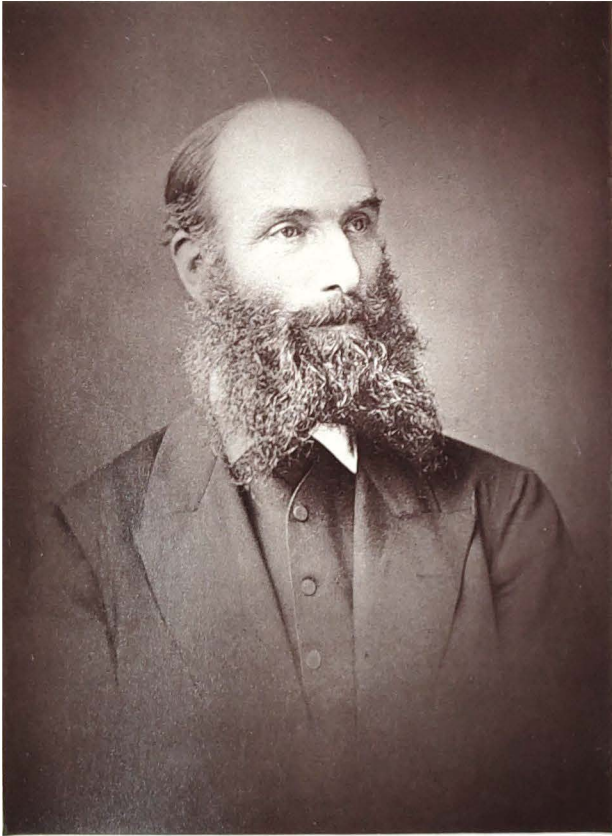
PROOF of Lord Tennyson's unique popularity is afforded by the enormous prices fetched by the original manuscripts of several of his poems at a recent sale. How these MSS. came into the auctioneer's hands is not known, and the Laureate is said to be greatly incensed—and, we think, justly so—that his MSS. should be exposed for sale during his lifetime. Some of the poems are written on sheets of ordinary notepaper and even on half sheets of old letters. The readings often vary greatly from the poems as published. The prices realised were:—"Dedication to the Queen," £30; "The Daisy," £24 10s.; "The Letters," £18 10s.; "To Rev. F. D. Maurice," £23; "The Brook," £51; parts of "Maud," £111. We heard a few years ago of a gentleman who picked up from an old bookseller's barrow a copy of "Poems, by Two Brothers," for 4d. How many pounds would it bring now?

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THE *Century Illustrated Magazine* for June (T. Fisher Unwin) has, in addition to the instalment of the Life of Abraham Lincoln, an interesting article on the Early Heroes of Ireland; Mr. Kennan writes on the Convict Mines of Kara. James Lane Allen's story, "King Solomon of Kentucky," is one of those charming studies of negro life which have so often brightened the pages of this magazine. The articles on Corot the Artist and on the Italian Old Masters are notable. The illustrations were never better.

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Too late to refer to it in our last issue we heard of the death of Mr. David Gilmour, formerly of Paisley, and author of "Reminiscences of the 'Pen' Folk, by One who knew them," one of the most quaint and beautiful series of sketches of Scottish character which has yet been published. Mr. Gilmour, who was in early life a Baptist, became, we believe, a Swedenborgian. But a purer, gentler, more loving Christian did not exist. The original quarto editions of the "Pen Folk" are greatly prized by those who possess them—especially the first or private edition. In 1879 these and other sketches—"Paisley Weavers of Other Days"—were gathered into an octavo volume, which, we fear, is now out of print. It was through the importunity of Dr. John Brown (author of "Rab and His Friends") that Mr. Gilmour consented to publish the "Pen Folk." Dean Stanley borrowed an illustration from the book in one of his most effective Oxford Sermons—that on the "Conditions of Religious Enquiry," afterwards published in his "American Addresses"—and was anxious to make Mr. Gilmour's personal acquaintance. Those who can secure a copy of the "Pen Folk" should not fail to do so. The last edition was published by Mr. Alexander Gardner, of Paisley.



Portrait of Thomas Goadby, 1860.

Faithfully  
Yours,  
Thomas Goadby  
-4-

THE  
BAPTIST MAGAZINE.

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AUGUST, 1889.

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THOMAS GOADBY,\* B.A.

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HE pastor of the small Baptist community at Ashby, who had received his "training" as a student of Dan Taylor, was a man of power and original thought. In order to pass rich on forty pounds a year he had to have a small shop, as the ministerial stipend was small. In that little shop, when the Leicester cart or coach had come into Ashby, one might often have seen the Rev. Robert Hall with a long pipe in his hand; for Robert Hall and Joseph Goadby used not only to exchange pulpits, but also believed in one another, and smoked and talked and argued. One of the boys afterwards became a missionary—Dr. Goadby—who died some two years ago in America, the other became a Baptist minister at Leicester and Loughborough, and the third is still a "live deacon" at Ashby. The "Joseph Goadby, jun.," of Leicester, was a leading man in conference and committee work, and also editor of the denominational magazine. He had a large family. The eldest, Joseph Jackson, was brought up to the publishing business, but at twenty-one entered the College at Leicester. Their father was glad to have one son a minister, but he feared that it would be a life of penury, so he encouraged the others to fix their minds on business, though out of regard to his brother—the missionary in Orissa—he named his third boy "John Orissa Goadby." Thomas, the second, was weakly—growing too fast—so that after reaching twelve he had no schooling. Few available schools were useful. Thomas was, however, eager as an entomologist and botanist, and his natural



history notes, written at the age of thirteen, give fair enumeration of the lepidoptera and coleoptera of Grooby Wood and Bradgate.

He had to go to business—long apprenticeship and no premium. His employers were fortunately worthy people, but the customs of trade then, were scarcely in accord with the “rights of man” as recognised to-day. The following extract shows how before the days of early closing—Thursday half-holidays and Bank holidays—this was felt. (Date June 6th, 1845):—

“It is now ten o’clock. Just had my supper and given over work. If I take up a book I drop asleep. I wish we had more time for reading, but we ‘vassals of the counter’ are deprived of such methods of improving our intellect. How much more is it possible for a nobleman or ‘gent’ to become an intellectual and intelligent man than those who have to labour hard fourteen or fifteen hours a day! Reckoning seven hours for sleep, what time can there be to spare—two or three hours. The two hours at night (if we go to bed at 11 p.m.) are sleepy hours, and the morn is sleepy, for we can scarcely ever get up before seven. I must have *more time*, *ergo* I must have *less sleep*.”

During these morning hours he not only learned a little Latin construing, but acquired the first elements of German. For a boy just over fifteen, who grew fast, this loss of sleep was too high a price for the redemption of lost schooling, and he rejoiced in later years, that the hours of labour in the large shops are now much less. Further on, we find another entry in his rough note-book, as follows:—

“Elihu Burritt is now in England. He is an American—a blacksmith—has worked at his trade during the summer *ten hours* a day, and has learned an enormous quantity of languages. He is a self-taught and self-educated working-man. J. J. G., my brother, wrote to him a while back, asking him for a map of the road on which he had travelled. He sent these mottoes: ‘Per ardua ad astra’—‘Per angusta ad angusta.’\* I hope I, as well as my brother, shall be able to keep to them through life.”

It is in no small way that these mottoes of Elihu Burritt affected the Leicester apprentice. He wrote these Latin words on his note-

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\* “Through the arduous to the stars”—“Through the narrow to the glorious.”

books, and they seem to have become a comforting inspiration, and *he followed them.*

Such application and zeal in indoor life had its natural result. In the spring of 1846, he went home for a day or two's rest; but had to remain nearly three months in the critical throes of typhus fever. After the worst was over, he had to be wheeled in a Bath chair by his brothers, John Orissa and Edwin, being "tall, weak, and thin as a lath." He then, being under seventeen, wrote: "I cannot recollect many things that occurred during my illness; but I do recollect thinking on the Eternity which lay before me. Death, with all its terrors, seemed a glorious thing to me. To be able to throw off the mysteries which veil futurity was what I had long wished for. I felt, too, that I should be saved through the blood of Christ. Whether my hopes were built on reeds or not I cannot now state." To this was afterwards added, before the next page was finished, "Not that Christ's blood was not efficacious, but that I was not sincere."

During the days of recovery at Loughborough he wrote the following:—

MORNING.\*

From the close fever room at last set free,  
 I wander forth to breathe the morning air,  
 And feel a joy at my recovery,  
 Which moves my soul with gratitude and prayer.  
 The sun has risen from behind yon hill,  
 The grass now sparkles with the trembling dew;  
 The flowers their radiance sling around, and fill  
 The morning air with perfumes ever new.  
 There, mounting far above the echoing groves,  
 The aspiring lark now cleaves the blushing skies,  
 In fields of ether carolling, he roves  
 And flutters his glad wings in ecstasies.  
 The purling rills with rural music blend,  
 And throw their murmurings on the scented breeze;  
 Where'er we go—where'er our footsteps wend—  
 We still find something beautiful to please.  
 Who can behold such beauty and such joy,  
 When from Disease's iron grasp set free—  
 And, with no heartfelt gratitude employ  
 His tongue, to praise glad Nature's Deity?

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\* Written after illness, 1846 (age 16).

The verses denote a drift of thought which speaks well for a youth of sixteen. During the remainder of his time at Leicester he continued his early morning studies. The apprentices were not allowed to leave the house after business without special permission on each occasion, yet he generally managed to go to classes at the Institute, where essays he read were always enjoyed; one on Poetry is still extant. He was well acquainted with the poems of Thomas Cooper, Bailey (Festus), Shelley, and Byron, the spirit of the French Revolution being rife amid Leicester Chartists. He wrote with his brother concerning the proposed statue of Milton, and when the attention of Gilfillan, the critic, was drawn to one of his sonnets, he wrote to young Thomas Goadby, saying, "Your verses are excellent." Though fretting under unnecessary strictness, he was very loyal to his employer, and during a famous trade dispute "The Song of the Fourpenny White," which was a popular Leicester rallying cry, came from his pen. Seeing that his youthful illness had prevented him having the usual schooling, all this speaks well for his energy and early rising. He writes during his apprenticeship in his note-book as follows: "I have resolved that I will strive with all the might and heart and strength that I have, and by the help of the Almighty, henceforth to live religiously, prayerfully, virtuously, temperately, studiously, and thoughtfully;" then follow reasons why he had made up his mind to live in each of these ways. A few months further on he writes: "My father of late in his letters has repeatedly thrown out short hints as to my becoming a disciple of Christ. At the beginning of last month I wrote to him, stating some of the chief reasons why I have been so long undecided, and received a kind, fatherly, and affectionate reply. My progress in study has been *slow*, but if it has been *sure*, it will be ultimately better for me than if it had been fast and doubtful. I have read 'Macaulay's Historical Essays,' Montgomery's 'Omnipresence of the Deity,' 'The Philosophy of the Plan of Salvation,' and begun the 'Ars Poetica' of Horace, and the 'Anabasis' of Xenophon. I hope still to persevere and go on, 'Per ardua ad astra; per angusta ad augusta.'" This was before he was twenty, and a few weeks afterwards, owing to some changes in the Leicester firm, he received his indentures unexpectedly, more than a year being yet to run, and he entered a place of business at Cambridge. He was much surprised at the appearance and conduct

of the gownsmen, but delighted with the walks about the colleges. He joined the congregation of Mr. Roff, to whom he became much attached, and in the following March he was baptized at the Particular Baptist chapel by Mr. Roff. He now felt impelled to the ministry, and though his father urged him not to be too hasty, he applied for admission to the Leicester College. After preaching the usual trial sermons at Wisbeach and March, and obtaining Mr. Roff's strong recommendation, he was admitted to Leicester College in August, 1850. Here he occupied rooms with the (then and now) youthful and vivacious T. R. Stevenson, of Shanghai. His eldest brother was about leaving college. In 1853, having prepared to compete for a "Williams' Scholarship," he found there was no scholarship vacant that year, and was naturally disappointed. The College Committee, on the recommendation of the Rev. Principal Joseph Wallis, agreed to allow him to go to Glasgow, but still to be their student on their "funds." This encouraged and surprised him. The first year at Glasgow was one of hard work and cheap living. Next year, from double the usual number of candidates, he was chosen "Williams' Scholar," and he worked hard till, after three years, he took his B.A. with honours in Logic and Philosophy. From Glasgow he went to Coventry in 1856, as pastor of a small church which seemed to be of good promise. There were one or two domestic affairs which led to distraction in the church, but the young minister held his course nobly. During his first year, his sister Fanny, after long illness, and shortly after, more suddenly, his sister Nelly, died. His brother, John Orissa, with sincerest devotion, left England as a missionary to India. Then came the culmination of the many years' engagement with Miss Everard, of Mountsorrel, the wedding taking place in May, 1857.

The chapel at Coventry was in a bad situation, and it was very uphill work on too small a salary. The birth of twins led Mr. Goadby to seek addition to his income as a newspaper writer. Then his health gave way—he lost strength. The physicians became grave; the brain fever was fraught with danger, and his only hope was a long sea voyage. He went to America, and being improved by the voyage, took charge of the Baptist church at Lawrence, Mass., for several months. During this period, his wife, with the twins and a younger baby, had to keep house on the stipend received from the

church, paying for supplies out of it. Then came those sad months in the history of Coventry, when the ribbon trade was paralysed, and the town practically ruined. Families by the score were perishing with hunger. Relief funds were started in London and elsewhere. The church funds and ministerial stipend were paralysed too, and the brave wife had to struggle with three children under two years of age. But the sacrifice was not in vain. Health was restored, by this voyage, beyond the most sanguine hope, and the work was resumed with a good heart. This all meant debt.

Towards the close of his residence at Coventry we find this entry in an occasional note-book: "I cannot but feel, however, that if my dream has not been realised, that I have got something, perhaps—to me—better than the dream. I see more than ever I did that God's work in the world must be accomplished by HIMSELF. It is 'not by might, nor by power, but by His Spirit,' that His work shall be done. I have not felt this enough. For four weeks I have been preaching in London at Commercial Road. The fetters were on me tightly and heavily. I had grown accustomed to wearing them in the pulpit, but they pinched me sore then. I felt I must throw them off altogether, or give up the ministry. I was humbled in the dust because of my fear of man. The great anguish came upon me, and I gave myself up into God's hands. I was shut up to Him. There was no eye to pity and no arm to save but His. I appealed to Him, and wrestled in an agony of prayer. In reading over the 8th of Romans that evening in public worship, as I came to the 28th verse, my voice faltered, my eyes filled with tears, and I feared I must sit down. I tried to recover myself, and was able to proceed. But that was a turning point in my experience. A new disappointment kept me dark and depressed until the next Sunday; but light was breaking, and somehow a visit to the Tabernacle, and a speech of Spurgeon's, together with the thoughts that were natural to the place and to the occasion (it was the centenary of Dr. Carey), afforded me some new impulse. I came away more than ever resolved that my life should have a direct object. 'God's glory in the salvation of souls.' I prepared for the next Sabbath as well as I could; the subjects were Job xv. 4, and Eph. ii. 12. I preached without notes. 'A door of utterance' was opened me. I marvelled at my fluency, and I believe everybody felt as I did, that a new spirit was come upon

me. This blessed feeling has continued, and at the prayer-meeting last night a peculiar spirit of prayer and sense of the Divine presence seemed to rest upon us all. O God, what may this mean! Art Thou in Thy mercy about to take thine unworthy servant and make him a messenger of peace and joy to many a heart? So let it be, O God; so let it be, O blessed Saviour. Visit me with a time of refreshing from Thy presence, and give me a little reviving in my bondage."

Soon after this, taking with him the cherished friendship of Mr. Rosevear, he removed from Coventry to London, to become pastor of Commercial Road Church. His family became very numerous, and he was advised to keep a school to help the slender income. He took part in the work of the London Baptist Association, and did good work in the East End. Just as the income of his school enabled him to make both ends meet, a serious deficiency in the income of the church compelled him to relinquish part of his salary. He was too modest to permit begging among strangers for his own income, so he again suffered silently, surrounded by very many little children, who inspired him to further zeal. In May, 1868, he left London for Osmaston Road Church, Derby, receiving an address signed by deacons and members of Commercial Road chapel, stating, among other things: "We thank you most sincerely for your unremitting and self-denying labours on behalf of this church and congregation, labours extending over a period of more than six years, in which, amid unbroken harmony and peace, you have discharged the duties of the ministry with increasing acceptance and undoubted faithfulness. We also desire to thank you for carrying to its successful termination the effort to remove the debt upon our house of prayer."

This work in Derby was congenial, and the circumstances in which he was placed were pleasant. Here his memory is cherished, and a written memorial needs not to be a chronicle. In 1873 he was invited by the General Baptist Association to undertake the duties of Principal of the Chilwell College, and, as the son and grandson of General Baptist ministers more or less connected with the establishment of this Institution, he rejoiced in accepting the position. The Rev. Charles Clark, B.A., of Ashby, was classical tutor. During his principalship a debt on structural alterations was cleared off, and considerably over £1,000 was raised to enable the College to be removed to Nottingham, so that the students might study classics and science

at the new Municipal College. The change to Nottingham increased his responsibility and prominence. He was now, owing to the stress of collection-getting, constrained to spend most of the Sundays of the year in preaching for the College, thus losing what he had previously obtained on such Sundays, in supplying some of the important pulpits, which he now had to decline. This led him to commence publishing his works sooner than he intended, and the translation of "Ewald on Revelation" appeared. The second volume was worked upon with great pressure, in order to secure before his birthday the £90 necessary for an annuity in the Baptist Union. Medical men warned him to take exercise and fresh air. He had packed his knapsack to start a walk of many miles to Ashby—and the sandwiches were cut—when he confessed to being too ill to go. He retired to his study and wrote out the text: "My covenant was with him of life and peace: and I gave them to him that he might fear, and he feared Me, and stood in awe of my Name. The law of truth was in his mouth and unrighteousness was not found in his lips; he walked with Me in peace and uprightness, and did turn many from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of Hosts."—Mal. ii. 5—7, R. V.

Before the ink was dry the tears of one of his sons had fallen on the manuscript, for his "father was dead." Thus he followed into rest his two brothers, John Orissa Goadby, missionary, and Frederick Goadby, M.A.—both ministers.

Professor Goadby was a skilled theologian, who had carefully read the theological works of the great German students, and had listened to the lectures and sermons of many a German professor, in his favourite University of Halle. His visits to America brought him into contact with the higher doctrine of the American Baptists, for many of whose theological professors he had high personal esteem. His principal productions were the lectures which he delivered to his students, which were carefully written, and continually revised in accordance with new light and reading. The theological lectures on Old Testament theology were delivered according to a persistent plan he had fixed upon some fifteen years ago. He took from the Old Testament writers the doctrine which each set before the people of his time. If the views of the Holy Spirit set forth

by Moses and Paul did not *seem* exactly the same, he felt it his duty to find out exactly what Moses taught, and he laid stress on the value of the lesson. English theological literature would be benefited by the publication of these discourses to his students. His translation of Ewald was a great undertaking. After the publishers had made terms with him, they got alarmed, as several learned English and Scotch professors said that Ewald was too dry to be read even in German, and too voluminous and roundabout to be translated. Encouraged by eminent theologians, who took a different view, he went on, though he would have liked to have had more time. He believed that Ewald's plan of accepting the fact that God was continually holding communion with His people, but gave new truth to men who grew spiritually high enough to reach it, was the only simple and plain basis for the doctrine, not so much of inspiration as of canonicity. The development of any doctrine in the later prophets, did not, to his mind, take one iota from the glory of the earlier teachers; for all led their people on to the fulness of the revelation of Jesus Christ. He published a very powerful article in the *British Quarterly* of April, 1879, and his published sermons of that period indicate strongly that theology since Augustine is permanence itself, compared to the fickle changes of science in successive generations. He thought that as natural science had changed, it might change again, so he clung to metaphysics and theology. One of his most congenial topics was the *Spiritual Life in our Churches*, a paper on this being read by him before the Baptist Union "Autumnal" in 1873. There were few preachers who equalled him in power, when he dealt in "a good time" with these lofty themes. In doctrine, he always showed a devout reverence for old beliefs of martyr ages. He had a remarkably firm way of insisting on the fact that there were times in every man's experience, when the attempt to realise pardon, without the doctrine of the atonement, caused a loss of foothold and of hope. He considered the doctrine of "universalism" to be a revival of one aspect of the predestinarian doctrines which made the Deity responsible for man's condition, and, therefore, that He would ultimately save all. He could never see how the doctrine of a "second chance," after death, solved any difficulties of moment, if "free will" exists in the future.

He was tall and erect, with bald head and long dark beard. He



had a clear sonorous voice and great felicity of diction. His sermons were usually read ; he disliked what Thomas Cooper called "choppy, choppy sentences." His influence as College principal was exerted without being much felt at the time. He had great distaste for coercing the students, wishing to use motives that would continue when they became pastors. Living very much in his study, he took a three-mile walk every day, and revelled in a long walk over Charnwood Forest. His desire seemed to be, to retire to a cottage on Charnwood and finish the editing of his lectures, then he would publish his poems. Devotion to the Charnwood Hills was one of the marked features in his character. He rarely let people know his deep religious feeling, but often talked of what delighted him in books and poetry. Some thought him taciturn. He was a genial companion, fond of his evening pipe, full of table-talk, and would never speak ill of anybody in private conversation.

His later years bore many traces of two bereavements. In 1877 he returned from a Charnwood Forest "walk" to find that his youngest little girl was drowned. When he heard that the body was not recovered, he became agonised. As the days passed by he refused sleep, and refused to have the door of his house shut at night—against his little Lois. The child had gone with some of the others for a walk with their mother, who said laughingly in the Trent meadow, "Well, if we can't afford the seaside, my children *shall* paddle here." So the five little children, who had never seen the sea or its shore, played and paddled—as they had often done before—up to their ankles, and a slip into a curling eddy took the little girl away before her mother's eyes. The body was found after many days.

In the beginning of 1881, after two of his daughters had been married and the first grandchild—another "Lois"—born, the wife—the "mother"—died. Their long courtship, the letters of which cover over five years, was a remarkable union of affection, and every letter touches upon some good resolve in their Master's service. Yet they seemed to men not to fast. Both seemed bashful of religious reference. The deep devotion and piety, for years known only to them both, was hidden and hardly shown, except in startling glimpses, even to their children, until death took the seal from diaries and letters, and the light shone on misunderstood and unknown facts.

The poems of Professor Goadby's maturer life, relating to Natural Scenery or to Emotion, are of the highest order, and a collection of those already published would furnish a small volume. Prof. Farmer, of Oxford, and others have composed original music for some of his Children's hymns. There can be no doubt that the biography and letters of Thomas Goadby would, if published, inspire many a self-teaching young man to trace out the motto once more:—"Per angusta ad angusta"—"Per ardua ad astra." To his six daughters, to his two sons-in-law in the ministry—James Kirk Pike and Robert Martin Julian—and to his three sons and fifty-six ministerial students, still living, one may well say, "Who will follow in his train?"

R. FOULKES GRIFFITHS, LL.B.

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## THESE TWELVE.

### NO. VI.—JUDAS (NOT ISCARIOT).

"Judas (not Iscariot) saith unto him, Lord, what is to come to pass that thou wilt manifest Thyself unto us and not unto the world?"—JOHN xiv. 22.



E have said all that we know about Judas when we have said that he was one of our Lord's apostles, and that he was the son or the brother of James. There is little reason to doubt that he is the same as "Lebbæus, whose surname was Thaddæus." We may therefore say of him that he was a man who was known by three names, and that probably two of them were terms of endearment used towards him, perhaps, when he was a child, and which were remembered and kept up in his manhood. Beyond this, all that we know of him consists of one question which he asked. Of his occupation before he knew Christ, of the circumstances under which he was called, of the special duties he attended to, and of the work he did for the Lord, either before or after the ascension, we literally know nothing. It is all an utter blank. A dead silence surrounds his life and history, with the exception of this question. The man lives to us as one who never spoke but once, and then spoke only to ask a question. And yet I think that the question reveals the man so

thoroughly that we may safely trust its guidance to tell something of the man himself.

I.—In Judas we have a man for whom his following of Christ has resulted only in a hope, in an expectancy.

We have already seen, in the histories of the apostles whose lives we have followed, illustrations of the truth that some find Christ as the result of their own search after Him, and that others find Him as the result of His search after them. That is to say, we have reason for believing, from them as well as from our own religious experiences, that the origin of the religious life is not always the same. As that which leads to the life varies, we need not be surprised that that which comes from it should vary as well. When we come to examine, we find that this is so. The existence of the religious life is not always demonstrated by the same facts. If we ask ourselves what Christ has done for us personally, there are no two of us whose experience has been the same. There are some of us who have received from Christ, on our intellectual side, a creed that is definite, doctrines that are well and sharply defined. In others, the intellectual has scarcely been touched, but on the emotional side of our nature His influence has been most marked in the peace He has inspired us with, in the hope by which He is saving us. There are not wanting cases where the moral effect of helping us towards righteousness is marked; nor are the cases few where the soothing and comforting and sustaining influence of the Gospel that has been believed has been seen. It would, however, surely be a mistake to suppose that this enumeration takes in all the effects that can come from the religious life. There are some of us, it may be, who have no very definite beliefs, who have been helped to no great moral victories because we have had no great moral conflicts, who have had no great consolations from religion. Still Christ has done something for us. He has set us thinking, set us hoping, set us expecting. He has been to us as one of the old prophecies, filling the future with light and hope. All this is something to be thankful for, and apparently it is what our Lord did for Judas. He, perhaps, could not say that he had learnt much, but he had learnt to expect much; and when Jesus talked of "manifesting" Himself, it did not surprise Judas. He knew something was coming;

he was waiting for the Lord to reveal Himself. It was not everything, but it was something.

II.—In Judas we have a man who, though he is a disciple, fails to see that even the power of the Lord Jesus to bless is one that is limited.

The power of every teacher is limited by the receptiveness of those whom he teaches. The capacity of the sufferer in the same way modifies and limits the capability of the saviour. We can only be taught up to the measure of our power to learn. Our nature limits even the salvation we are capable of. We read of the Saviour's being unable to perform miracles in certain places, amongst certain people, because of unbelief. We are apt to think that His conduct was arbitrary, and that He so determined it that where He found unbelief there He would not work. It was not so; it was not that He would not, but that He could not work. There was nothing He could do for men in that condition. This seems simple enough to us, but we have made considerable growth in Christian intelligence, if we always remember and act upon it. We should not think ourselves so hardly dealt by, as we sometimes do, if we always bore in mind that work precedes reward, and that character comes before blessedness. As it is, we often think that we owe our unblessed and unsaved state to some reluctance on God's part. The manifestation of Christ, many of us think, is a thing that might come to all. We resent it that the few should have what, in our judgment, the many are entitled to. Judas, even under the influence of the Saviour's example and teaching, had not escaped from this error. He fails to understand why Christ did not, could not, manifest Himself to all. To him it seems as if the Saviour was going to give as a favour to the few what the nation had the right to expect.

III.—In Judas we have a man who finds, as he follows Christ, that he must leave behind him his prejudices and take in new ideas.

Following Christ meant to our Lord's immediate followers the surrender of deeply-cherished prejudices. To us, many of these prejudices are narrow and humiliating; we cannot understand the charm which they exercised. It was a work of time, but one by one they had to be given up. Truth was not to any of them what they expected; the Kingdom of God was different from that which they

had looked for. They had to learn to love truth wherever they found it, however it looked. They had to discover that the right is not always the customary. They had to accept the Kingdom of God as He had established it. I do not say that we are always true to the theories we hold; but one's ideal Christian is one free from the narrowness of prejudice, who is ready to believe everything that is true, do anything that is right, give up everything that is false, and afraid of and ashamed of nothing save the wrong and the false. It was a new world of thought as well as life that Jesus opened to His followers. It was something to teach men that the pure in heart see God, and make them understand that the sight of God was not the reward for being pure, but that the purity was the essential condition which alone rendered the sight of God possible. Judas had to give up his notion that the nation, independently of its character, would have the blessings of the Messiah's reign, and to accept the new truth that the loving heart of the disciple was the only home in which He could dwell as the revealer of God.

IV.—In Judas we have a man who finds it hard to believe that all these new ideas do not come from any change in the Master, but from one in himself.

We are apt to think that the ideas which are new to us are new in themselves. Our modern science is new in this sense only, that we have come to understand it and know something about it. It is we who grow to comprehend; it is our eyes that get opened to God's wonderful facts. The change is in us. It is so with religious truth, and with our knowledge of Him who is its Source. I do not want to alter God, to make Him different in order that I may be saved. I only want to get into the state in which it is possible for Him to save me. I only want to lose the self-will and the sin which hinders Him from saving me. And yet when we see spiritual blessings coming to us we are always ready to think that they come through some change in the Giver, and not through one in the receiver. We think God might have saved us sooner if He had so willed. We are always ready to say with Judas, "What is come to pass?" The law that regulates the bestowal and the reception of spiritual privileges is unseen by us; but part of the education that Christ gives us includes the learning of this fact that it is law that

presides even here. The change that is needed is in us, and not in the methods of the Saviour. It is we who have to find out the usual order of the law of God's Kingdom and get the blessings that are in harmony with it.

V.—In Judas we have a man who has to discover that love is the secret of obedience, and that obedience is the secret of blessedness.

It may be that the highest lessons are the hardest, and that they come last; but they do come, and they have to be learnt. We may be with Christ and be learning of Him, and take our place amongst His followers, and not see what it all means, and the relation of facts to laws and experience to principles. It is possible in the same way as it is that we may observe the laws of health without knowing that it is the laws of health we are observing; and so we may get the bliss of perfect health and be unconscious of the fact that it comes from this cause. But the highest Christian life is conscious and thoughtful, full of understanding and light as well as comfort. Blessedness may be experienced, and yet not be understood; but the blessedness that is sure to come from obedience is ever sweetest and most prized. It is by getting into the right state that we get into the most blessed state. It is the difficulty of getting into this right state that puzzles most of us. We see that joy is the outcome of fulfilled duty—blessedness the result as well as the reward of right done, but the difficulty is to do the right and fulfil the duty. Is not this simply because the motive that is to inspire is misunderstood? It is only as we love that we can obey, and our practical yielding to the claims and obligations of righteousness can only come from our love to that Saviour who came to establish righteousness on the earth. The root of discipleship is love. That secures obedience, and obedience means fellowship with the Father and the Son.

It may be that with the one who is the least known of the Twelve we shall feel that we have the most fellowship, because we share his experience and encounter his difficulty, and need the same help and instruction.

Harlow.

F. EDWARDS, D.A.

# THE RISE AND PROGRESS OF NONCONFORMITY.

BY REV. JOHN BAILEY, B.A.

## V.—THE LOLLARDS. (*Continued*).



THESE political disturbances led to more rigorous persecution.

The unhappy lot of the Lollards was further aggravated by the death of Archbishop Arundel, in February, 1414. For he was succeeded by Chicheley, a still more relentless persecutor of the new faith. He built the Lollards' tower attached to the palace at Lambeth, in which his heretical prisoners were confined, chained to iron rings which are still in the walls.

His name is branded with the infamy of a crime before which ordinary wickedness seems trifling. When Henry V. applied to the Parliament for supplies, the suggestion which had been made to his father was repeated, that the ecclesiastical revenues should be seized and converted to the use of the Crown. The clergy, greatly alarmed, and feeling that the age was ripe for compelling them to disgorge a good portion of their enormous wealth, agreed to confer upon Henry the ecclesiastical property which belonged to abbeys in Normandy. But as this would not satisfy the cry for reform, Chicheley, it is said, hit upon the expedient of diverting attention from home affairs by a foreign war. "The war with France, begun by Henry V. in 1415, was the archbishop's creation, to divert the people from interference with the Church; and all the misery, the deaths, the disasters it brought, lie at his door."

How fiercely he carried on the struggle with the Lollards, and to what despicable means he resorted, we may learn from a mandate issued in the third year of his power. This ordered that three persons in every parish should be examined twice every year on oath, and required to inform against persons attending conventicles, or having suspected books, or differing from their neighbours in matters of religion.

The following may be taken as showing the spirit of the legislation of this reign. One law enacted that Lollards "should forfeit all the lands they had in fee simple [*i.e.*, freehold land] and all their goods and

chattels to the king. All state officers, at their entrance into office, were sworn to use their best endeavours to discover them, and to assist in prosecuting and convicting them." Another made it penal for parents to send their children to any private teacher, lest Lollard principles should be instilled into them.

In 1417, the right of sanctuary allowed to the highway robber and murderer was denied by a formal act to these unfortunate heretics. We are not surprised to read that the prisons were filled with Lollards. Indeed, the clerical inquisitors overacted their part. For "so many were implicated in London and elsewhere, and so serious were the confiscations of property, that the king himself was obliged to interpose, and hold the officers of the law in check by royal authority." "Yet all these severities could not annihilate the party: they still maintained their 'schools' as they called their places of secret meeting, and their 'prophesyings,' in spite of the laws; and, looking back with regret to the comparative tranquillity which they had enjoyed under the Plantagenets, they cherished the belief that Richard II. was still alive, and would come back to their relief."

The muster-roll of the martyrs is still continued. In 1415, John Claydon, a London farrier, after five years' imprisonment, was burnt for having in his possession heretical books. In the same year Richard Turmin, a baker of London, was sent to the stake. In 1423, four clergymen—William Taylor, Father Abraham of Colchester, John White, and John Wadham suffered the same fate. In all, Fox, the martyrologist, estimates as many as one hundred perished in the flames.

In 1431, the Duke of Gloucester was traversing England with men-at-arms, repressing the risings of the Lollards, and hindering the circulation of their invectives against the clergy. In 1449, Reginald Pecock, Bishop of Chichester, appeals to them under the name of "Bible men," in a work entitled "A Repressor of overmuch blaming of the Clergy," in which he tried to wean them from their extreme proceedings. But for this more moderate and conciliatory course he had to suffer. His effort to reason with the heretics, instead of persecuting and burning them, was such a reproof to the spirit then rampant, that in 1457 he was brought to the bar of the Church, and having been convicted of holding some views that were considered dangerous, he was deprived of his bishopric, compelled to



recant, and then thrown into prison, where he died after a confinement of three years.

During the Wars of the Roses (1455-1485) the persecution subsided. The higher clergy and the nobility were engrossed in the Civil War. Society became demoralised. A very large number of the great men perished. An enormous amount of property was destroyed. In the struggle of contending factions the bishops had more pressing business on hand than harassing and burning heretics, "the very storm proving their shelter."

With the return of peace, the trials and sufferings of the Lollards begin anew. Henry VII. (1485-1509), like his predecessors, allied himself with the clergy, and secured their attachment by gratifying their bigotry. The fires of persecution were rekindled. Those who abjured their principles to escape burning were compelled to wear the mark of a faggot on their left sleeve as a badge of penance for life. A particular part of Smithfield was called the Lollards' Pit, as having been the frequent scene of their executions. Fuller, who lived in the first half of the seventeenth century, tells us that "the word 'Lollard' had been retained in the Statutes since the Reformation, as a generical name, to signify such who, in their opinions, opposed the settled religion of the land." "In which sense," he says, "the modern sheriffs were bound by their oath to suppress them." But "in spite of steady repression Lollardry still lived on; no longer, indeed, as an organised movement, but in scattered and secret groups, whose sole bond was a common loyalty to the Bible and a common spirit of revolt against the religion of their day."

#### THE ROYAL SUPREMACY—HOW IT WAS GAINED.

Henry VIII. (1509-1547) came to the throne amidst the highest hopes and with the brightest promise. But the record unhappily shows his splendid abilities steadily used by an insatiable love of power for the subjection of every kind of authority to his imperious self-will. His reign became an almost unmitigated despotism over Church and State alike, and stands the nearest approach to absolute tyranny our history affords. This was not sought by any preconceived design, but was brought about mainly by the intrigues and boundless ambition of two very clever men who became successively the highest

officials in the land: each of whom in turn succeeded in securing greater power than had ever been wielded by any subject before; and then, having fallen under the royal displeasure, was compelled to surrender the power thus gained into the yet stronger hands of the king.

Thomas Wolsey, the son of an Ipswich butcher, studied at Oxford, and although notorious for his gaiety and dissipation, took "holy orders." He obtained a living in Somersetshire. There he behaved himself so disgracefully that one of the local gentry clapped him in the stocks. After this the country parish did not see much of its clergyman. He soon entered the service of Fox, Bishop of Winchester, and became almoner to King Henry VII. When young Henry VIII. came to the throne at the age of eighteen, Wolsey was the most capable and versatile and ambitious man about the Court. By adapting himself to the whims and weaknesses of the monarch, Wolsey wormed his way into the royal confidence, and rapidly rose to the highest offices of State. In less than two years he was endowed with two wealthy bishoprics, and advanced in addition to the Archbishopric of York (1513-1514). In 1515, Henry procured from Rome his elevation to the office of Cardinal, and raised him to the post of Lord Chancellor. Wolsey knew well how to make the most of his opportunities. His wealth became enormous, his state princely. In 1517, Henry secured for him a yet higher appointment as Legate *a latere*, or the Pope's ambassador of the highest order. "This gave him powers almost as full as those of the Pope himself; his jurisdiction extended over every bishop and priest, it overrode every privilege or exemption of abbey or cell, while his Court superseded that of Rome as the final court of ecclesiastical appeal for the realm. Already wielding the full powers of secular justice in his capacity of Chancellor and of President of the Royal Council, Wolsey wielded the full power of spiritual justice in his capacity of Legate." This concentration of authority in the hands of an ecclesiastic who could yet be controlled as a subject taught the king the practicability and convenience of the absolute supremacy of the Crown, and prepared the way by which Henry at length took to himself the prerogatives hitherto wielded only by the Pope in the affairs of the Church; while the experience of the next twelve years during which Wolsey remained in power, accustomed the people generally to a system of personal government, which was set up later by Henry and his successors.

Into the intrigues and intricacies of the suit of the king for a divorce from Queen Catherine we cannot enter. In 1529 Wolsey being powerless to satisfy, and unable any longer to postpone, his master's demands, falls under the royal displeasure. After three years of delay and deception Pope Clement VII. had summoned the king and queen to appear before his tribunal at Rome. This was more than the proud Henry could bear. It was, moreover, regarded as an insult by the nation. Henry's wrath fell at once on Wolsey. He was deprived of all his offices; condemned for violating the Statute of Provisors by procuring bulls from Rome, though he had done nothing without the full knowledge and countenance of the king; and only pardoned a few months later on the surrender of his vast possessions to the Crown. Permitted to retire to York, he busied himself for a time in the affairs of his diocese, but died broken-hearted in the November of the next year (1530).

Now Thomas Cromwell comes to the front. His early life is obscure. He seems to have been the son of a poor blacksmith at Putney, and to have had a rough and varied training. While still in his teens we find him a clerk at Antwerp, then a common soldier in Italy, "a 'ruffian,' as he owned afterwards to Cranmer, in the most unscrupulous school the world contained"; later he is serving in a merchant's office at Venice. By 1512 he had returned to England and was making a fortune as a scrivener—a combination of attorney and money-lender. In 1523 he obtains a seat in the House of Commons; and had probably entered already the service of Wolsey, by whom he was employed to manage the confiscated property of thirty suppressed monasteries granted by the Pope for the endowment of colleges the Cardinal desired to found at Ipswich and Oxford.

Cromwell had carefully studied the political writings of Machiavelli, a clever Florentine statesman, published only a few years before (in 1517). He brought to the affairs of the State a boundless ambition, a far-seeing policy, and a cold-blooded cruelty which crushed all opposition and spread terror throughout the land. "Not only in the rapidity and ruthlessness of his designs, but in their larger scope, their clearer purpose, and their admirable combination, the Italian statecraft entered with Cromwell into English politics. He is, in fact, the first English minister in whom we can trace throughout the whole period of his rule the steady working out of a great and definite aim,

that of raising the king to absolute authority on the ruins of every rival power within the realm."

To his credit, however, it should be said, he remained faithful to Wolsey in his misfortunes, and successfully defended him against a charge of treason in the House of Commons. He affected great distress at Wolsey's troubles, though his real sentiments seem to appear in a letter in which, "with an air which savours somewhat of hypocrisy," he congratulates the fallen minister on being now "at liberty to serve God, and banish and exile the vain desires of this unstable world."

When it was perfectly clear no further advancement was to be had in the service of his old master, Cromwell made a bold bid for the favour of the King. He was already known at Court as a shrewd, reliable man of business by the skill with which he had negotiated on behalf of the fallen favourite.

One morning at Esher, where Wolsey was staying for a time, Cromwell said to Cavendish, the secretary of the Cardinal, "I intend, God willing, this afternoon, when my lord Cardinal hath dined, to ride to London, and so to the Court, where I will either make or mar." He sought and obtained a private interview with the king, and boldly advised him to cut the knot of the divorce difficulty by the simple exercise of his own supremacy. "Trusting in Henry's love of power, and his bitter irritation against the Pope, he ventured to reveal the daring policy which he had conceived. The authority of the Papacy in England was to be altogether abolished: and thus, not only was the painful question of the divorce to be easily settled; but the allegiance of the clergy, then divided, as Cromwell proved by reference to the bishops' oaths, between their sovereign and their spiritual head, was all to be claimed by the former. And, besides, Cromwell appealed to the king's cupidity by showing that all the wealth of the clergy was at the disposal of the king since they (in common with the whole nation) had, by receiving Wolsey as Papal legate, fallen under the penalties of *præmunire*. The boldness and originality of this advice, and the reputation for ability, address, and fidelity which he had gained, pointed Cromwell out to Henry as likely to prove a minister of no ordinary value; and he was at once taken into favour." He was immediately appointed Privy Councillor. In three years (1533) he was raised to the office of Chancellor of the Exchequer for life. By

1535 he had become Master of the Rolls, Secretary of State, and, most important of all, in spite of the fact that he remained a layman, had been appointed to the highest office in the Church as Vicar-General. Many other dignities were heaped upon him, and in 1540 he was created Earl of Essex.

"For seven years (1533-1540) Cromwell was supreme in the Royal Council, and supreme in all the departments of the administration." With relentless hand and sleepless vigilance he carried out the policy he had advised. No opposition was allowed to endure for one moment. Laws never equalled for severity in the history of England were enacted. "A reign of terror, organised with consummate and merciless skill, held England panic-stricken at Henry's feet. The noblest heads rolled from the block."

Such a despotism would not have been possible at any earlier period. But now the various checks upon the arbitrary power of the sovereign had been weakened or destroyed. "The power of the nobles had been laid in the dust by the Wars of the Roses." Parliament had been made basely subservient to the Royal will. "It assembled only to sanction acts of unscrupulous tyranny, or to build up by its own statutes the fabric of absolute rule." The judges decided as the King wished, and juries could be readily frightened into abject submission. The Church alone retained a species of independence. That independence it was therefore Cromwell's first aim to destroy. How this was accomplished the next paper will show.

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## MODERN CHURCH LIFE.\*

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LONDON church of the present day might not infrequently be described as an aggregation of units, in which the attraction of cohesion operates only within certain limited sections, while as regards the great mass it is practically *nil*.

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\* This article was accepted for insertion by the late Editor on the ground that it pointed to the existence of a grave defect in many, though by no means in all, of our churches. Without endorsing the article *in toto*, and believing that several of its statements require serious qualification, he yet wished the subject to be brought before the attention of his readers.

Possibly there are churches in which there is a strong sense of unity, but such would appear to be rare exceptions. As a rule, a church seems not unlike in constitution the feet of the image of Daniel's vision—the members do “not cleave one to another, even as iron is not mixed with clay.” The tendency of modern city life to the aggregation of masses and the isolation of individuals, whereby society loses what Mr. Henry George calls “that touch of the elbow which enables society to rally,” has its expression in the church. Dwellers in adjoining houses in the large cities are often strangers to each other, so are worshippers in the same church, and not infrequently regular occupants of adjacent pews, or even of the same pew!

To talk about the brotherhood of the members of a church, or of the church being a family, is, in the light of modern practice, too often absurd. A new member is received, and the minister in giving the “right hand of fellowship” expresses the hope that the new-comer may there find a home! Poor simple one! If he imagines that the words are to be taken in some fulness of meaning to signify, not merely a building to which he may resort at stated times, but a community ready to receive him as a sharer in its interests, and to offer, in some true and real sense, fellowship, he will probably soon find out that he has been mistaken. Not always, perhaps; if he is in a good worldly position he will be pretty sure to receive recognition; such persons must be cultivated; it is so important in the interest of the church to secure their influence and their subscriptions. Or without being in a good worldly position, if he becomes a Sunday-school teacher, or joins actively in some branch of work, he will probably be drawn into closer association with some sections of the church, and have an opportunity of forming friendships. But besides the wealthy and those who engage actively in more or less public Christian work, there is a large number of persons who, owing to other demands on their time, or from inability to join in these special branches of work, form what may be called—though the expression is not a happy one—the stragglers—young men and women engaged in shops and in other business, servants, elderly persons, and others. Now, what does the church offer to these beyond the public services? Are not such terms as brotherhood, and family life, and fellowship, and Christian kindness, as regards the relation of the church to them, too often mere formalities—I was going to say

absurdities? Is there any systematic provision for, in any sense, caring for these? Are they not coldly free to come or to go, to be sick or to be well, to be in prosperity or in adversity, without the church making any provision to inquire how it is with them? People may say, Oh, but all that is the duty of the minister and deacons! That will not do; it is the duty of the church, and the church cannot disregard it but at loss to itself. For the effectual carrying out of this work, organisation seems needful in the present state of society; and in instituting and directing the operations of such an agency, the assistance of minister and deacons would be necessary. It may be said that such an agency already exists in the visiting committee of a church. I reply that it does not meet the case. I do not know exactly what are the duties of such a committee, but I do know that in a church where there is a visiting committee, with a goodly list of names, it is no unheard-of, and perhaps no uncommon, thing for a member of the church to drift away, no one knows where, while after a time his name is quietly elided from the church roll. Now, even supposing a visiting committee to be active in the discharge of its duties—and it might, undoubtedly, be a means of great usefulness—still it is important that the church as a whole, meaning thereby the individual members, should have a sense of responsibility in this matter, and not attempt to shift the work on to the shoulders of a few. It is a duty incumbent on each member to do his part, according to his opportunity, to minister to others. The command, “By love serve one another,” still stands. It is not only the duty of the Christian to minister to others, it is his grand privilege; and the man who is content to be a recipient merely, without seeking also to be a giver and to help in some way to pass on the blessing which he receives, cannot enjoy it to the full.

The young man, or the young woman, in business, the servant in the family, each of these will meet with offers of friendship or companionship from those with whom they are associated; and while in some cases friendships thus formed will be of great value, in many cases the friendships (using the word in its ordinary acceptation) will but draw them away further and further from holy and restraining influences. The church which should have sought to enfold these sitters quietly down with folded hands, saying, in effect, “Am I my brother’s keeper?” Or, perhaps, when some startling consummation has been

reached, the exclamation may be heard, "How very sad that So-and-so should have gone so far wrong!" with the complacent addendum, "See what comes of associating with bad companions!" It might be well in such cases to inquire, Has the church done its duty? Had kindly sympathy been met with in the church, perchance the wanderer might have been kept in safe paths instead of being driven by the coldness of those who in the church—not in the world, mark you—formerly called themselves his brothers in Christ.

Could one of the apostles pay us an unexpected visit, he would probably be greatly surprised at the relations which he would observe to exist between church members now, as contrasted with those to which he had been accustomed. He would doubtless be told that times had changed, that really it was quite impossible now to know everybody, and so on.

The Master once said, "If ye salute your brethren only, what do ye more than others? Do not even the publicans so?" We, however, seem to have got beyond that stage. As for saluting our brother, simply because he is our brother, we should not often dream of such a thing. We have carried to a degree of perfection, worthy of a better cause, the art of ignoring those whom we do not wish to recognise; and so we pass our brother in the street, glancing at him with a bland, blank air of abstracted unknowingness. Is it not time there were a change in this matter? Should we not do something towards the effective realising of brotherly-kindness in our churches, or else give up talking about it and not retain it as a mere empty form? If we adopt the latter alternative, what then? Can we continue to call ourselves Christians?

E. J. H.

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THE greatest triumphs of modern science are fruitful in evils no less than in blessings. They have increased our power, our opportunities, our resources; but in themselves they cannot open the heavens and show the glory of God and Jesus standing at the right hand of God; they cannot give us that vision of immeasurable majesty which fills the whole soul with the consciousness of its destiny, and that vision of sovereign love which brings the assurance that attainment is within our reach.—*Westcott*.



## A SKETCH OF THE HISTORY OF BIBLICAL RATIONALISM IN GERMANY.\*

### VII.

#### THE TÜBINGEN SCHOOL.



WHILE the Hegelian Left gave itself up to these impious excesses, another school coldly pondered "The Life of Jesus." Genuine Christians refuted it successfully, and even brilliantly; but it was reserved for "The Life of Jesus," as for "The Fragments of Wolfenbüttel," to give birth to a system which, without pushing denial quite so far, still broke with Christianity. This system bears the name of the Tübingen school. That school very speedily recognised that Strauss's criticism had remained barren. It wished to examine it and to complete it. Admitting with him that the Gospel history is doubtful, it proposed to study scientifically, and no longer solely by means of arbitrary inventions, what this history included of true and false, and to explain its origin. Its chief was Strauss's old master, Ferdinand Christian Baur (1792-1860). He was attached, like his pupil, to the school of Hegel, but still more to that of Schleiermacher. There consequently existed a great sympathy of ideas between the professor and his disciple. Strauss has pointed out, in the biography of his friend, Christian Märklin (and Baur has not disavowed it), the accord that reigns between them in regard to fundamental ideas. Only, while Baur desired to besiege the place in a methodical way, Strauss wanted to carry it by storm. When "The Life of Jesus" appeared (1835), it revealed to Baur more clearly, and in sharper outline, what, till then, he had only seen in vague glimpses; and this date of 1835, which was so fatal to the faith of so many Christians in Germany, was also decisive for the Professor of Historical Theology at Tübingen. It is in this way that the book gave birth to the Tübingen school, communicated to it its impulse, and concentrated its efforts on the domain of Biblical criticism and of primitive Christianity.

Up to that time Baur had lived in peace with Steudel and the

\* From the French of F. Vigouroux.

other supernaturalists of the University. Thenceforward there was war. He was far from accepting all the ideas of Strauss. He was always more moderate, more reserved, calmer, and less aggressive. It was not long, nevertheless, one can easily imagine, before he was suspected by all the other professors. Steudel and Kern, his old friends, died, and at first he found himself isolated. But he exercised a great influence upon his pupils, and made numerous disciples, Zeller, Schwegler, Hilgenfeld, Köstlin, Planck, Ritschl, among others, who laboured with him up to the revolution of 1848, an epoch when politics absorbed attention to such an extent that the majority turned away from theological studies.

To discover the character, the doctrinal tendency, the historical element, and the date of each Gospel, to assign to the canonical writings the place which belongs to them in the religious literature of the first two centuries, to determine the origin and to trace the history of dogmas—such was the end which the Tübingen school proposed to itself. It has toiled on at this work with rare patience and undeniable learning. With what treasures would it not have enriched the world if its labours had not been tainted at their source by the prejudices of rationalism? They will, nevertheless, not be completely lost, and Christian apologetics has already picked up more than one precious pearl from the midst of that mass of rough stones which were designed to crush it.

Following a different path from that of Strauss, Baur began his researches into the origin of Christianity with the critical examination of the Epistles. Seeing that he proposed to build, and not to destroy, as the author of "The Life of Jesus" had done, he required, first of all, a solid and unquestionable point of departure. Taking it for granted that Strauss's criticism had thrown doubt upon the Gospel history, he addressed himself to St. Paul. The date and the authenticity of some of his letters seem to him to be certain, and they serve him as a base.

The fundamental idea of his criticism, which has made his reputation, is that there existed two opposing parties in the bosom of the primitive Church. These were Ebionitism (or Petrinism derived from Essenism), and Paulinism. In that antagonism between the partisans of Peter and the partisans of Paul we have the key which opens every gate hitherto closed to the critical intellect; and, in fact, the

solution of all the problems pertaining to the sources of Christianity ! The arbitrariness which he wished to sweep away thus re-enters under a new name into the criticism of the Tübingen school. It is the incurable weakness of error. It can only exist by calling imagination to its aid. Strauss rejects the natural explanation of Eichhorn and of Paulus because he sees in it only a freak of imagination, and he substitutes for it the myth. Baur, in his turn, notes very plainly that Strauss's myth is also, under another form, a mere figment of the intellect, and he condemns it in the name of experience. The ideal, he says, has no existence in human history. The popular mind does not create a perfectly finished type which has no foundation in fact. A society like the primitive Church is not the product of a preconceived and fixed ideal, but the resultant of various forces, the synthesis of heterogeneous elements which, struggling at first among themselves, are at last united in a harmonious whole. The Gospels are the reflection, not by any means of the object which they describe, but of the warlike or conciliatory tendencies of their authors. They relate less the history of Jesus than that of the Church, and of the diverse theories of each fraction of the Church regarding its Founder.

For the first time since "The Fragments of Wolfenbüttel" a secondary place is assigned to miracles, and the precedence is given to general questions of authenticity. The Tübingen critics do not admit the supernatural any more than the rationalists; but, seeing that Strauss's theory made everything rest on the question of the authorship and date of the Gospels (matters which till that time had not been doubted), their attention was henceforth chiefly turned to this point. Their work was not so much to explain the supernatural, the importance of which they sought to minimise, as to discover the various elements out of which the Church arose. As these elements are not known to us by means of history, imagination had to undertake their discovery.

Baur, imbued with the ideas of Hegel, formed for himself an *à priori* conception of the history of primitive Christianity, and he then sought to make the facts enter by main force into the body which he had prepared in advance. He has himself summarised his ideas in his "History of the Christian Church during the Three First Centuries." The substance of the summary is as follows :—

Christianity has not sprung forth a perfect whole from the mind of one man, like Minerva from the head of Jupiter. It did not descend from heaven with Christ, and it was not revealed in its entirety by the word of Jesus. Jesus was its starting-point, the Founder if you will, but His work was developed only progressively, slowly, and not without profound struggles and internal divisions. This plant, at first of the feeblest, was born upon the soil of Judaism, and it well-nigh blighted and died there. Primitive Christianity is Judeo-Christianity, or Ebionitism, represented by the twelve apostles, but mainly by Peter, James, and John. It may also be called Petrinism, because of its great chief. It is summed up in this one point of faith: Jesus is the Messiah in whom are accomplished the predictions of the prophets. It did not, therefore, break with Judaism; it was only its continuation and rejuvenescence; it is hardly to be distinguished from it, and it preserved its essential laws and ceremonies.

If a more living, more liberal and broader element had not happened to impart to the Ebionite sect an expansive force and an elasticity in which it was completely wanting, it would have been soon suffocated in the narrow circle in which it had just been born. Paul—or rather Paulinism—brought to it the energy which it lacked, an exuberant life, the spirit of proselytism and of conquest. It burst the barriers within which it was imprisoned. It broke openly with Judaism, the Temple, and the Mosaic law. It transplanted into the midst of the Roman Empire the languishing plant which, in that fertile soil, and under the sun of Greco-Roman civilisation, developed with a marvellous rapidity, and threw out vigorous and deep roots.

In this way Christianity was founded. It is to Paul that it owes that character of universality of which its first founders had never dreamed. Indeed, far from favouring the ambitious views of the Apostle of the Gentiles, and content to be bounded by the horizon of Palestine, the twelve strove with all their power against his projects of aggrandisement. The opposition between Petrinism and Paulinism forms the entire foundation of the history of the Church in the first century. It was much more profound, more active, and more prolonged than ecclesiastical tradition, and, in particular, the Acts of the Apostles, have represented it.

It is this conflict of ideas which serves to determine the authen-

ticity of the canonical writings. They are divided into three classes. There are the writings of the party of the twelve; then those of the Pauline party; and, last of all, those of the third party, or party of fusion and conciliation, which sets itself to re-unite the two first, and paves the way for their reconciliation by attenuating divergencies and acting as a connecting link. This last party could only have been formed when the fury of the other two parties had begun to calm down. Consequently the writings which it has inspired are "the writings of tendency"—*Tendenzschriften*—which must have been composed at a later date, and subsequently to all the others.

This principle of historical criticism being thus established *à priori*, and reposing only on the purely imaginary supposition of the existence of radical divergencies between the twelve and Paul, everything else follows of itself. There is nothing more required, in order to fix approximately the era of the composition of a Christian writing of the first ages, than to examine to what tendency it belongs. The Epistles to the Romans, to the Galatians, and the two to the Corinthians, are the manifestoes of Paulinism. The apocryphal Gospels of the Hebrews, of Peter, of the Ebionites, and of the Egyptians, express the ideas of Jewish Christianity. These epistles and legendary narratives are the most ancient monuments of Christian thought. The four canonical Gospels are more recent. It was only about the middle of the second century that they were composed, as well as the Acts and the other professedly apostolical epistles, which were placed without any scruple under the patronage of venerated names, because such pious frauds were regarded as of no consequence.

These writings owed their origin to the necessities of the moment, which compelled the Petrinists, till that time the more numerous party, to make concessions to the Paulinists, with the object of obtaining their support against gnosticism, their common enemy, and that they might the better resist by their cohesion the persecutions of the Roman emperors. The traces of that transaction are revealed first of all in the Gospel of Matthew, which is still Judeo-Christian, but already modified and altered by additions and successive emendations. We notice them also in the Gospel of Luke, which is of Pauline origin, but which has been softened down and amended so as not to give umbrage to the party of the twelve. Mark is the least

ancient of the three synoptists. It is also the least satisfactory to the leader of the Tübingen school, for he has been unable to find in it any trace of compromise; nor, what is worse, any trace of the war between Peter and Paul.

To make up for this, however, the Acts of the Apostles give full play to the critical school. It is here that they most of all imagine themselves to triumph. The Acts are the work of a Paulinist conciliator whom it is very easy to take in the very act, for his tendencies are disclosed there with perfect plainness. To favour the reconciliation of the two parties he makes Paul Petrine, and Peter Pauline. Paul observes the legal ceremonies, and Peter baptizes a pagan. Strange blindness of prejudice! Bauer thinks to find the most solid proof of his chimeras in the book which most fully demonstrates their hollowness. There is no book in the entire New Testament the authenticity of which is proved with more completeness and in a more unassailable way than that of the Acts, written by Luke, a companion and disciple of Paul, who had been an eye-witness of many of the facts which he relates. If he shows us in Peter a Paulinist, and in Paul a Petrinist, it is because each was so in reality, and because the antagonism which Bauer supposes between the two great apostles never existed save in his own imagination. Peter was more inclined to the Jews, Paul to the Gentiles, but there was no doctrinal divergence between them. Baur and his school have transformed a transient and accidental disagreement on a secondary question of discipline into a radical and absolute opposition. They have made a mountain out of a grain of sand.

The Gospel which bears the name of John is comparatively modern. John is probably the author of the Apocalypse, a Judeo-Christian book, but he is not the author of the Gospel, the tendency of which proves it to be posterior to the time in which the apostle lived. It has been written after a methodical plan, and with startling dramatic effect. The personages which play a part in it are all of them representatives of ideas and opinions which are in conflict with one another. We are already in the era of Montanism.

As regards the epistles which bear the name of Paul, with the exception of the four great epistles mentioned above, and which are authentic, they are all apocryphal, for they no longer represent in all its truth the struggle against Judeo-Christianity. The letters to the

Ephesians, to the Philippians, and to Philemon already reveal a tendency to approach the Petrine doctrine of salvation by works, not by faith. The pastoral epistles are less ancient still. In them the Church appears already organised; the episcopacy is constituted. They must have been written about the same time as those attributed to Polycarp and Ignatius.

Such are the leading ideas of Baur on the composition of the New Testament. He has himself informed us that the originality of his system consisted in his purely historical explanation of the origin of Christianity, which sprang not from a supernatural revelation, made in the person of Jesus, as the old theology represents it, nor from the enthusiasm of the primitive Church, endowed with the power of creating myths, as Strauss represented it, but from opposing parties which were finally brought into agreement and blended together.

Baur has explained the Saviour's resurrection and the conversion of Paul in a way that has satisfied no one. He has made no inquiry as to what was the true teaching of Jesus. He has not given any place to the part taken by the Master of the twelve in the founding of Christianity. His conclusions are systematic, but they are not historical. The struggle between Petrinism and Paulinism is imaginary, or, at least, exaggerated beyond measure. In this way imagination occupies the chief place in all his labours. If all that we have already said were not enough to prove this, it would be sufficient to mention the opinions of his disciples. These are so conflicting among themselves, and so opposed to the opinions of their chief, that nothing can better show their arbitrariness.

For Baur, the Gospel of Mark is the third in point of date; for Hilgenfeld it is the second; for Volkmar it is the first; for Küstlin it is at once the first, the second, and the third, for Matthew is only an augmented edition of the primitive Mark, Luke an edition of the proto-Mark again re-touched and modified, while the Gospel of Mark, as we have it now, was written after the other synoptists; so that Mark is the beginning, the middle, and the end of the Gospel history. Hilgenfeld recognises as authentic epistles of Paul, in addition to those admitted by Baur, 1. Thessalonians, Philippians, and Philemon. If we are to believe Volkmar, the Apocalypse is the only authentic writing of the New Testament. According to Schwegler, the fourth Gospel is of the second century; according to Hilgenfeld it belongs

to about the year 130 ; according to Tobler it is of the same time as John, and was drawn up by Apollos at Ephesus for the Church of Corinth. A system which conducts its followers to such results does not deserve to be refuted. It may be said that none have more fully demonstrated the falsehood of the assertions of the Tübingen school than its own members.

Contrary to the opinions of Baur, the majority of heterodox expositors now admit that the Gospel of Mark is the most ancient of all. Let it be remembered that Baur himself recognised that it was impossible to discover in it any traces of the pretended conflict between Peter and Paul. Nothing, therefore, now remains of the foundations of his system.

J. URQUHART, *Translator.*

(*To be continued.*)

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## UNSEEN HELPERS.

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**THEY** are many, and we can count on them. It is the sure consequence of the Divine constitution and government of the world that the "stars which fought in their courses against Sisera" drop their sweet influences on those who obey God, and that the grand result and outcome of the whole system is that "all things work together for their good."

Many of these unseen aids are intended to operate without recognition on our part. "God giveth to His beloved in their sleep." He sends His rain upon the thankful and the unthankful. Whether we note them or not, His mercy and His provisions for us meet us in the corners and angles of our need, at the sharp turns of life ; and even in the full tide of prosperity, it is probable that by far the larger part of what we get, of what we enjoy, and of what we achieve is due to the unrecognised helpers God has appointed to meet us.

It would be an amazing view we should have of the network of events could we open our eyes and trace things to their sources ; could the agents and agencies that work God's will in the silent and transparent atmosphere of life suddenly become visible to us as they did to the prophet's servant.



“Lord open his eyes, that he may see,” was a good prayer for him, and it is a good one for us. It is good to know that God’s helpers are present, unseen, in life; that nature, providence, and the world of grace are full of them, moving in bright legions and well-ordered ministries, all seen and open to the eye of God, though unrecognised by us.

But there are times in life when we need more than this. The dim vision of the unseen helper and the unrecognised ministration fail. The prophet’s servant, in his experience, is our brother man. No doubt it was a weakness in him that he could not trust God without seeing the fiery chariots that filled the mount; but it was a weakness that he needed not to be ashamed of. We share it with him. We all have moments of want and weakness, when the supreme need is an open eye to see the unseen helpers.

The only fault to be found with the prophet’s servant is that he was a man of worldly mould, and the revelation had to be made to him through his eyes. But all the same, the recognition of what surrounded him was a revelation of strength. The unseen helpers were no more and no stronger than before; but they were recognised, and in that recognition the strength and blessing of their bright and strong ministry came to him.

The prophet’s elevation above his servant was that he recognised the unseen helpers. He knew they were around him, and that he might throw himself with confidence on them. The Hebrew word for prophet means the man with the “uncovered ear.” There was in him the deeper organ of faith, and the still voices of Heaven translated themselves to him in a language which the finer sense of the “uncovered ear” could understand.

The unseen helpers are around us, multitudinous, efficient, and sufficient. It is our recognition that fails. “Lord, open our eyes, that we may see,” is a good prayer; but a better one is “Lord, help us to open our own eyes.” It is what we read into things from the deep and divine treasures in our own minds that makes them worth seeing. To the eagle gazing at the sun it is only a blazing orb, and the dog baying the moon sees nothing in the whole array of the nightly sky but glimmering lights that disturb his dreams. Kant looked up to the same skies, and said that two things awakened his perpetual wonder—“the starry heavens above him, and the moral law within him.”

The unseen helpers are here ; but it requires a believing soul to find them and to get the good of them. The telescopic vision that brings them near in beauty, power, and ever-present ministrations is faith.

The official maps of the battlefield of Gettysburg display a surprising number of signal stations. In each there was a vigilant corps, watching the circumference of the field far off to the horizon as far as the eye could reach. They were there, not to look for enemies, but for friends. And when they caught sight of the rolling clouds of dust which enveloped them, they sent out over the field, through all the roar of desperate combat, the cheer of victory that the unseen helpers were in sight.

Something like this is the vigilant faith which opens the believer's eye to the unseen helpers. He must learn to look steadily and hopefully at the cloud as well as the open sunshine. God's helpers come often wrapped in the cloud. They may have some ministry which will operate for our good, whether we see them or not. But alas ! the pity of it, when God's servant, in his need, like the prophet's servant, has all his trouble to bear, and no vision of the helpers in the mount to aid him. What a victory it is when the truth breaks into his mind, and when the dull blank of life shines with the potent ministrations of the unseen helpers ! Blessed is the life into which God sends them. Yet more blessed the life which has in itself the power to rise to the discovery of them.—*New York Independent.*

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## ARTIST AND MAN.

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MAKE thy life better than thy work. Too oft  
 Our artists spend their skill in rounding soft,  
 Fair curves upon their statues, while the rough  
 And ragged edges of the unhewn stuff  
 In their own natures startle and offend  
 The eye of critic and the heart of friend.  
 If in the too brief day thou must neglect  
 Thy labour or thy life, let men detect  
 Flaws in thy work ! while their most searching gaze  
 Can fall on nothing which they may not praise  
 In thy well-chiselled character. The man  
 Should not be shadowed by the artisan.

ELLA WHEELER WILCOX.

## SACRED SONGS OF FOUR CONTINENTS.

No. XVI.—FROM THE *ETHIOPIC* OF THE BOOK OF ENOCH,

WRITTEN IN GREEK ABOUT 110 B.C., AND TRANSLATED INTO ETHIOPIC, TO STAND BETWEEN ESTHER AND JOB IN THE ABYSSINIAN BIBLE, ABOUT 360 A.D.



HE Holy and Mighty One, the God of the World, will hereafter tread upon Mount Sinai, appear with His hosts, and be manifested from heaven in the strength of His power.

All shall be afraid, and the watchers be terrified. Great fear and trembling shall seize them, even to the ends of the earth.

The lofty mountains shall be troubled and the exalted hills depressed, melting like a honeycomb in the flame.

The earth shall be immersed, and all things which are in it perish, while judgment shall come upon all, even upon all the righteous.

But to them shall He give peace; He shall preserve the elect, and towards them exercise clemency.

Then shall all belong to God, be happy and blessed, and the splendour of the Godhead shall illuminate them.

Behold He cometh with ten thousands of His saints to execute judgment upon them, to destroy the wicked, and to reprove all the carnal for everything which the sinful and ungodly have done and committed against Him.

*From Archbishop Laurence's translation (H. C. L.).*

## BRIEF NOTES.



CANDID ADMISSION.—It is not often that the *Saturday Review* condescends to notice Nonconformists and their works in any other than a sneering and contemptuous spirit. It has, however, acquired a certain amount of respect for those Nonconformists who, since the split in the Liberal party, have lost their old enthusiasm for Mr. Gladstone. In the estimate of our old critic and censor the Nonconformist Liberal Unionists prove that there is some good in Nonconformity after all. Quite recently, too, there has appeared in the pages of the *Review* a notice of a book by a Nonconformist

author, which has already been strongly commended in this magazine. We transcribe the most significant part of it:—"Dr. Simon's 'Redemption of Man' is a work of interest and importance. It is surely a very striking fact that so much of the best recent writing on the cardinal doctrine of Christianity has come to us from the Nonconformists. Oxford undergraduates, reading for the theological school, have for some time been familiar with the books of Dr. Macleod Campbell and Dr. Dale, and the present work is one that they will find themselves equally unable to neglect. It is a fact to be rejoiced over as showing the essential soundness and unity of religious life in this country. Nor does it reflect any shame on the English Church that she should be willing to draw water even from outlying wells. The Church of England has not been idle, and can show much work of the best kind in textual criticism and exegesis, in history, patristic theology, and evidences. Doubtless there is good reason why her energies have been poured along these particular channels. The points that she has been strengthening are the points on which the enemy's attack was most immediately threatening. She has been spending her money, like the nation, in fleets and improved fortifications, and Dr. Simon is, no doubt, grateful that he can cultivate his vine and fig tree in tolerable peace under the shield of the Bishop of Durham. Nevertheless the fact remains that our dogmatic theology is hardly equal to the needs of the day, at least in its systematic results, and of the Anglican divines quoted by Dr. Simon not one can be regarded as in the old-fashioned sense an authority on the subject of the Atonement." The two books with which Oxford graduates are said to be familiar are in equal favour at Cambridge. Canon Westcott, in his last published volume of sermons, "The Victory of the Cross," acknowledges his obligations to them. "I read with deep interest Dr. Macleod Campbell's and Dr. Dale's *Essays on the Atonement*, which I had till then purposely refrained from reading. To both I owe many suggestive thoughts." Canon Liddon is known to have an equally high estimate of Dr. Dale's book, and it is, we believe, used as one of the principal text-books on the Atonement in Cuddesdon College. Such facts as these ought to promote more frank and cordial relations between Churchmen and Nonconformists.

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THE ENGLISH AND THE CONTINENTAL SUNDAY.—That there has been for a considerable time past a relaxation of the old methods of spending the Lord's-day is undeniable, and in many influential quarters there is a strong determination to make the English Sunday as like the Continental as possible. In his recent comparison, "French and English," Mr. Hamerton affirms that on a Sunday the external differences of custom between the two peoples are strikingly apparent, and adds, "The modern disapproval felt by British visitors for the behaviour of the French people on Sunday is due in great part to the cautious conduct of the Roman Catholic minority in England, who do not venture to show openly what kind of Sunday it is that their Church would hold to be innocently employed. . . . That Church permits all recreations on the first day of week that she sanctions on any other, including the most active exercises. What she really forbids is lucrative professional labour."

IS THE DIFFERENCE DISAPPEARING?—That the English Sunday of pre-Puritanic times was very similar to the present Continental Sunday admits of no doubt. In the days of Shakespeare men went to church in the morning and to the theatre in the afternoon. Dancing, archery, leaping, May games, and morris dances were permitted by James I. in his Book of Sports, and we know of cases now in which "devout worshippers" in the morning spend the after part of the Sunday in riding, driving, boating, and lawn tennis. A reviewer in the *Athenæum* evidently regards Mr. Hamerton as misinformed of the state of things in England, and considers the differences in external custom less marked than Mr. Hamerton affirms. His words demand serious attention, and ought to open our eyes to a very real and imminent danger. "His [*i.e.*, Mr. Hamerton's] language about the strictness of Sunday observance in England is far too absolute, both as regards history and theory, and as regards practice. He fails to take account of the doctrine upon the subject of many High Church and many Broad Church clergymen, who teach from the pulpit the lawfulness of opening museums on Sunday, and of using a portion of that day for secular instruction, and even for amusement by reading and by games. He ignores the fact that the Thames is crowded on Sunday afternoons in summer by tens of thousands of persons bent on pleasure, and that no scene in the world is more gay than Maidenhead Reach on a July Sunday afternoon. He also ignores the fact—deeply regretted by many, but undoubtedly true, and therefore to be noticed when he is writing at length upon this subject—that musical parties are given in London on Sunday evenings which are attended by princes and princesses of the royal house, and by all that is most exclusive in London society. He is painting in his colours apparently with a view to effect, and speaks as though the English Sunday, which had lasted up to Elizabeth, had then disappeared in the victory of the Puritan social revolution, and had given place from then till now to the Puritan Sabbath; but he seems to forget that from 1660 until well into the present century Sunday was a chosen day for many sports, and that country cricket clubs habitually played on Sundays until a time within the memory of those now living." This language is not exaggerated. Canon Liddon has stated that "in itself there would be no harm if for those who live in towns museums and picture galleries could be open on Sundays, just as the fields and the gardens are open to those who live in the country; for Art, like Nature, is to each one of us what we bring to it." But he does not advocate what in itself has no harm in it, for he sees that the consequences of doing so might be detrimental in the last degree. "The danger of such proposals is that, to realise them, Sunday labour must be employed, in some cases on a very considerable scale; and this would too easily lead the way to its employment for other and general purposes, and so to the abandonment of an essential characteristic of the Lord's-day."

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THE EXAMPLE OF PRINCES AND PEERS.—The reviewer in the *Athenæum* might find other illustrations of his assertion in recent events. In connection with the welcome to the Shah of Persia, the papers report a garden party at the

Persian Legation on Sunday, July 7th. "The Shah honoured their Highnesses Prince and Princess Malcolm Khan by his presence at a garden party at their charming residence at Holland Park, when the Prince and Princess of Wales and their sons and daughters were also present. His Majesty, attended by the Grand Vizier and suite, arrived at four o'clock, and was received at the entrance by Prince and Princess Malcolm Khan. The Prince and Princess of Wales, with Prince Albert Victor and Prince George, and the Princesses Louise, Victoria, and Maud, joined the party at five o'clock. The band of the Coldstream Guards was in attendance. The company was very numerous. His Majesty took leave of Princess Malcolm Khan at 5.15 p.m., and left at once for Hatfield. The Prince and Princess of Wales and family took their departure shortly afterwards also for Hatfield. Crowds collected about King's Cross, two hours before anything happened to reward their patience, the time of leaving having been postponed from half-past four to half-past six o'clock. There were two special trains, for which the departure platform was kept clear of all but a few privileged ladies and gentlemen. The first train conveyed the Prince and Princess of Wales, Princesses Victoria and Maud, and Princes Albert Victor and George to Hatfield, where they slept last night. The Shah followed in half an hour. The trains ran to Hatfield without stopping, and the Royal travellers were met by Lord Salisbury and two of his sons, and driven through the park in carriages drawn by four horses, preceded by a detachment of mounted police." For our present purpose comment on these facts is needless. We are among the many referred to by the *Athenæum* reviewer who deeply regret them, and are convinced that unless a vigorous protest be raised against such practices they will soon be followed on a much larger scale, and there will be a retrogression to pre-Puritan times for which few of us are prepared. The Shah is said to have been much struck at Hatfield with the magnificent chapel. He wished to know whether all the English nobility had prayer-houses, and was much amazed to learn that the son of the Prime Minister was the parish priest in Hatfield. Did he also learn that Sunday parties are a part of our religion, and that our nobility are so hard worked during the week that they are compelled to find their amusement on Sundays?

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SEMPER EADEM.—Mr. Hamerton speaks of the cautious conduct of the Roman Catholic minority in England. He is evidently of opinion, however, that if the minority were by any means to be converted into a majority, other things than the English observance of Sunday would be changed. He tells us that without the protection of the Freethinkers "Protestant worship would no more be tolerated in France than it was in the city of Rome when the Popes had authority there. I may also remind the reader that if genuine Catholics were to become masters of England, all Protestant places of worship would be shut up, and the Anglican Sovereign would have the alternative of Henri IV., whilst the heaviest political and municipal disabilities would weigh upon all who did not go to confession and hear mass."

THE SUNDAY SCHOOL CONVENTION.—Although the attendance at some of the meetings of this Convention was not so thoroughly representative of the churches in England as we could desire it to have been, their general success is indisputable, and from the high tone of the meetings and the thoroughly practical character of the proceedings, the results cannot fail to be powerfully felt in the Sunday-school work of the future. We trust all our readers will make themselves acquainted with the proceedings as reported in the *Sunday School Chronicle* and in Messrs. James Clark & Co.'s *Sunday School Times*. So far from Sunday-school work being superseded, it is more urgently needed than ever. The spread of secular education must not be allowed to slacken the efforts of religious instructors or to usurp the place of first importance. The Sunday-school should be regarded as an essential part of the Church. The teaching should be of the highest possible order, both intellectually and spiritually. We should be able to command for the work our best and wisest and most experienced men and women. Until the churches are fully alive to their responsibility in this direction we cannot look for the efficiency that ought to be attained. The school exists for the benefit of the young, but surely that does not mean that it is to be left to the management of the young. We are no advocates for bringing the whole Church into the school, but there are hundreds of Christian men and women now doing almost nothing for Christ who ought to be Sunday-school teachers. There are few agencies, either in the Church or out of it, whose claims upon our practical support are so strong, and the manner in which these claims are set aside is simply astounding.

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THE NEW MEMBER FOR WEST FIFE.—Members of all political parties will welcome to the House of Commons the distinguished author of "Obiter Dicta." Mr. Augustine Birrell, who is, we believe, a Chancery barrister, and a son of our late revered friend, the Rev. C. M. Birrell, of Liverpool, to whom in many respects he bears a strong resemblance. Should his success in political life be equal to that which he has achieved in law and literature, he soon will become one of the most influential of Mr. Gladstone's followers. We are glad to observe that he pronounced himself so strongly in favour of the Disestablishment of the Church of Scotland. This is a point which should be pressed by all Liberals. Unless we are greatly mistaken the times are fully ripe for it. Will Mr. Birrell however, forgive us if we express the hope that he will not allow his Parliamentary duties to seriously interfere with his literary work? We once heard Mr. John Morley say that the journey from literature to politics does not conduce to the soundness of one's judgment on literary subjects, and that nothing can be more unlike in aim, in ideals, in method, and in matter than are literature and politics. But there are some men who gain distinction in the most diverse spheres, and find their work in one aided rather than hindered by their work in another. Whatever else Mr. Birrell does, we trust he will not long delay the issue of the promised third series of his "Obiter Dicta."

## MINISTERIAL REGISTER.

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- ARCHER, J. F., Nottingham College, accepted pastorate of General Baptist Church, Church Street, Edgware Road, London.
- BARROW, H., accepted pastorate of Welsh Church, Llandudno.
- EDMONDS, W., resigned pastorate of Zion Church, Cefn.
- HANGER, T., late co-pastor, has, on retirement of Rev. R. Webb, been appointed pastor of church, Grafton Square, Clapham.
- HUMPHREYS, B., late of Welsh Church, Manchester, accepted pastorate Felinfoel, Llanelly.
- JONES, E. T., accepted pastorate of Welsh Church, Coedllai.
- JOSEPH, CHARLES, accepted pastorate of church, Lake Road, Landport.
- MOORE, EDWARD, intends relinquishing pastorate of Golborne Street Church, Warrington, at the end of the year.
- NICHOLAS, Mr., Pontypool College, accepted pastorate of English Church, Treharris.
- PULLEN, E. R., Pastors' College, accepted pastorate of Union Chapel, Shirley, Southampton.
- RICHARDS, THOMAS, Pentre, Rhondda Valley (English), accepted pastorate of church, Blaenavon.
- SPANTON, E., Dawley, accepted pastorate of Hatherleigh, N. Devon.
- TURNER, THOMAS, Attleboro', Norfolk, resigns pastorate in October.
- VIVIAN, W. H., resigned pastorate at Loughton.
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- NAIRN, NORMAN J. S., late pastor of the church, Great Shelford, died June 21st.

## REVIEWS.

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THE EXPOSITOR'S BIBLE. Edited by the Rev. W. Robertson Nicoll, M.A. (1) THE EPISTLES OF ST. JOHN. Twenty-one Discourses, with Greek Text, Comparative Versions, and Notes, chiefly Exegetical. By William Alexander, D.D., D.C.L., Lord Bishop of Derry and Raphoe. (2) THE BOOK OF REVELATION. By William Milligan, D.D. London: Hodder & Stoughton.

THE Editor of the "Expositor's Bible" should certainly be congratulated on his first and second years' issues. So far he has not had a single failure, while there are six or seven volumes which have proved a brilliant success. Dean Chadwick's "Mark," Dr. Maclaren's "Colossians," Dr. Marcus Dod's "Genesis," Mr. Adam Smith's "Isaiah," Professor Findlay's "Galatians," and the Bishop of Derry's "Epistles of John," possess merits which we scarcely expected to see on so large a scale or in a series of this kind. Diverse as in some directions are the specific features of these books, they are all of unusual excellence, and will hold their own as the expositions of the books with which they deal. The Editor is



acting wisely in securing men who have proved their aptitude to discharge the task assigned them. Bishop Alexander, the eloquent poet-preacher, is the author of the valuable notes on the Epistles of John in the "Speaker's Commentary," while Professor Milligan has written on the Apocalypse in his "Baird Lectures," and in the "New Testament Commentary," edited by Dr. Schaff, and published by Messrs. Clark, of Edinburgh. Bishop Alexander has constructed his work on a plan of his own. The lectures or discourses form the principal and most attractive feature of the volume, and, as we should expect, marked by that sobriety of judgment, that piercing insight, and that unique beauty of style which Dr. Alexander's sermons invariably display; and although these discourses are not equal as a full and consecutive exposition of the Epistle to Dr. Maclaren's lectures on the Colossians for instance, they form most delightful and instructive reading, and discuss the main points of doctrinal and practical interest. The printing in parallel columns of the Greek text, the Latin text of Jerome, the Authorised Version, the Revised Version, and finally a translation of the bishop's own will be useful to scholars, while his various notes, embracing both exegesis and doctrine, are a great aid to the intelligent mastery of the Epistles. The discussions of the doctrine of sin and of the Atonement, as also of "The World," are in the writer's happiest vein; nor could anything be more conclusive than his refutation of the idea that men of genius are in any sense or degree exempted from the obligations of the moral law. The manner in which Dr. Alexander points out the connection between the fourth Gospel and the first Epistle of John is decidedly helpful to the interpretation of both. We cannot, however, admit either that Episcopacy was—in the sense intended—consolidated and extended under the Apostle's fostering care, or that the immediate successors of John, "who held deep sacramental views," learned them from him.

Dr. Milligan does not enter into minute verbal criticism of the text of the Apocalypse, but treats the book in sections and paragraphs. He holds that it was written by the Apostle John in the time of Domitian, and not in the time of Nero as so many modern commentators contend. His theory of interpretation is the continuous. He does not find in the visions of the Apocalypse a minute foreshadowing of the fortunes of the Church, but a symbolic representation of its experience in all ages alike. Nor has he any belief in the theory of cryptograms. His lectures are the result of thorough and comprehensive investigation, aided by all the resources of sound scholarship. His utterances are always marked by shrewd insight and strong practical sense. He is a clear and vigorous writer, and no student of the Bible can read his book without gaining much solid information as well as spiritual stimulus. We know no work on the Apocalypse superior to it, and in many respects it has no equal.

THE BIRD BRIDE. A Volume of Ballads and Sonnets. By Graham R. Tomson.  
London: Longmans, Green, & Co.

THE lady who writes under the name on the title-page is not unknown to literature. She has done work in various periodicals, which is not only excellent in

itself, but full of promise. Her edition of the Border Ballads in the "Canterbury Poets" shows an appreciation of all that is best in the old minstrelsy, and in this volume she proves that the weird and romantic spirit of the rude and warlike ages can still find adequate expression. She has fancy and imagination, and a decided gift of melody. Like so many other present-day singers she has a vein of pessimism in her nature, and is not unacquainted with the "demon of doubt." The stanzas "Eli, Eli, Lama Sabacthani" display undoubted power, but they are after all a wail of despair, and we submit that a due sense of reverence for the "King of Martyrs" would have prevented the comparison which runs through them from being made. There is in the poem a complete misapprehension of the nature and purpose of Christ's death, as well as of His relations to the Father and the meaning of the Father's forsaking Christ. Then it should be remembered that the Cross was not the end of Christ's life. There was a joy set before Him for which He endured it. No fair estimate of life can ignore the glory by which Christ's sufferings were followed, nor His promise to His disciples of immortality and heaven. We transcribe the poem that our readers may judge of it :—

"Straight, slender limbs strained stark upon the cross,  
 Dim, anguish'd eyes that search the empty sky,—  
 All human loneliness, and pain and loss,  
 Break forth in Thine exceeding bitter cry,  
 Thou King of Martyrs, lifted up on high  
 For men to mock at in Thine agony :  
 Would that that last, worst cup had passed Thee by !  
 Would that Thy God had not forsaken Thee !

"The cry of each man born that loves or prays—  
 Yea, be his idol human or divine,  
 Body or soul sinks dead in thorny ways  
 Before the marah-lit lantern of a shrine :  
 I, Friend, have my God—ay, and thou hast thine ;  
 Art, Fortune, Pleasure, Love ? or Christ may be !  
 Shall the cry rise from thy lips first ? or mine :  
 ' Why hast Thou, O my God, forsaken me ?'

"A weak soul wailing in the body's slough ;  
 A strong hand bent beneath a leaden Fate ;  
 Dead hopes, crushed toys, and shattered gods !—O Thou  
 Whom high desires and dreams left desolate,  
 We cannot tread Thy narrow path and strait,  
 But all our pity and love go forth to Thee—  
 Thine is the cry of each soul soon or late :  
 ' Why hast Thou, O my God, forsaken me ?'

"Grief is, and was, and evermore must be,  
 Even as long waves, gathering again,  
 Moan to and fro between the shore and sea ;

And, as the wind wails blindly through the rain,  
 So all earth-voices echo—aye in vain—  
 The ceaseless questioning and piteous,  
 The old appeal against eternal pain :  
 ‘Why hast Thou, O my God, forsaken us?’”

This is in many senses perhaps good poetry. In the highest sense it is not. The poet's wings are clipped by doubt.

**THE AFTERNOON LANDSCAPE.** Poems and Translations by Thomas Wentworth Higginson. London : Longmans, Green, & Co.

MR. HIGGINSON dedicates his volume to James Russell Lowell, “Schoolmate and Fellow Townsman,” and thereby reveals both his nationality and his intellectual affinities. Although he does not stand in the first rank of poets, his verses have considerable merit. The ethical tone of the poems is high and bracing, and generally their form is as faultless as their substance. The “trend” of the volume can be inferred from the sonnet to Duty, which follows the prelude.

“Light of dim mornings ; shield from heat and cold ;  
 Balm for all ailments ; substitute for praise ;  
 Comrade of those who plod in lonely ways  
 (Ways that grow lonelier as the years wax old) ;  
 Tonic for fears, check to the over-bold ;  
 Nurse, whose calm hand its strong restriction lays,  
 Kind but resistless, on our wayward days ;  
 Mart, where high wisdom at vast price is sold ;  
 Gardener, whose touch bids the rose petals fall,  
 The thorns endure ; surgeon, who human hearts  
 Searchest with probes, though the death-touch be given ;  
 Spell that knits friends, but yearning lovers parts ;  
 Tyrant, relentless o'er our blisses all ;—  
 Oh can it be, thine other name is Heaven ?”

There is the wisdom of life in other of the sonnets—*e.g.*, *Sub Pondere Crescit*, the *Lesson of the Leaves*, the *Knock Alphabet*. Nothing could be sweeter than the music of *Sixty-and-Six*, and many of the earlier poems are chaste and beautiful. There are one or two hymns by the author, at the age of twenty-two, which deserve to be known, though our space will not permit us to quote them. The only defect in them is the lack of a distinct reference to the work of our Lord as the Redeemer of the soul. Our penitence and aspiration and praise find their “dynamic force” in Him ; and whatever may be thought of references to Christ in ordinary literature, it is a defect both as regards truth and art to overlook His relations to us in Christian worship.

**THE EXPOSITOR.** Edited by the Rev. W. Robertson Nicoll, M.A. Third Series Vol. IX. London : Hodder & Stoughton.

THE etched portrait of the Rev. Professor Cheyne, which forms the frontispiece to this volume, is accompanied by a valuable sketch of his life and work from the

pen of the Editor, whose contributions to the *Expositor* are, by the way, far too few. There are various expository articles of first-class value, notably those by Dr. A. B. Bruce on the Epistle to the Hebrews; by Dean Chadwick on the Group of Apostles, and by Archdeacon Farrar on the last nine chapters of Ezekiel. The articles by Dr. Augustus Jessopp on "Primitive Liturgies and Confessions of Faith," and by Dr. Stokes on "Ancient Celtic Expositors," have great antiquarian as well as great and doctrinal value. We welcome with special pleasure the contributions of the Rev. T. G. Selby, a writer from whom we anticipate much good service, both in apologetic and expository literature. The following sentences, from a review by Dr. Marcus Dods of Dr. James Morison's lectures "On the Ninth Chapter of the Epistle to the Romans," will be read with interest:—"It is interesting to note in this exposition his impartiality as an expositor contending with his theological presuppositions. Sometimes he seems, unconsciously to himself, to make admissions which open the gate to full-blown Calvinism; at other times he strains his text to make Paul speak the language of Arminius. The unprejudiced reader will still find Calvinism in this chapter, and able as Dr. Morison is, he will scarcely persuade his readers that Paul was not a believer in absolute predestination."

SELECTIONS FROM THE SERMONS OF PADRE AGOSTINO DA MONTEFELTRO.  
Preached at the Church of San Carlo al Corso, Rome, Lent, 1889.  
Translated by Catherine Mary Phillimore. Second Series. London: The Church Printing Company, Burleigh Street, Strand.

THE fame of these sermons has doubtless reached our readers through the reports which appeared of them in the daily press at the time of their delivery. They were "the sensation of the Roman season." Day after day the Church of San Carlo was thronged by thousands of all classes, who listened with rapt attention to the eloquence of the Padre. The excitement was unparalleled, and we are not surprised that the preacher should be described as the modern Savonarola, though the comparison, save in regard to eloquence, is scarcely just. The subjects of the sermons here translated are such as the Necessity of Religion, the Sources of Unbelief, the Divinity of Jesus Christ, the Supernatural, &c. They will not appeal to readers so powerfully as they did to hearers. But they have many conspicuous merits, philosophical and literary as well as oratorical, and ought to be carefully studied by all who wish to deal effectively with popular unbelief.

THREE LECTURES ON ENGLISH LITERATURE. By William S. McCormick, M.A.  
Paisley: Alexander Gardner.

MR. MCCORMICK'S class (which apparently consists of ladies) in Queen Margaret College, Glasgow, has assuredly the advantage of the very highest form of teaching. Their professor is an enthusiast in the study of literature, and writes on it, not only with intelligence and scholarly tact, but with a glow and earnestness which are quite contagious. In the first of these lectures he vindicates the claims of English literature to a place in the University curriculum and

as a subject for examination for degrees. His protest against the usurpation by philology of the place that belongs to literature is both spirited and conclusive. The other lectures are on Wordsworth and Browning respectively. They are full of delicate insight and subtle discrimination, and give very valuable hints as to the interpretation of these poets. Those who read them once will read them again and again.

**PULPIT NOTES.** By Rev. B. D. Johns (Periander), Merthyr, Glam. London: Alexander & Shephard.

**MR. JOHNS** is skilful both in analysis and synthesis. He can resolve a text into its component parts, and from the materials thus acquired build up a massive and stately structure. His "Notes" are not on matters which have no connection with his text, but in the strictest sense grow out of it, and aid its elucidation and its practical use. Preachers will find in the volume ample matter for thought. Occasionally the inferences are a little strained, as where the confessional is said to be a farce, on the ground that Judas went to confess to the priest and ended on the gallows, while Peter went to Jesus and was forgiven and restored.

**THE PULPIT COMMENTARY.** Edited by the Very Rev. H. D. M. Spence, D.D., Dean of Gloucester, and Rev. Joseph Exell, M.A. Peter, John, and Jude. London: Kegan Paul, Trench, & Co., 1, Paternoster Square.

THE commendation so widely bestowed on the "Pulpit Commentary" as a whole will not be withheld from the volume on the General Epistles. The writers have had in view the high ideal attained by their predecessors, and have evidently been determined not to fall below it. The Rev. B. C. Caffin writes the exposition and homiletics on 1 and 2 Peter. Dr. Plummer (Master of University College, Durham) renders a similar service for the three Epistles of John, and Dr. Salmond, of Aberdeen, for the Epistle of Jude. The introductions to the various Epistles are as full and comprehensive as any ordinary student or minister can require. The homilies are by various authors, and with especial pleasure we note among them the Rev. A. Maclaren, D.D., who writes on 1 Peter. He gives us, in these sections, some of his best and brightest work, full of subtle thought and vivid imagination, and suggesting innumerable illustrations. Associated with Dr. Maclaren are the Revs. C. New, J. R. Thomson, U. R. Thomas, and R. Findlayson, all men of proved capacity. If the study of a work like this does not enable a man to preach intelligently and to the point, no human power that we know of can do anything with or for him.

**TOILERS IN LONDON ;** or, Inquiries concerning Female Labour in the Metropolis. Being the Second Part of "Tempted London." By the *British Weekly* Commissioners. London: Hodder & Stoughton.

THE *British Weekly* did good service by its exposure of the perils which surround young men in London, and it has added to the obligations of philanthropists by the thorough investigations it has secured into the condition of various classes of

young women, such as the flower girls, the match-box makers, the brush makers, barmaids, laundresses, sempstresses, &c. The picture it draws is dark and lurid. Here "the sternest painter is the best," though there is much to relieve the darkness. The perusal of this book will raise up many light-bearers in the darkness.

**HELPFUL TRUTH**: for removing Doubts and Fears concerning Personal Salvation. By Thomas Moor. London: James Nisbet & Co., 21, Berners Street.

A BOOK which really corresponds to its title. It will be of special service to inquirers and to timid, distrustful souls. At the same time it guards against the danger of a superficial faith. The headings of some of the chapters are admirable—*e.g.*, "The Doctrines of the Gospel are a Guide, not a Refuge." Would that all professed Christians apprehended the force of that distinction!

**A SHORT ANALYSIS OF THE OLD TESTAMENT**, by Means of Headings to the Chapters, especially adapted to the Revised Version. By George C. M. Douglas, D.D., Principal and Professor of Hebrew in the Free Church College, Glasgow. Paisley: J. & R. Parlane. 1889.

A WORK which we can most cordially commend as certain to promote a more intelligent and practical study of the Scriptures. It is clear, concise, and scholarly.

**FAMILY WORSHIP**: Morning and Evening. By Geo. S. Barrett, B.A. London: Jarrold & Sons, 3, Paternoster Buildings.

WE do not recommend forms of prayer, but to those who do use them Mr. Barrett's work will be acceptable. The prayers are simple, devout, and comprehensive, and how much better that such a book should be regularly used than that there should be no family worship!

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## LITERARY NOTES.

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**M**ESSRS. OLIPHANT, ANDERSON, & FERRIER announce a volume of sermons by the late Rev. Hugh Stowell Brown, of Liverpool, to be entitled "Manliness, and other Sermons." A preface is to be written for the volume by Dr. Maclaren, of Manchester.

THE Rev. Samuel Longfellow is recasting his biography of his brother, Henry Wadsworth Longfellow, the whole to occupy three volumes.

A NEW volume from Lord Tennyson is expected to appear in the autumn, and also a reprint of the poems by Mr. Frederick Tennyson, the eldest brother of the Laureate.

MR. FISHER UNWIN announces "Froudacity," by Mr. J. J. Thomas, a West Indian creole, who has undertaken to expose the fallacies and inaccuracies relating to the negroes of the West Indies in Mr. Froude's last book "Oceana." Mr. Thomas points out the signs of intellectual and moral improvement in the negro race.

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MR. WHITTIER wrote the following lines, to be read at the recent dedication of the Library building of the Gammon Theological School, in Atlanta, Ga. :—

"Light, Freedom, Truth, be ever these thine own ;  
Light to see Truth, Freedom to make it known :  
Our Work God's Work, our Wills His Will alone."

The motto might not unfittingly be adopted by all churches, colleges, and schools.

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OUR admirable contemporary, the *Sun*, is, we understand, to change publishers. It will shortly be issued by Mr. Alexander Gardner, of Paisley and London.

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A SELECTION from the speeches of Sir Wilfrid Lawson, Bart., on Temperance Legislation is being prepared, and will shortly be published under the title of "Wisdom Grave and Gay." The selection will include some of the best known and most popular of Sir Wilfrid's platform utterances.

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DEAN GOULBOURN is said to be engaged on a Life of the late Dean Burgon. We trust he will not forget the lesson which Dean Burgon so opportunely enforced in his "Lives of Twelve Good Men." The inordinate length of modern biographies is an evil that needs to be put down.

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THE July number of *Art and Literature* (Maclean, Macdonald, & Co., Glasgow) contains a fine likeness of Robert Louis Stevenson, with a sketch of his literary career by J. R. Dunn. The mezzographs are very good. "Evicted" especially tells a tale of struggle and sorrow, powerful in its pathos.

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IN reply to a question addressed to him, Mr. J. R. Lowell lately said : " I am one of those men who believe in system, and who seek to utilise every moment at their command to advantage. I put aside so many hours a day, generally in the forenoon, for reading and writing, and try to be uninterrupted. If I am, I make up at the first leisure that I can secure." The next question was, " You are not a believer in writing by inspiration ? " " I don't like," he replied, " to commit myself positively upon that point ; but I do know that steady, hard, and continuous work has been my reliance during a somewhat varied life."



WEBB & WEBB. PHOTO: MELBOURNE

Your devotedly  
Obedt Chapin



THE  
BAPTIST MAGAZINE.

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SEPTEMBER, 1889.

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REV. SAMUEL CHAPMAN.

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HE Rev. Samuel Chapman, whose portrait appears in this month's magazine, is President of the Baptist Association of Victoria. He was born at Sheffield in 1831. His father was regarded by those best acquainted with him as one of the most excellent of men. A memoir of his truly admirable and gifted mother appeared in this magazine as long since as 1855. The subject of our sketch left school at about fifteen years of age to learn the business of a Sheffield merchant and manufacturer, and it was not till he had reached twenty-four years of age that he made public profession of faith, and was baptized and received into church fellowship by the late venerable and beloved Charles Larom, minister of Townhead Street Church, Sheffield. Mr. Chapman had an elder brother already engaged in the ministry, and in 1859 he himself finally abandoned commercial pursuits, and commenced studying at the University of Edinburgh. From Edinburgh he migrated to the Baptist College at Rawdon, then under the presidency of the Rev. Dr. Acworth. He had already rendered frequent and efficient assistance to his elder brother, at that time minister of the historic Charlotte Chapel, George Street, Edinburgh, and so reached Rawdon in possession of trained ability and valuable experience. His popularity in the churches of the West Riding speedily became

pronounced, but his preaching was never allowed seriously to interfere with his studies in college. Meanwhile Mr. Chapman had married, and at the end of the third year from the commencement of his studies he removed with wife and children to Birmingham to become the pastor of Heneage Street Church. The work at Heneage Street was hard, incessant, exacting, but it had the compensations of success and of two very valuable friendships. The friendships were with Dr. Dale, so recently a visitor to Australia, and with our own lamented Mr. Vince, of Graham Street. Mr. Vince and Mr. Chapman spent many days of hard-earned holiday together, especially in Switzerland, and in many ways influenced each other for their permanent mutual benefit.

After about six years at Birmingham, Mr. Chapman received a call to Rochdale, where those large-hearted and munificent laymen, Mr. Kelsall and his son-in-law, Mr. Kemp, were the chief supporters of the Baptist church in that town.

Mr. Chapman's residence in Flannelopolis naturally brought him into relations with the Baptist archbishop of Cottonopolis, our distinguished brother, the Rev. Dr. Maclaren. Dr. Maclaren was not slow to recognise Mr. Chapman's endowments, and soon began to suspect he had found another example of the square man in the round hole. Without in any way consulting Mr. Chapman, Dr. Maclaren ventured on the step, so brilliantly justified by results, of suggesting to the church at Hope Street, Glasgow, that the man they wanted but could not find might be both heard, and heard about, at Rochdale. There was no friction, nothing but mutual esteem and fraternal love, but it was felt on both sides that the Church of Christ generally, and the Denomination in particular, ought to be getting a good deal more out of Mr. Chapman than it was actually getting. Glasgow and Mr. Chapman suited each other to a degree that seemed extraordinary. The indescribable and manifold influence of one terrible domestic sorrow—the loss of his son Arnold—had come to Mr. Chapman while in Rochdale, and the ripened fruits of that discipline soon became apparent in Glasgow. The church became crowded; the new and commodious building in Adelaide Place had to be erected; the increase in membership and communicants was profoundly gratifying; there were seven or eight years of practically unbroken success.

At length, in 1877, through Mr. William McLean, senior partner in

the great and enterprising firm of McLean Brothers & Rigg, of Melbourne, Sydney, Adelaide, and London, Mr. Chapman was induced to leave Glasgow for Melbourne, the health of Mrs. Chapman being the real reason for so important a venture. No one has had reason to regret the step. Mr. Chapman's ministry in Melbourne has been most happy and successful, and his preaching is listened to with not more admiration than advantage in every colony of Australia. In 1885 the rear wall of his church had to be taken down to make room for a new organ, and the congregation adjourned *en masse* to the Theatre Royal. The morning services were chiefly for Mr. Chapman's own people; in the evening they were of a more popular character, and were immensely useful. The building was crowded from floor to ceiling, and even then its accommodation for 2,500 persons was insufficient. As in most large cities, there is much scepticism in Melbourne, partly theoretical, partly practical. Mr. Chapman's evening discourses were more largely "apologetic" accordingly, and were blessed to hundreds of persons from all parts of the continent. The theatre services continued till the end of June, 1886, when the renovated church at Collins Street was re-opened. Our younger ministers might note that Mr. Chapman's very emphatic success in this kind of preaching was at least in some part owing to his severe studies in Glasgow, when he combined with devotion to his pastorate a careful attendance upon the Moral Philosophy lectures of Professor Edward Caird. Mr. Chapman's leading people at Collins Street hold up his hands in every possible way. In addition to all other results, he now sees more than fifty thousand pounds standing to the credit of the Victorian Baptist Fund; and the extremely important work of further extending and organising and consolidating the denomination promises under his own and others' labours to go on and prosper. So be it! Amen.

W. S. C.

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EDITORIAL POSTSCRIPT.—It was with more than ordinary pleasure that we received so excellent a likeness of Mr. Chapman, and the sketch which accompanies it, in time for the present issue of our magazine, and that we are thus enabled to fulfil the promise made many months ago by Mr. Swaine. Mr. Chapman is still lovingly remembered by his friends in England, and they watch with keen

interest and sincere gratification the progress of his work in Melbourne. Those who know him will readily testify that he deserves all, and more than all, that is said of him in the foregoing sketch, and it may not be out of place to supplement it with the references made to Mr. Chapman by Dr. Maclaren in a letter written from Melbourne to the editors of the *Freeman*, and published in January last. Speaking of the Jubilee Fund of £50,000 and of an unknown donor of £25,000, Dr. Maclaren adds, "No list of contributors has been published, and it would be a pity to mar the beautiful unostentatiousness of the whole affair by specifying instances; but I may mention the names of the Rev. S. Chapman and W. McLean, Esq., the President and ex-President of the Victorian Association, as pre-eminent among many diligent workers in the toil which they had given without stint to bring the enterprise to a successful issue." And, again, speaking of the ministers of Victoria and the other colonies whom he had met, Dr. Maclaren, in a few graphic and happy touches, brings the image of our friend distinctly before us: "Mr. Chapman, of Melbourne, has thrown all his great energy, persistency, kindness, and organising power into the work of consolidating and strengthening the Denomination, and reaps the reward which he most desires in universal esteem and no end of work. He is the pastor of Collins Street, and a right good pastor he is, living in his people's hearts, and holding a place as a preacher and a power second to no man in Melbourne; but he is the trusted friend, counsellor, and general referee of all our ministers and churches. Looking at him and his work, I am often reminded of a certain cotton-spinning town in the hill country of Lancashire, and of a ubiquitous friend of ours who is supposed to live there." We hope, in the course of a few months, to present our readers with portraits of other of the Australian ministers whose names are mentioned by Dr. Maclaren—among them Mr. Webb, of Albert Street Church, Melbourne, and Mr. Mead, the Baptist Bishop of Adelaide.

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MR. F. T. PALGRAVE'S *Treasury of "English Sacred Lyrical Poetry,"* is expected to be published in the course of the present month at the Clarendon Press.

## THESE TWELVE.

NO. VII.—SIMON THE ZEALOT.

“Simon the Cananaean.”—*MATT.* x. 4. “Simon who was called the Zealot.”—*LUKE* vi. 15.



N trying to individualize Simon we have but little to separate and distinguish him from his brother apostles. Beyond the fact that he was an apostle, all we know about him is that there was a second name by which he was familiarly and commonly talked of and known. There are, of course, certain facts which we can with confidence assume respecting him. There must have been some fitness for the service of the Master possessed by him or that Master would not have chosen him. He was one of our Lord's companions, and must have rendered services to the Master in that capacity. He took his part in the mission-work of the Twelve, when the Master sent them out two by two. All this and many more such things we may state with positiveness about him, for it is all implied in the Gospel history. But beyond this what is known? Simply that he bore the name of the Cananaean or the Zealot. We may be ready to say that that means nothing, and that it adds nothing to our knowledge respecting him. That is, however, not the way in which we treat similar words applied to men either in ancient or modern times. When we read of Aristides the Just or speak of Albert the Good, provided we know something of the state of Athenian society and life in the time of Aristides, and provided we know something of court life and aristocratic life now in our own times, the titles do give us the means of filling in the details of the lives which must otherwise be to us an utter blank. We should know some thing, if we knew no more than this. Looked at in the same spirit, the epithet of the Cananaean or the Zealot which attached itself to Simon separates him from his fellow disciples, and gives him a character of his own.

I.—Our first thought is that many of us may be known only by the accident of our birth.

I do not say that the epithet, the Cananaean, points of necessity or even probably, to the locality of Simon's birth. I do not personally

think that it is so. Yet an interpretation which can claim the authority of Luther is one for which something may be said, and upon which reflections at any rate may not be superfluous. If this view be correct, the man and his birthplace got together, and the one was not thought of without the other. Simon of Cana. Men and places get associated but from two causes. Shakespeare has surrounded Stratford with a world-wide fame. The Lakes would have been celebrated for their beauty and grandeur, but Wordsworth and Coleridge and Arnold have stamped their impress upon them. Elstow would have been nothing but an unknown Bedfordshire village but for Bunyan. It is not often, however, that we possess individuality and work enough to stamp ourselves upon the place we were born in or lived in, so that the place becomes remembered for our sake and for no other cause. There is, however, another way in which men and places get united. Sometimes the place is stronger than the man, and the man takes his impress from the place, and not the place from the man. The accident of our birth and the surroundings of our youth may influence us in the strongest way. The difference between the north and the south in our country is not more marked than is the difference between the men who are brought up in them. In estimating what we are it is impossible to leave out of the calculation the influence that came out of the village, with its quiet monotony, with its constant repetition of little excitements. Give a man's birthplace and you may, in many instances, picture him. I do not say that it was so, but it is just possible, that there was nothing out of the common in Simon, and that there was nothing about him which you would not have expected when you knew where he came from. He could only be distinguished from a hundred other Simons by having his birthplace added to his name. It is not pleasant to think that ours may be this order of manhood, but it is pleasant to think that if it is so it is just possible that out of such materials apostles have been fashioned by the Lord.

II.—Our second thought is that our race may be the distinguishing feature of our history.

It is necessary once more to say that however just this reflection may be, it is possible that there is nothing in the history to justify its being made in connection with Simon. Yet the fact that in our

own Authorised Version following the *textus receptus* the word was read Canaanite instead of Canaanæan, and the fact that that reading and rendering is justified by so high an authority as Webster and Wilkinson, is a sufficient reason to warrant us in taking this as one of the possible suggestions arising out of Simon's history. There may have been in the veins of Simon the blood of more than one race, just as there was in the case of our Lord Himself. Who can say how much Simon owed to Jewish characteristics and how much to those which belonged to the races which in part the Jews had displaced? And who, again, can estimate the results that came from the meeting of these two forces? The man was what he was by forces that he had no control over, but the comfort is that from the outset it was not the Jew only who found in Jesus one whom he could take as the revelation of the Father. The same result came to one whose training was heathen, or, perhaps, half heathen and half Jewish. It is but a type of what has gone on ever since, and it is but the sign of His divinity that in our Lord all races can find the Son of Man, who meets the wants of humanity. There is about all religions an individuality that fits them for those who believe in them, but unfits them for others of different nationalities, and, therefore, of different creeds and peculiarities. The religions of Africa would die out in India. Christ satisfies the world not as a Jew, but as a man. In Him, the perfect Man, there are points of contact, points of sympathy with all men. It is the family of man He comes to redeem, and He meets us not in virtue of His or our nationality, but that He, the Son of God, is the Son of Man.

III.—Our third thought is that the parties with whom we have associated may furnish the characteristic by which we are known.

In associating this fact with the name of Simon we are, as I believe, simply following the true meaning of the history. Luke puts into Greek the meaning of the word used by Matthew, and our transfer of Luke's word into English—Zealot—gives a tolerably definite idea, whereas the transfer of Matthew's word gives no meaning at all to us. Simon was the Zealot—that is to say, he belonged to the historical party which bore that name. The troubles to which the party gave rise, which ultimately reached their climax in the destruction of Jerusalem, are matters that we are familiar with. That there

was much to admire in them, which fascinated many noble-minded men and drew them into their communion, we can readily believe. Their love of their own land and their belief in its rightful independence, which made any foreign interference or dominion hateful, we, as Englishmen, can sympathise with. Their zeal for the laws of God, which were their national laws, the guardian and source of their independence and liberty, we can admire. A man may be brought into excesses by one or the other, but the thing that moves him we can respect. To this class Simon belonged; attracted by their creed he may, perhaps, have shared in some of its excesses. Is it any wonder that after he became Christ's follower the fact was remembered, and that he never ceased to be known as the Zealot? He found it possible to love as a Christian that which had attracted him as a man. It is possible to come under the sway of Christ and manifest as Christians that which was present by itself before. Such epithets as the Chartist, the Liberationist, the Radical, the Socialist, may belong to us as much as Christians as they did before we followed Christ. In estimating what Christ has done for us we must remember where He found us, and in estimating a man's views of the teachings of Christ you must not forget the training through the medium of which he received those teachings.

IV.—Our fourth thought is that the best part of our wildest hopes gets strangely realised in Christ.

I do not think it is possible for us to over-estimate the value of such work as Kingsley did amongst the Chartists. He had no sympathy with the infidelity which was supposed to be identified with their aims and purposes. He was wise enough, however, to know that if a man is striving for what is just and right the fact that the agitator is an infidel does not make his object bad. It is well that we should let it be seen that Christian sympathies are enlisted on the side of every popular movement, or every unpopular movement which seeks to better the condition of men. It is bad when it appears as if noble political aims can only be indulged in by those who do not recognise the claims of religion. Every enfranchising movement, whether it affects the social or political well-being of men, should find a home in every Christian heart. There was common ground on which the Zealot and the Christ could meet, and in Christ's teaching the Zealot



found the helper and the handmaid of everything that he in his calmer moments could hope and look for. The Zealot did not give up his position and declare the past to be a lie when he became a Christian. It is encouraging to those of us who believe that in the struggle for human progress the Christ is always in advance of us, to find that in the body of His immediate followers there was one who had indulged in wild political hopes and aspirations and who still found a home with Christ.

V.—Our last thought is that we may carry our true and noblest selves into our following of Christ.

If Simon had ever written a gospel, his beliefs before he knew Christ would have influenced his writing. Some truths would have been worked out to their fullest limits, and others would have been modified and limited. One would like to have heard Simon preach from such words as "His servants ye are whom ye obey." I should have been surprised if his old love of liberty and hatred of Rome had not borne fruit in the impassioned description he would have given of sin as slavery, and in his wild unsparing appeals to his hearers to bear it no longer, but to rise and crush it and shake off its cursed thralldom. Would it have been possible to have heard it without saying, "There Simon the Zealot was himself." Or in calmer moments one would have liked to have heard him preach upon the atonement of the Lord. I do not think that any Calvinist could use stronger language about the legal aspects of the atonement, or present the truth that the law had been magnified and made honourable by that atonement, or force home the truth that God was just and the justifier of those that believe, than that which Simon would have employed. The Zealot would have seen much more than, perhaps, the devout spectator of the love that died upon the cross would ever have dreamt of. There is no doubt of it, the Christian life in its intellectual and practical side would have given full scope to all that was noble and true in the old Zealot. About his being in Christ and Christ being in him there never would be any doubt, but to the very end Simon the Apostle would be Simon the Zealot.

Harlow.

F. EDWARDS, B.A.

## THE RISE AND PROGRESS OF NONCONFORMITY.

BY REV. JOHN BAILEY, B.A.

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### VI.—THE ROYAL SUPREMACY: HOW IT WAS USED.



T will be remembered that under Edward III. very stringent laws had been passed, forbidding any subject to receive a presentation to a living from, or to carry any cause by appeal to, Rome. These were known as the Laws of Provisors and Præmunire. Since the outbreak of the Wars of the Roses these had been held in suspense, and the LEGATINE COURT of Wolsey had openly defied them. They were still, however, legally in force; and the state of public feeling made it certain that Parliament would be as ready as ever to enforce them at the bidding of the Crown. This was a tremendous and irresistible weapon, of which the king made vigorous use. As we have already seen, Wolsey had been condemned and disposed of under these statutes in 1529. A year later (1530) the judges declare the whole nation involved in the same charge, by its acceptance of Wolsey's authority. "The legal absurdity was now redressed by a general pardon, but from this pardon the clergy found themselves omitted. In the spring of 1531 Convocation was assembled to be told that by their transgression the clergy had forfeited to the king all their goods, chattels, lands, possessions, and whatsoever livings they had: and that forgiveness could be bought at no less a price than the payment of a fine amounting to a million of our present money, and the acknowledgment of the king as "the chief protector, the only and supreme lord, and head of the Church and Clergy of England." Terrified by the fate of Wolsey the clergy submitted to the first demand at once; against the second they struggled hard. But their appeals to Henry or Cromwell met only with demands for instant obedience. A compromise was at last arrived at by the insertion of a qualifying phrase, "so far as the law of Christ will allow"; and with this addition the words were again submitted by Warham to the Convocation. There was a general silence. "Whoever is silent seems to consent," said the archbishop.

"Then are we all silent," replied a voice from among the crowd. By this unscrupulous legal trick the first great step was gained. The clergy were caught in the net and were effectually secured.

The meaning of this supremacy was brought out fully in a proposition laid before Convocation the following year (1532), to this effect: "The king's majesty hath as well the care of the souls of his subjects as their bodies; and may by the law of God by his Parliament make laws touching or concerning as well the one as the other." Under strong pressure the clergy were compelled to promise that henceforth they would take no action without the royal assent. These measures were all ratified by Parliament in the Act of Supremacy which was passed at the end of 1534. By this Act authority in all matters ecclesiastical was vested solely in the Crown.

Next year (1535) Cromwell is raised to the post of Vicar-General or Vice-regent of the King in all matters ecclesiastical. Supreme power in both spiritual and secular affairs is thus once again concentrated in the hands of one man, though now a layman, instead of an ecclesiastic, as in the case of Wolsey. In his new office Cromwell is addressed by the pompous title of "Most Reverend Lord in God"—is so styled even by the clergy, and takes rank above the primate himself. The bearing of all this on the property of the Church is soon apparent. "Two royal commissioners were despatched on a general visitation of the religious houses, and their reports formed a 'black book,' which was laid before Parliament in 1536. It was acknowledged that about a third of the houses, including the bulk of the larger abbeys, were fairly and decently conducted. The rest were charged with drunkenness, with simony, and with the foulest and most revolting crimes. . . . A cry of 'Down with them!' broke from the Commons as the report was read." It was decided to suppress all houses whose income fell below £200 a-year. Three hundred and seventy-six out of the thousand religious houses then existing were dissolved under this Act and their revenues granted to the Crown, amounting in all to £32,000, besides their goods, chattels, and plate, computed at £100,000 more. This part of the business was finished three years later, when (1539) a Bill was passed granting the king also the greater monasteries. In all 645 monasteries, 90 colleges, 2,374 chantries and free chapels, and 110 hospitals, were suppressed. The whole revenue of these establishments amounted to

£161,000. Twenty-seven mitred abbots were hereby excluded from the House of Lords. So great was the spoil that the king promised never again to call on his people for subsidies. "Some of this wealth was devoted to the erection of six new bishoprics; a larger part went to the fortification of the coast. But the bulk of these possessions were granted lavishly away to the nobles and courtiers about the king, and to a host of adventurers who 'had become gospellers for the abbey lands.' Something like a fifth of the actual land in the kingdom was in this way transferred from the holding of the Church to that of nobles and gentry. Not only were the older houses enriched, but a new aristocracy was erected from among the dependants of the Court. The Russells and the Cavendishes are familiar instances of families which rose from obscurity through the enormous grants of Church land made to Henry's courtiers."

In all it is estimated that as many as forty thousand families profited by these gigantic spoliations; and thus a large and powerful faction was created which could be relied upon to support the policy which had so cleverly distributed the plunder. The greatest losers, however, by the change were the poor. For although this enormous wealth had doubtless been shamefully misused by an indolent and self-indulgent clergy, a large portion had always been devoted to the education of the young, the relief of distress, and the tending of the sick. Now the whole was swept away into channels which brought the poor and ignorant no help. And hence arose the absolute necessity for some national system for the relief of the destitute which had to be met in succeeding reigns. This was the price England had to pay for deliverance from the religious orders as a whole, and probably the blessing was more than worth the price.

It must be remembered that these stupendous changes only became possible because the whole nation had for a long time been convinced that radical reforms were absolutely necessary. This conviction had been burnt into the national heart by the condition and conduct of the Church itself.

During the period we have been reviewing the learning and morals of the clergy had sunk to the lowest ebb. They had become, the prelates especially, "marked objects of public odium." An Italian scholar who visited England in 1420 says of the monasteries, "I find in them men given up to sensuality in abundance, but very few lovers

of learning, and those of a barbarous sort, skilled more in quibbles and sophisms than in literature." Thomas Bouchier, who was archbishop in 1457, complains that numbers of "the clergy, both regular and secular, were ignorant and illiterate blockheads, or rather idiots, and that they were as profligate as they were ignorant, neglecting their cures, strolling about the country with bad women, and spending the revenues of their benefices in feasting, drinking and adultery."

Of the amount of instruction imparted to the people by their ministrations we may form some idea from the fact that a Convocation, held at York in 1466, ordered every parish priest to preach four times a year, either himself or by another.

Hooper, Bishop of Gloucester, found in his diocese, in 1550, one hundred and sixty-eight priests who were unable to repeat the ten commandments; thirty-one who could not tell where they were to be found; forty who could not tell when the Lord's prayer was first given, and of these thirty-one could not tell its author.

Dean Colet, addressing Convocation in 1512, burst forth into this fiery appeal: "Would that for once you would remember your name and profession, and take thought for the reformation of the Church! Never was it more necessary, and never did the state of the Church need more vigorous endeavours. We are troubled with heretics, but no heresy of theirs is so fatal to us and to the people at large as the vicious and depraved lives of the clergy. That is the worst heresy of all." The bold man was forthwith charged with heresy by the Bishop of London; but happily he escaped the flames, having won the ear of King Henry, who bade him "go boldly on."

Hugh Latimer, when he had risen to be the greatest preacher of his day, made a ring of bishops at St. Paul's Cross feel the keen edge of his irony, addressing them thus: "I would ask you a strange question. Who is the most diligent prelate in all England, that passeth all the rest in doing of his office? I will tell you. It is the devil! Of all the pack of them that have cure, the devil shall go for my money; for he ordereth his business. Therefore you unpreaching prelates, learn of the devil to be diligent in your office. If you will not learn of God, for shame learn of the devil." He too was cited for heresy, but found shelter under the protection of the Court.

The monastic orders were no better than the parish priests. The

friar had sunk into a beggar. The monks had become mere landowners. Most of the religious houses were anxious only to enlarge their revenues, and to diminish the number of those who shared them.

The story of one of the martyrs of this period will best serve to show the spirit of the times: for it graphically illustrates the cruel tyranny of the clergy on the one hand, and the rising spirit of independence in the laity on the other; and it affords us a glimpse into the struggle between the ecclesiastical and the secular courts which raged throughout this reign. Let it be borne in mind that the clergy were exempt from the jurisdiction of the civil powers. "Holy orders had become a warrant for every sort of crime." But as early as 1513 Parliament had declared that any ecclesiastic, accused of theft or murder, should be tried before the secular tribunals. Exceptions, however, were made in favour of bishops, priests, and deacons—that is to say, nearly all the clergy. Wolsey opposed even this small measure of reform with all his might. "Accompanied by a long train of prelates and priests he had an audience with the king, at which he said with hands upraised to heaven, "Sire, to try a clerk is a violation of God's laws." This time, however, Henry did not give way. "By God's will we are king in England," he replied, "and the kings of England in times past had never any superior but God only. Therefore know you well that we will maintain the right of our crown."

Whilst the public mind was still in a ferment on this subject an event happened which created indescribable excitement, and threw the blackest odium on the clergy. Richard Hunne was a pious London tailor, who made it a practice to retire to his closet and spend a portion of each day in the study of the Bible. At the death of his infant son in 1516, the priest demanded of him the "bearing cloth," used at the funeral, as a fee; this Hunne refused to give, considering it an exorbitant charge. He was summoned before the Cardinal's court. His public spirit led him to resent this as a citation before a foreign tribunal, in violation of Acts of Parliament passed under Edward III., to which we have already referred. He took precisely the course by which the crown lawyers proceeded against and crushed Cardinal Wolsey some thirteen years later. He laid an information against the priest and his counsel under the act of *Præmunire*. But poor Hunne was a few years in advance of his day. Such boldness exasperated the clergy beyond all bounds. "If these proud citizens

are allowed to have their way," exclaimed the monks, "every layman will dare to resist a priest." He was thrown into prison in the Lollards tower, and charged with heresy. An iron collar was fastened round his neck, attached to which was a chain so heavy that neither man nor beast (says Foxe) would have been able to bear it long. It was observed, however, with astonishment "that he had his beads in prison with him." The charge of heresy could not be proved. His clerical judges would have set him at liberty, but they dreaded the effect the publication of their failure would have in encouraging the party now crying for reform. The prisoner was murdered in his dungeon during the night after his examination. The assassins tried to make it appear that he had committed suicide. But the suspicion of foul play immediately arose, and soon London rang with the cry, "the priests have murdered him." The clergy in self defence made a search for evidence that might serve their purpose; which they found in the good man's Bible. It was Wickliffe's version. In the preface they read that the pope ought to be called antichrist! This was enough. The Bishops of London and Durham and Lincoln declared Hunne guilty of heresy, and on the 20th of December his dead body was burnt at Smithfield. But before this the civil authorities had taken action. An inquest had been ordered on the body. The city coroner, two sberiffs, and twenty-four jurymen had carefully examined the prison and found indubitable marks of violence and proofs of murder. And almost at the very time Hunne's body was being burnt at Smithfield, the chancellor of the Bishop of London and two of his subordinates were convicted of the crime; and all doubt was dispelled by the confession of the criminals. A bill was passed by the House of Commons restoring Hunne's property to his family and vindicating his character. The Lords accepted the bill, and the king himself said to the priests, "Restore to these wretched children the property of their father, whom ye so cruelly murdered, to our great and just horror."

In such a condition of popular feeling, continually aggravated by the senseless assumptions and greedy extortions of unworthy priests, it was natural that the old Lollard cry for the reform of the Church and the secularization of church property which had never died out, should be raised throughout the land with ever increasing earnestness, until at length it found authoritative voice in Parliament, and

took effect in the policy of the king in what is called the "suppression of the monasteries."

To return to Cromwell—an important part of his bold scheme has yet to be noticed. His statecraft included also a foreign policy, in harmony with his proceedings at home. He designed to place England at the head of a Protestant league which should defy the Pope and the Emperor of Germany. Whether he had any religious sympathy with the doctrines of Protestantism is very doubtful. Politically he believed the Reformation movement might be made helpful to his plans. He entered into negotiations with the German Protestant princes without the knowledge of the king; and in one of the periodic cravings of his royal master for a new wife, he negotiated the marriage with the Protestant Anne of Cleves. This union proved hateful to Henry, and disastrous to Cromwell. Moreover Henry had no liking for Luther or his followers. He was a bigoted Roman Catholic in all matters that did not touch his personal pride and power. "That part of Cromwell's policy, of which the accomplishment was desired by Henry, was completely achieved, and the fickle king had no longer any interest in supporting him." In the very year in which he had been created Earl of Essex, Cromwell, falling under the royal displeasure, was given over to the fury of the many enemies he had made; and Henry, remaining inexorable to the most pitiful appeals for mercy, he was beheaded on the 28th of July, 1540.

It must not be supposed that the idea of the royal supremacy in religion had been conceived by Cromwell. It was the essential principle of Lutheran Protestantism. The Diet of Spires in 1526 settled that each State of the Empire should do as it thought best in the matter of the edict pronounced against Luther at Worms (1521). This led to each State determining its own course for or against the Reformation. The Lutherans thus became identified with and advocated the principle which is described as "nationalism" in religion.

"For the principle of Catholicism—of a universal form of faith overspreading all temporal dominions, the Lutheran states had substituted the principle of territorial religion—of the right of each sovereign or people to determine the form of belief which should be held within their bounds."

The severance from Rome, occasioned by the divorce dispute, compelled Henry to adopt this principle; and the Act of Supremacy was



its emphatic assertion. So far as the progress and welfare of the nation at large was concerned, this was a far more important step than at first sight may appear. For it broke the shackles of ancient custom. It declared authority in religion was not a vested right of the Pope and his priests. It compelled men to think for themselves on their own truest and highest interests. And when during this and the succeeding reigns the persistent effort was maintained to dictate the beliefs and regulate the worship of the whole nation according to the ideas and likings, sometimes even according to the whims and passions of the one individual who happened for the time being to occupy the throne, or of the one official who had risen highest in the royal favour, the repeated and violent changes in the religion of the state made this claim of the monarch appear manifestly preposterous; and painful experiences began to inculcate those higher conceptions of religious faith and practice which in later days were the strength and glory of the Puritan and the Nonconformist.

As might be expected this religious revolution greatly reduced the power of the clergy. One weapon which had been so long used with terrible effect was taken from their hands. In 1534 the Commons amended the laws relating to heresy. "The inquisitorial power of the bishops' courts was destroyed; all proceedings were to take place in open court, and by witnesses. Those adjudged guilty were not to suffer death until the king's writ, *De heretico comburendo*, had been obtained; but none were to be troubled upon any of the Pope's canons or laws." Such outrages as those perpetrated upon poor Hunne were no longer within the power of the clergy. Religious persecution henceforth is controlled by the Crown and the civil power.

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THE TREASURY. For Pastor and People. Edited by J. Sanderson, DD., LL.D.  
New York: E. B. Treat. London: J. Nisbet & Co.

A TOLEBABLY long acquaintance with this "Treasury" confirms our opinion that it is, taken altogether, the best and strongest magazine of its class; containing not only sermons and sketches of sermons, Sunday-school lessons and hints for lessons, but short pithy articles on every aspect of Church life and work, such as pastors will find full of wise and practical suggestions, and making their ministry more effective, and such as will make the members of churches more thorough and earnest in their Christian profession. The work deserves our heartiest commendation.

## THE FULNESS OF CHRIST.

BY REV. EVAN EDWARDS.

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“Of His fulness have all we received, and grace for grace.”—JOHN i. 16.

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THESE are “household words” of Christian homes, and constantly recurring-words of Christian worship. They indicate a grand apprehension of enlightened minds, and a deep consciousness of spiritual natures. The apostle of spirituality and love, whose words they are, having declared by Divine inspiration that He who had been amongst them “full of grace and truth” was the Divine Word made flesh, whose glory they had seen, and having adduced the testimony of the Baptist to Him as having thus come—come with such a fulness of grace and truth as eclipsed all others, even His Forerunner—added in confirmation of what he had said, and of what John had said, the testimony of his own inner life: “Of His fulness have all we received, and grace for grace.”

No mere formal, dogmatic utterance was this—the outcome of speculation about Christ—but the utterance of a man in deep sympathetic touch with Him of whom he spake, of a man who had no doubt that inexhaustible supplies of grace and truth dwelt in the Word made flesh, and flowed forth out of Him to fill the “aching voids” of human souls. His heart bore testimony to the fact; he had the witness within himself. John clearly had before his mind a theme in which his soul delighted—a theme of infinite magnitude and worth, and at the same time a privilege infinite in blessedness and duration. His heart delighted in both; and if I can succeed in calling forth similar emotions in you, another discourse from what may, perhaps, be regarded as a somewhat hackneyed text will not be in vain.

I. *His fulness is, then, the subject of which I have first to speak.*

In the Apostle John’s spiritual vision Christ was ever a prominent, indeed, an all-commanding figure. His prologue to his Gospel, even if we had nothing more, supplies abundant evidence of this. Entering into the spirit of this most Christ-like disciple,

while we listen to the opening words of his Gospel, we cannot fail to see a little of what he saw—Christ as the Word in the beginning with God, sharing the Godhead and creating all things; as the Life which is the Light of men, shining in darkness, and lighting every man coming into the world; as in the world which He had made, but unknown, coming to His own in flesh like theirs, but by His own not received; as the only-begotten of the Father, whose every word and deed declared Him to be full of grace and truth; as a reality borne witness to in a way which cannot be gainsaid by the consciousness of those to whom He gives the power of filial relationship to God, even to them which believe on His name. Such is the Christ of the prologue of which the text is a part, every word of which is well calculated to allure us to Him in worship and holy trust. But there is no one word of wider range of import, or of more winning power, than the one on which we are now concerned to concentrate our attention. "His fulness!" There is no fulness like it either on earth or in heaven. It is absolutely unique in the great universe of God.

*It is the fulness of God and of man in one person.* To enlarge now on this great mystery of our Christianity as involved in the incarnation of the Divine Word is beside our purpose. We are content only to assert it, and to quote in proof and illustration of it inspired words which leave us no alternative but to believe it. "In Him dwelleth all the fulness of the Godhead bodily." "When the fulness of time was come, God sent forth His Son made of a woman." "As the children are partakers of flesh and blood, He also Himself likewise took part of the same." Great and marvellous are the lessons which such words as these teach respecting Christ. They bid us find in Him a summing up of God in the infinite cycle of His perfections, and a summing up of man in all the beauty of moral perfectness, and thus a God to worship and an example to follow.

It is not, however, so much of these aspects of the fulness of Christ, all important and of infinite glory as they are, that we now desire to speak, but rather of the grand pilings up of grace and truth, life and light, in the God-man, to meet the needs of sin-stricken and perishing humanity. This is specially the fulness to which the text refers—a fulness presented in the Gospel to us, in words big

with love—a love which passeth knowledge, and in deeds of mighty, saving power.

*A fulness of truth*, the truth of God, the truth respecting God, His truth for us, His thoughts of peace, His purposes of grace. Truth, as opposed to that which is shadowy and unreal. The typical institutions of the Old Testament dispensation were but *shadows* of the blessings of grace. The *realities* of grace are in Christ. There was truth in the law given by Moses, both moral and ceremonial; but there was no grace in the former, and only the shadow of grace in the latter. In the moral law we have no Saviour offered, but Divine demands solemnly expressed; and in the ceremonial law we have only figures of good things to come. The body, the substance filling up, is in Christ, and through Christ becomes ours—the riches of grace, release from the just penalty of sin, redemption, even the forgiveness of sins through His blood, justification by faith, acceptance in the Beloved, sanctification by the power of the Holy Spirit, the hope of everlasting life. A fulness of grace have we in these things of infinite worth. But equally are they embodiments of truth, against which the surgings of iniquity and falsehood foam in vain.

Then, further, His fulness is *a fulness of light*. While it saves and elevates, it informs and enlightens. His fulness makes Him the Light of the world, and we following him walk not in darkness, but have the light of life, the light which gives to every true life its order, guidance, constancy, and hope, and which throws a heavenly radiance upon all matters of supreme importance to man for time and eternity.

It is, moreover, *a fulness of life*. In Himself Christ is the true God and eternal life. But he has not only, in His oneness with the Father, life in Himself as the Father hath life in Himself; but in Him, as having given His flesh for the life of the world, life is treasured up for us, and out of Him a quickening influence flows into all His followers. "He that hath the Son hath life." Hence he that is full of Christ is full of spiritual, Divine life.

Again, Christ's fulness is *a fulness of sympathy*. He was "tempted in all points like as we are, yet without sin." He is thus able to be "touched with the feeling of our infirmities," and to "succour them that are tempted." The winning, saving, comforting power

of Christ lies greatly in His sympathy—the sympathy of His teachings, life, cross, resurrection, throne. And blessed be His dear name, this sympathy, which in Him is perfect, lacking nothing, is ever-continuing. It is eternal and inexhaustible. Human sympathies are uncertain, and often fail, like the noisy, shallow mountain streamlet, full of promise and music to-day, but dry to-morrow. Then, too, not unfrequently do demands made upon human sympathies exhaust the supply. What a contrast to this have we when we turn to the sympathy of Christ! That is the same yesterday, to-day, and for ever, infinite and unfailing!

Such, dear friends, is “His fulness,” an aggregate of grace and truth, meeting in all its forms the need of this apostate world. While its magnitude should command our most thoughtful investigation, its character should command our profoundest admiration. The thought of it should cheer our hearts, and strengthen our faith. Angels desire to look into it, and yet it is to us a matter of greater moment than it is to them. In dealing with others and ourselves for spiritual purposes, let us ever work to and from “His fulness.” In dealing with inquirers, let us not talk to them so much about our methods of service, and what they must be in outer life, important as these things may be, as about the fulness there is in Jesus. It is partaking of that which will give them power over the world, the flesh, and the devil. In dealing with our own spiritual life, instead of indulging that “introspection which,” as another has said, “is ever peeping about among our own petty attainments and defects,” as if in that way the quickening of our souls were to be obtained, let us aim day by day to bring our entire being into contact with Christ, so that of His fulness we may be recipients. Without this our souls will be poor, and empty, and lost.

II. This brings me to my next point, *the relation in which Christians stand to this fulness*—that of receivers.

The text clearly indicates the way in which we, as individuals, may share in the fulness of which we have spoken. “Of His fulness have all we received.” We have but to put out our hand and take the blessing; to open our hearts and let Divine grace flow into them.

The closing words of this expression of John’s spiritual consciousness declare with truly inspiring comprehensiveness, *the completeness, perpetuity, and perfect seasonableness of the supply*—“grace for grace”—

grace instead of grace—grace upon grace—grace answering to grace—grace in us answering to the grace in Him—new forms and applications of grace following upon old ones in a continued, unbroken succession. Thus the supply is free and unfailing, ever flowing into the soul whose attitude is right towards the Source. It has in it a form of grace answering to every form of our need. It is the nourishing and sustaining principle of the new and Divine life—a supply worthy the source whence it comes.

Sharing in this supply is *the common privilege of the whole Church of God*. "Of His fulness have *all* we received." John here speaks of himself and his brethren; but we, and all on the earth to-day, "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," can say the same thing. The receiving differs greatly in degree, no doubt, in different cases. Some enjoy a great deal more of Christ's fulness than others, but all spiritually living souls are partakers, and the concern of all should be to partake largely. At best the appropriation is but limited, not only in view of the fulness on which we have to draw, but also in view of what we might and should receive were it not for our worldliness and selfishness. Still, to have spiritual life in any degree, we must be partakers of Christ; as Christians we have *all* received of His fulness, and never can be independent of it either here or yonder.

How important, therefore, let me say lastly, is the question, *What is that act of reception of His fulness which the text notes?* You Christians have the answer in yourselves. You are saved by grace through faith; you are justified by faith, and thus have grace with God; and faith, which is pre-eminently *trust* in Christ, and which works by love, is the appropriating power within you of His fulness—that which brings the empty heart to Christ, that it may be filled with His grace; which says to Him—

"Nothing in my hand I bring,  
Simply to Thy cross I cling."

Are we recipients of Christ's fulness after this fashion? Does that fulness command our thought? Are we prayerfully solicitous to be enriched daily from it? Of this let there be no doubt: we need it. It is the fulness of God in Christ, saving to the uttermost, and received, it is Christ in us, the hope of glory. What a fulness! The nearer we approach to and the nearer we look with spiritual eyes into

it, the more will its grace and glory-blended majesty and tenderness gleam out upon our vision. Let Christians rejoice in it; let ministers preach it; and let all to whom it is preached receive it. Now may the cry be mighty in all our souls:—

“Thou, O Christ, art all I want,  
More than all I find in Thee.

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Thou of life the fountain art,  
Freely let me take of Thee ;  
Spring Thou up within my heart,  
Rise to all eternity.”

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## DR. HORATIUS BONAR.

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THE death of this distinguished poet-preacher, who was in his eighty-first year, has awakened feelings of profound regret in all Evangelical churches. In Scotland, where he was best known, he was regarded with a reverence and an affection which it is given to few men to inspire, and his death has been as sincerely lamented in the Established Church as in the Free. His writings have, however, commanded a large circulation in England, in the Colonies, and in America, and their popularity is of the kind that transcends the natural life of their author. It is, of course, as a sacred poet that Dr. Bonar will be longest remembered. His “Hymns of Faith and Hope,” which have attained a circulation of upwards of one hundred and forty thousand in the English editions alone, possess a value which is all their own. Many of them have found their way into the Hymnals of all our churches, and are, we believe, more extensively read in family circles and in private than almost any other works of the same class. We question whether even “The Christian Year” has appealed to a wider constituency. Its influence has certainly not been more healthful or inspiring, and it differs from Dr. Bonar’s books in this, that its contents do not readily lend themselves to the purposes of public worship. They are not, except in rare cases, adapted for use as hymns, nor do they give such full and varied expression to the deeper emotions of the soul, either in the struggles of its penitence or the aspirations of its faith.

The marvel is that many of these hymns were written without any thought of their publication in a permanent form. We remember seeing several of those which are now the best known in the form of leaflets long before they appeared in a volume, and have been surprised to learn that some of them were written in railway carriages, and others as the author sat by the fireside for a brief rest after a hard day's work. Mr. Matthew Arnold, in more than one of his essays, complains of the poverty of our English hymnologies, and evidently regarded them as the product of our philistinism. He insists in no measured language on the contrast between Mr. Palgrave's "Golden Treasury of Songs and Lyrics" and Lord Selborne's "Book of Praise," in the former of which there are, as he averred, so many pieces worthy of literary immortality, in the latter so few. But fine as was Mr. Arnold's literary insight, and faultless as in many directions was his judgment, he knew little of the requirements of a Christian congregation, and his critical tests were, in the sphere of ethical and spiritual life, altogether too narrow. There are deep spiritual experiences, of which, so far as his writings indicate, he had absolutely no knowledge, as there are truths and principles of the spiritual kingdom which were altogether beyond the range of his vision. What he would have pronounced a good poem would have been utterly out of place in congregational worship, and even the hymns he approved would have afforded no means of expression for the most urgent needs of the soul when awakened to a sense of its sin, longing for reconciliation with God, or subdued to tenderness and quickened to consecration by the manifestation of the infinite love of Christ. The instinct of Christian hearts is at least as unerring as the judgment of the literary critic, and the church of our own day has found in Dr. Bonar's poetry that which has given voice to her penitential sorrow and her longings for purity and peace. His words have humbled and soothed, as well as instructed, countless throngs of worshippers, have lifted them into a region of clearer light and more unsullied joy, have inspired them with holier purposes, and made the heaven of their hope, where they shall be perfect with the perfection of God, seem infinitely near, so that as they have sung these words they have indeed drunk of the brook in the way, and have had many a foresight of "Jerusalem the Golden," and many a foretaste of its eternal joys.

When Dr. Bonar's hymns were gathered into a volume he



affirmed that they belonged to no church or sect. "They are not (he writes) the expression of one man's or one party's faith and hope, but are meant to speak what may be thought and spoken by all to whom the Church's faith and hope are dear." This accurately defines their drift, and we cannot conceive the time when the Church of Christ will allow to pass into forgetfulness poems of such "celestial birth" as "The Meeting Place," or hymns so full of true Christian feeling as—"I lay my sins on Jesus," "I heard the voice of Jesus say," "Calm me, my God," "A few more years shall roll," and "When the weary seeking rest." This last hymn was, we believe, the one that Dr. Bonar himself liked best, though he did not regard it as having the most poetry in it. The late Bishop Fraser of Manchester thought that "I heard the voice of Jesus say" was the finest hymn in our language, and his opinion is widely shared.

In his "Christian Believing and Living" Bishop Huntington quotes with marked effect the beautiful and touching bairn's hymn, "I was a wandering sheep," as illustrating the process of the soul's restoration and renewal; and we believe that the reading of that hymn had much to do with the rescue of the Bishop from the cheerless negations of Unitarianism to a more vigorous and healthful faith. Were it not the fashion in literary circles to ignore everything that bears distinctly the impress of Christ's hand, or is dedicated to His service, the poetry of Dr. Bonar would have gained still wider recognition. If brilliance of imagination, tenderness and delicacy of feeling, refined taste and music of rhythm constitute a poet, there are few men who have a stronger claim to the title than Dr. Bonar. Let anyone turn to his earliest volume and read his "Ocean Teachings," "No more Sea," "The Land of Light," "The Seen and the Unseen," "Through Death to Life," and "Vanity," and say whether there be not poetry in them of no secondary order. We can vividly remember the impression these poems made on us years ago, and we can read them to-day with as sincere a pleasure as ever. That Dr. Bonar's verse was perfect we do not aver. Occasionally his ear was at fault and he allowed a defective rhythm to pass. But how rarely was he prosaic or jejune! There is scarcely a poet of our age who has not sinned in this respect more deeply than he. Faber's hymns have of recent years acquired fresh popularity, and justly so, but there are fewer false notes in Bonar than in Faber, and, although Bonar has given us

poems on heaven and expressed with rare pathos the yearnings of the soul for the purer and higher life that awaits us there, he has none of the weak sentiment which frequently disfigures even the best of Faber's poems. The venerable Scotch poet is no longer with us, but we trust that a new impulse will be given to the study of his works, and that multitudes more will share his faith and hope, and thus be inspired to labour as he did for the dawn of the new creation.

We may fittingly conclude our too brief tribute to the memory of this "sweet singer of Israel" by transcribing the beautiful hymn which was sung at his funeral service, *Denique Cœlum*—Heaven at last—words which were the motto of his family, and to which he has given a meaning and a glory that few of us will henceforth be able to dissociate from them. The entire poem from which it is taken will be found in the second series of his "Hymns of Faith and Hope." It is in many ways finely characteristic of him.

"Angel voices, sweetly singing,  
Echoes through the blue dome ringing,  
News of wondrous gladness bringing ;  
Ah ! 'tis heaven at last.

"What a city, what a glory,  
Far beyond the brightest story  
Of the ages old and hoary ;  
Ah ! 'tis heaven at last.

"Christ Himself the living splendour,  
Christ the sunlight, mild and tender ;  
Praises to the Lamb we render,  
Ah ! 'tis heaven at last.

"Now at length the veil is rended,  
Now the pilgrimage is ended,  
And the saints their thrones ascended ;  
Ah ! 'tis heaven at last.

"Broken death's dread bonds that bound us,  
Life and victory around us ;  
Christ the King Himself hath crowned us,  
Ah ! 'tis heaven at last."

## LITTLE CHILDREN.



WHEN reading what Pædobaptists have written about infant baptism, in its various phases and aspects, the idea occasionally presents itself to the mind that the promptings of natural affection, however in this particular instance misguided and misapplied, have had to do not a little with the maintenance of a doctrine at once generally pernicious and scripturally untenable. But if the absurdity of a few drops of water sprinkled over a child's face being of any spiritual benefit to it is painfully patent to us, it may have escaped reasonable observation that the absolute ignoring by us in all our public services of the fact that there are infant children in the congregation, and that these infant children have souls, may not have been without its sense of shockingness to others. Friends who hold to infant baptism do the things which they ought not to do. We appear to gravitate in the extremely opposite direction, and ignore infant children altogether. Specifically as such they are rarely, if ever, referred to in our public services. Hence probably the idea, current in ill-informed circles, that Baptists are less interested in the spiritual welfare of their infant children than Christians of other denominations. However incorrect the supposition, from an alien standpoint it does not seem altogether unwarranted.

Evangelical Pædobaptist Christians seek to justify the christening of their infant children on the ground that they are thereby publicly dedicated to God, and introduced to the Christian sympathy and prayerful regard of the Christian community with which their parents happen to be associated. What possible Scriptural connection may subsist between dedicating little children to God and Christian baptism is not clearly explained. And as little what meaning at all attaches to the rite when divorced from the personal faith in Christ that alone gives it significance. To substitute baptism for faith, whether in infant or adult, is tacitly to assert that baptism, and not faith, is "imputed for righteousness," a doctrine which at once lands its votaries in the heart of Roman Catholicism. A person fifty years old has no more right, without personal faith in Christ as a Saviour, to be baptized than an infant of days. True the adult is usually bap-

tized on a *profession* of faith, whereas the infant is baptized—why, or wherefore, no one seems very clearly to know.

It may be easily understood how the quiet ponderings of the Pædo-baptist mother of a little child may often assume a form represented by the following soliloquy:—"Here has been delivered to me the charge of an immortal spirit, furnished with all the capacity of eternal weal or woe. I am a member of a Christian Church, and a believer in the Christian verities. Of these the most important affects all men, and this child amongst others; for Christ died for all. Is no more public recognition to be made of this truth, that this child is an object of Christ's redeeming grace, than if it had been born in the dreariest wilds of Patagonia, or the darkest regions of China? Baptists tell me that little children ought not to be christened, that there is no warrant in Scripture for infant baptism. Other friends say differently. I am confessedly not very learned on the subject myself. Indeed, I feel rather confused than otherwise at the clash of opinion about it; 'when doctors differ, who is to decide?' But one thing I am conscious of, that the present practice, whatever may be said for or against it, satisfies in large measure my maternal yearnings and instincts. The child is brought forward openly and visibly into the Christian assembly. Its parents are there pointedly and solemnly reminded of the parental obligations devolving upon them. The prayers of the faithful are there and then solicited, and unitedly offered to God on the child's behalf. There is a clear recognition of the child's existence as the child of Christian parents, and as an object of direct and prayerful general Christian interest."

Now, if the *christening* element be eliminated from the above, what is there to object to? It is brought in, under cover of "maternal and Christian instincts" perfectly reasonable and natural in themselves. Indeed, it would be little creditable to any Christian mother to be without them. A rite which in the case of infant children has neither Scriptural signifiçance nor existence has become popularised by the hold it has taken of natural feelings, cravings, and promptings, with which it has no particle of necessary connection, and which it has prostituted to purposes of error and evil. The *ins* and *outs* of infant baptism being a "great mystery," or a series of great mysteries, even to the initiated, it is hardly likely that Christian people who form the bulk of ordinary Christian congregations will trouble themselves much

about them. They regard the whole matter very much as a novice might regard one of the new machine guns, a thing all very well to look at, but which it might be troublesome and unsafe to handle and examine. The *pros* and *cons* of the subject, therefore, are quietly set aside. But the feelings referred to, so long unhappily, and so very unnecessarily and wrongly in association with infant baptism, require scope for their gratification. The deep-seated instincts of the nature God has given us decline meekly to be smothered with the bolster of ecclesiastical neglect. They are God-given, and therefore they are praiseworthy. Is there any reason why they should not be gratified? When a young Christian girl, who has been twenty months in a normal school is considered fit for zenana work, she is led forth to an adjoining chapel. There a public designation service is held. Hymns are sung, prayers are offered, and a gentleman in black delivers an oration. The same on the more important, or at least more conspicuous, occasion when a minister is inducted to the pastoral charge of a church. All this, when simple and free from taint of sacerdotalism, is right enough. But can any part of life be more important than the whole of it? Because capacities and capabilities are unfathomed and ungauged, must they therefore be held not to exist? By the "traditions of the elders," public prayer would seem to be very important on some occasions, and not at all important on others. One might properly enough think that, were there any occasion when Christian sympathy would be very fully evoked—as it is believed that it very decidedly would be—and when united public prayer to God would be exceptionally fervid and earnest, it would be that when the infant child of a church member or adherent was brought publicly forward into the Christian assembly, and made the direct object of Christian interest and solicitude. A young life, at its very threshold, and an immortal life too, in a world of manifold temptation and evil, where sin, vanity, and folly will seek to mark it for their own; a life, if it be spared in this world, whose little feet will tread the path of trial and sorrow as surely as the sparks fly upwards;—if there be any occasion imaginable, in which human helplessness on the one hand, and the promptings of natural feeling on the other, with the uncertainty of an untold future, and the promise of the Divine blessing might bring Christian people together, surely this ought to be it. Says Dr. Theodore Cuyler:—"If a church loses its children it is

doomed. If in their early years the children are not converted to Christ, *their souls* are in great peril of being doomed. It is individual labour with individual souls that tells. Men, women, and children are saved or lost, one by one." Is God the God of adults only? Is He not also the God of infants? If the united prayers of the Church are held to be efficacious at the "designation" of a missionary, or pastor, at the beginning of their respective careers—without which the whole service would be mockery—can it be contended that they are the less important, or they would be less efficacious, at the inauguration of a young life for which Christ died.

What is the example and teaching of Christ on this subject? "And they brought little children to Him, that He might touch them; and the disciples rebuked those who brought them. But Jesus seeing it, was much displeased, and said to them: Suffer the little children to come to Me; forbid them not, for to such belongs the kingdom of God. Verily I say unto you, whoever shall not receive the kingdom of God as a little child, shall not enter therein. And He folded them in His arms, put His hands on them, and blessed them." In Luke, the word "infants" is used. Few passages in the New Testament have been worse treated than this one. It has been made a sort of stronghold of infant-baptism, with which it has just about as much to do as it has with infant marriage. Christian baptism indeed did not then exist. But the passage itself, here and elsewhere, is very important. The mothers of these children had a far truer insight into the mind of Christ than the disciples who rebuked them. The disciples were fearful perhaps for the dignity of their Master, and considered that infant children were too insignificant for Him to be troubled with in a manner so public. The rebuke went to Christ's heart; "Jesus seeing it, was much displeased." He not only suffered the little children to be brought to Him, but He did more: "He folded them in His arms, put His hands on them, and blessed them." The act of blessing was as publicly performed by the Saviour as the act of the parents was public in bringing the children to Him to be blessed. By the words "blessed them" has usually been understood that Christ prayed or sought for a blessing upon them. But the words as they stand seem more natural, that Christ, who was truly God, Himself blessed them. What are we to understand by "blessing"? Just what we should understand in the case of grown-up people. The souls of children

are fully as precious, their dangers and need are fully as great, and their salvation is quite as important as that of their seniors. By being brought to Jesus in this public manner they were spiritually benefited; how, or in what particular manner, it is not for us to say;—"the wind bloweth where it listeth"; "but the promise (of the Spirit) is to you and to your children." Now, if infants *may* be brought to Jesus in this public manner to be blessed by Him, why are they not brought? They are objects of prayerful solicitude in private, and at the family altar. Why should they not be made objects of prayerful solicitude also to the "household of faith," and in the great congregation? But the effect on the parents who brought their children to be blessed is not to be overlooked. Can there be any doubt that they left the Saviour's presence comforted, strengthened, encouraged, and altogether better prepared for the discharge of the important duties entrusted to them?

Of course, it is not supposed that Baptists are really less solicitous about the spiritual welfare of their little children than are other Christian people. But the solicitude requires that amount of objectivity being imparted to it which shall make this patent to others as well as to ourselves, and which shall serve to bring it into harmony with our other public Christian acts. This it has, elsewhere, nearly always in a perverted form. What is wanted is the distinct recognition of an important Scripture truth, *without the perversion*. An act which the Saviour thought fit to approve and use is not to be confounded with the act which so many think fit to distort and abuse. The use is right; the perversion alone is wrong. We should only be doing what Christ held right to be done, what in itself is reasonable, praiseworthy, and lawful, the propriety of which admits of no manner of doubt, seeing that not merely did Christ encourage the public bringing little children to receive His blessing, but openly censured and rebuked those who forbade it. Such public designation or public prayer for blessing would strengthen and not weaken our position as Baptists and as Christians. It would help to conciliate natural feelings at present alienated from us in some measure. It would strengthen us at a point where at present we are open to misunderstanding and misrepresentation. It would serve the purpose also of setting forth an undoubted Scripture truth in a clear, practical light, divested of the error which has so long and so tenaciously been made to cling to

it. And it would probably dispel the "last lingering look behind" of that dreadful theological nightmare, which arbitrarily divided infants into elect and non-elect, thereby aspersing the scripturally revealed character of God, the integrity of His word, and the riches and freedom of His grace; which, but for the heart being so often truer than the creed, must have destroyed peace in every believing parent's soul and have banished it from the world for evermore.

"We shall be whate'er ye make us ;  
Make us wise and make us good—  
Make us strong for time of trial,  
Teach us truth and self-denial,  
Patience, kindness, fortitude.

"Desirest thou a teacher's work ?  
Seek wisdom from above !  
It is a work of toil and care,  
Of patience and of love."

A. MCKENNA.

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## A SKETCH OF THE HISTORY OF BIBLICAL RATIONALISM IN GERMANY.\*

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### VIII.

#### STRAUSS'S LATEST THEOLOGICAL WRITINGS.



STRAUSS naturally followed with great attention the development of the Tübingen school to which his "Life of Jesus" had given birth. While it was publishing its first productions he had replied to some of the objections which had been formulated against his mythical system, and issued new editions of his book, in which he had toned down some of his statements. He had endeavoured to exhibit outwardly great calmness, and to argue against his opponents with that coldness and dryness which are one of the characteristic traits of "The Life of Jesus," traits which, at the time the book appeared, had profoundly surprised the majority of his readers, who had expected to find in the

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\* From the French of F. Vigouroux.



expression of such audacious negations something of the fury of Samuel Reimarus in his "Apology." He had in his own mind, however, a lively sense of the contradiction, and he has since allowed us to see something of it. He has related in his *Kleine Schriften* the outrages which his mother was made to suffer in a watering-place, the mortal stroke which all the noise made against his book inflicted upon the health of her to whom he owed his existence, and his father's exasperation against him. His bad temper, long restrained, burst out afterwards, when fresh disappointments had completed the embittering of his character, and then it was impossible for him to preserve his moderation and to speak of Christianity with composure. In 1839, the Radical party in Zurich, in spite of the cry of condemnation raised against their project, appointed him to the Professorship of Dogmatics and Ecclesiastical History in the university of that town. The indignation was so strong that he was unable to take possession of his chair. A petition, bearing nearly 4,000 signatures, compelled the Radicals to retrace their steps. They indemnified Strauss by a pension of 1,000 francs, but they were unable to save themselves. Their power was overthrown. As to the rejected professor, the wound inflicted upon his self-love was felt, and he resolved to take vengeance upon the Christians who had repulsed him. He withdrew from the fourth edition of "The Life of Jesus" all the mitigations which he had introduced into the second and the third. He even suppressed the last chapter on the historical character of Jesus. Such are the convictions of the men who make such a parade of impartiality and of criticism.

From that time Strauss showed himself the impassioned enemy of Christianity; and the mortifications which he met with in society have, in proportion as he became its victim, only increased his spiteful repulsion to religion. He published his "Christian Dogmatics" in 1840. It has been described in one word. It bears the same resemblance to dogmatics that a cemetery bears to a city. The author, without acknowledging it, set himself, as a matter of fact, to destroy Christian dogma. His object is that which he afterwards avowed in 1860—in his Introduction to "The Conversations of Hutten"—to preserve morality while rejecting dogma. In that work Strauss calls the contemptuous theologians to account who have no right estimate of the attacks of the critics upon theology, and who trouble them-

selves little with the breaches which rationalism has already made in the crumbling walls of orthodoxy. It is useless for them to shut their eyes. God and Jesus Christ are dead. They have been replaced by humanity; or, in other words, Pantheism has supplanted Christianity. The Christ of the Church is an impossible Christ. The true Christ—freed from the mythical wrappings in which the first centuries concealed their ideal, and the conception of whom is completed by modern ideas—is humanity. Humanity is, in fact, the union of the two natures: God incarnate, the child of the visible mother, Nature, and of the invisible father, Spirit. It works miracles by the progress of the sciences, which render the elements its slaves and ministers. It is sinless, for its evolution is pure and immaculate. It dies and it rises again, because—

“Primo avulso, non deficit alter.”

It ascends to heaven towering above individual, national, and planetary existence. That is immortality: there is no other. “The true criticism of dogmas,” he says elsewhere, “is their history.” The value of dogmas is measured by their greater or less conformity with the last results of science. The chief Christian dogmas—belief in a personal God, in creation out of nothing, and in the personal immortality of the soul—are not in accord with science. These beliefs are therefore fallacious. There is nothing true in them save the idea which serves for their foundation, the fusion of the human element and the Divine in one unique whole.

The abyss to which the anti-Christian negations logically lead was already plainly visible in this book. It showed itself wide and yawning in the author’s latest work, “The Old and the New Faith,” which appeared in 1872.

In the interval of thirty years which separated the two books in which he dealt directly with religion, Strauss had ventured upon political life. He was rejected in 1848 at the elections for the Frankfort Parliament, but he was elected a member of the second Wurtemberg Chamber. To the complete surprise of everyone he took his seat among the Conservatives. The electors complained, and he was compelled to resign. Germany had not been less astonished six years before to see the theologian who affected such gravity unite his lot with that of an actress, Agnes Schebert. Up till 1864 he pub-

lished little save some biographical and literary studies trenching upon theology and history. In 1864, being roused by the *furor* occasioned by Renan's "Life of Jesus," Strauss published in his turn "The Life of Jesus for the Use of the German People." We shall not require to linger long over this second life.

Error is condemned to perpetual contradictions. Never has this truth been more plainly marked than in the writings of the German rationalists. Borne hither and thither with every wind of human passion and uncertainty, like a disabled ship, they not only contradict one another, as we have seen in the statement of the opinions of the Tübingen school, but they also contradict themselves. "The New Life of Jesus" is a striking example of the variations of free-thought. On many points it is the opposite of the first. The author has ceased to be a Hegelian. Scarcely an expression or a turn of a phrase remains to him of his old worship of the philosophy of the idea. The violent tone of the preface shows how deeply he is embittered. Instead of having risen he has fallen. The style is often abusive. We have no longer the cool anatomist who dissects the text of the Gospels bit by bit without any apparent feeling. We have instead a partisan who raises his voice and flies into a passion. We see the dawn of the *Kulturkampf* in his spiteful pages. The Church is bad, and must be abolished. All established religions fight against the new religion of civilisation, and it is necessary to destroy them that they may give place to it. The clergy are compared to field mice. They are represented as the wretched slaves of their own interests and as the enemies of truth. They fight behind ramparts of paper which are not worth a siege. The modern theologians are treated as cowards and madmen. Christian Baur himself finds no favour in his eyes. Strauss upbraids him with using the historical interest as a protection against fanaticism, and with attempting to preserve Christianity by something like the legal fiction which saves the crown by sacrificing the minister.

The ideas are even more changed than the style. The author of "The New Life" preserves the word *myth*, but he entirely changes its meaning. The *myth* ceases to be an unconscious creation. It becomes an invention more or less reflective and voluntary. The resurrection of Jesus is the product of subjective visions. Jesus Himself is a kind of German student, an eclectic who receives into

himself from different sources the materials which are necessary for elaborating his consciousness. In his first "Life" Strauss, as Baur reproachfully told him, had criticised the Gospel history without examining the critical value of the Gospels. He now borrows the ideas of the Tübingen school on the origin of the canonical writings, and he makes the personality of Jesus well-nigh disappear. He recapitulates a few facts from the life of Jesus, but, according to him, there have been few great men of whom we know so little; and what little we do know is enough to deprive Him of His halo and His pre-eminence. If He seems great, it is because we see Him only through clouds. The Christ whom we admire is not the real Christ; it is the ideal—that is to say, humanity. It is therefore necessary to separate the ideal Christ from the historic Christ, in order that the religion of humanity may become the religion of the human race.

J. URQUHART, *Translator.*

(*To be continued.*)

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## TWO SONNETS.

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WHEN I behold the strifes and jealousies,  
 Within the fold of Christ on every side,  
 Which brethren, who in love once walked, divide  
 For reasons light as air in just men's eyes,  
 I think how high-souled worldlings must despise  
 Such questions vain, so vainly magnified,  
 And rather trust to virtues built on pride  
 Than drink at fountains where such fumes arise.  
 Woe to the factious ones, who cause the offence;  
 And woe to those who blindly misapply  
 Their measuring line; and, if they faults espy,  
 Straightway religion brand as sheer pretence,  
 Rather than upward turn to Christ the eye,  
 And draw the portrait of a Christian thence.

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Deluded age which thinks or seems to think  
 That naught is action save what can be seen:  
 And sets a brand upon the brow serene  
 Of those, who from the gaze of crowds would shrink;  
 And they, who rush not boldest to the brink  
 Of novelties, seem coward souls and mean;  
 And they, who pause and meditate between

Their deeds, at wisdom's well ne'er learned to drink.

Action is prayer upon the sick man's bed ;

Action is silence, where a word might wound ;

Action is bold rebuke where crowds are led

To assault the walls which gird old truth around ;

Action seeks shelter, when the wind's ahead,

While those who dare the stormy waves are drowned.

—By the late *Theo. Dwight Woolsey, D.D., LL.D.*

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## BRIEF NOTES.

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THE LATE REV. W. R. STEVENSON, M.A.—We sincerely sympathise with our General Baptist brethren in the loss they have sustained through the death of our revered friend, Mr. Stevenson, of Nottingham. Coming as it does so shortly after the death of Professor Goadby, whose place at the College Mr. Stevenson had undertaken for a time to fill, it is especially trying. Mr. Stevenson was a man of marked ability and force, a capital Greek scholar, well versed in New Testament exegesis, and a skilful interpreter of its truths. He was kind, genial, and brotherly to the last degree, and his students loved him as a man not less profoundly than they revered him as a teacher. He never failed to gain either their esteem or their affection. They thoroughly trusted him, and appealed to him in all their perplexities without any fear of meeting with a rebuff. He had deep sympathy with young men in their struggles after a clear and intelligent faith, listened patiently to their difficulties, and, whatever their speculative doubts, sought to direct their minds to the great certainties of the Christian faith. No one more fully illustrated the principle that obedience is the way to knowledge ; and if he was not as strongly attached to dogma as some among us are, he had no sympathy with indifferentism, and it was his constant aim to teach his students to think and to think accurately. As the pastor of a large and flourishing church in Nottingham, Mr. Stevenson was not less earnest and faithful ; and he had, we believe, been elected President for life of the Nonconformist Ministers' Union. He was a frequent contributor to the press, and his articles on Baptist Hymn Writers display considerable research, and are valuable for their discriminating criticism. We understand that Mr. Stevenson was a contributor to the "Dictionary of Hymnology," shortly to be published by Mr. Murray, and that its learned editor frequently consulted him.

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NONCONFORMISTS AND HIGHER EDUCATION. — Under this title the Rev. J. Tolefree Parr has published in pamphlet form a paper read some months ago before the Leeds Nonconformist Ministers' Association, which strikingly confirms the position we took in a recent "note" on this subject. The idea that complete religious equality has been established at the Universities is utterly delusive.

Many of the most serious of our Nonconformist grievances are still unremedied. Not only are our students prohibited from taking the degrees of B.D. and D.D., but there are tutorships, college chaplaincies, examinerships, and many other offices, prizes, and emoluments withheld from them. The masterships of the great public schools, which are among the highest prizes of a University career, are kept rigidly in the hands of the Church of England, and funds which ought to be administered for the benefit of all are used exclusively in the service of the dominant sect. We thoroughly endorse Mr. Parr's plea that we should demand the immediate abolition of all remaining disabilities at the Universities, and that we should not be content without a reconstitution of the Charity Commission. Even more strongly do we reiterate his plea that we should encourage loyalty to Nonconformist principles among our leading families, and strive to thoroughly indoctrinate our educated young people in those principles. Some of the facts which Mr. Parr brings forward are full of warning, and ought to lead to redoubled efforts on the part of all sincere Nonconformists. There are dangers ahead—created by our very successes—which, if not wisely anticipated, will result in certain disaster.

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**MANLY WORDS FROM A CHURCH DIGNITARY.**—Canon Wilberforce has on many occasions honourably distinguished himself by his large-hearted generosity, but rarely has he been more outspoken than in his sermon before the Hampshire Diocesan Society at Southampton. He is not one of the men who, while broad in his theology, is narrow in his sympathies; on the contrary, he cherishes relations of active and friendly co-operation with men who are too commonly denounced as heretics and schismatics. He believes that the Church need have no fear of the results of Disestablishment, which he apparently regards as inevitable. He censures the timidity which his brethren exhibit towards Dissenters, pleads for respect and toleration to those who have conscientiously separated themselves from the National Church, and urges his brethren to prize sincerity, "a rare and valuable gem that, even when misdirected, commands admiration." We, of course, claim, and shall ultimately receive, far more than toleration. It is an insult to suppose that we could be content with it; but the Canon's words, logically carried out, would secure for us all that we demand, and in the meantime we note them with pleasure, as an indication of the growing friendliness which exists in the minds of many influential Churchmen towards Dissenters.

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**WORDSWORTH'S GREATEST DEFECT.**—Dr. S. G. Green contributes to last month's *Leisure Hour* an interesting essay on William Wordsworth, in which he deals, with rare tact and wisdom, with the ethical and spiritual sides of his poetry. Although the essay has been suggested by the appearance, it is by no means a mere *résumé* of Professor Knight's *Life of Wordsworth*, but abounds in independent criticism and valuable interpretation. Dr. Green does not fail to note that Christian thinkers find Wordsworth unsatisfying in the very height of his poetic interpretation. "Too often he stops short of the highest, and although by

no means pantheistic, he fails at the very point where the Christian revelation would have shed new glory upon his page. Here alone he is inferior to Cowper." The inferiority is, however, very marked, and is as great a fault in the sphere of art as in that of truth. Wordsworth virtually claims to be the expounder of a system whereby men may be restored, as he himself was, to harmony with nature in the widest sense of the term, and yet he makes only incidental mention of the most powerful factor in such a restoration. That he was a believer in the great Christian verities is indisputable. How else could he have written—

" But Thou art true, Incarnate Lord,  
Who didst vouchsafe for man to die ;  
Thy smile is sure, Thy plighted word  
No change can falsify " ?

Dr. Green also quotes the poet's letter to Dean Alford, written in February, 1840 ; and as this letter has an important bearing on the question at issue, and is not very widely known, we venture to transcribe it. " For my own part, I have been averse to frequent mention of the mysteries of the Christian faith ; not from a want of a due sense of their momentous nature, but the contrary. I felt it far too deeply to venture on handling the subject as familiarly as many scruple not to do. I am far from blaming them, but let them not blame me, nor turn from my companionship on that account. Besides general reasons for diffidence in treating subjects of Holy Writ, I have some special ones. I might err in points of faith, and I should not deem my mistakes less to be deprecated because they were expressed in metre. Even Milton, in my humble judgment, has erred, and grievously ; and what poet could hope to atone for misapprehensions in the way in which that mighty mind has done ? " This statement is at any rate honourably frank, but it is scarcely adequate. We should read in connection with it some valuable remarks, which may be found in the late Principal Shairp's introduction to Dorothy Wordsworth's " Journal in Scotland. "

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THE BIBLE IN TENNYSON.—A *propos* of the Laureate's eightieth birthday, several of the American magazines have special articles on his poems. One of the most useful of these bears the title at the head of our note, and appears in the Midsummer number of *The Century*. The writer, Mr. Henry Van Dyke, traces in a very careful manner the obligations of Tennyson to the Bible. The essay opens up what to many readers will prove a new study of Tennyson, but it is confessedly incomplete, and does not display the minute accuracy by which Tennyson's obligations to the classics were pointed out by a writer in the *Cornhill Magazine* some nine or ten years ago. More might have been made of the researches of Dean Plumptre, as embodied in his instructive essay on Tennyson and Ecclesiastes. But even within the limits the writer has imposed on himself, he has reached most valuable results. He proves by many apposite instances that the poet owes a large debt to the Christian Scriptures, not only for their formative influence upon his mind, and for the purely literary material in the way of illustrations and allusions they have given him, but also, and more

particularly, for the creation of a moral atmosphere, a medium of thought and feeling in which he can speak freely and with assurance of sympathy to a very wide circle of readers. On the other hand, the Bible gains a wider influence and a new power over men as it flows through the poet's mind upon the world. Poetry lends wings to Christian truth. "People who would not read a sermon will read a poem. And though its moral and religious teachings may be indirect, though they may proceed by silent assumption rather than by formal assertion, they exercise an influence which is, perhaps, the more powerful because it is unconscious."

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THE UNIQUE POSITION OF THE BIBLE.—On this point Mr. H. Van Dyke well remarks: "It is not only to the theologians and sermon-makers that we look for Biblical allusions and quotations. We often find the very best and most vivid of them in writers professedly secular. Poets like Shakespeare, Milton, and Wordsworth; novelists like Scott, and romancers like Hawthorne; essayists like Bacon, Steele, and Addison; critics of life; unsystematic philosophers like Carlyle and Ruskin—all draw upon the Bible as a treasury of illustrations, and use it as a book equally familiar to themselves and their readers. It is impossible to put too high a value upon such a universal volume, even as a purely literary possession. It forms a bond of sympathy between the most cultivated and the simplest of the people. The same book lies upon the desk of the scholar and the cupboard of the peasant. If you touch upon one of its narratives, everyone knows what you mean. If you allude to one of its characters or scenes, your readers' memory supplies an instant picture to illuminate your point. And so long as its words are studied by little children at their mothers' knees, and recognised by high critics as the model of pure English, we may be sure that neither the jargon of science nor the slang of ignorance will be able to create a shibboleth to divide the people of our common race. There will be a language of communication in the language and imagery of the English Bible." This fact, which is of great value from an apologetic point of view, should act as an incentive to a more thorough acquaintance with the Bible, and should encourage those who have but little time for other reading neither to neglect the Scriptures nor to regard their non-acquaintance with general literature as an irreparable loss. It is in the Bible that we find the best that has been thought and said, and he who has mastered it will lack no element of real wisdom.

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DR. MARCUS DODS.—The recently appointed Professor of New Testament Exegesis in the New College, Edinburgh, has been inducted to his chair during the last month by the Edinburgh Free Presbytery. The Moderator on the occasion was the Rev. Dr. Whyte, of Free St. George's, who delivered an address, which, if too brief, was both wise and timely. The earlier part of the address should be a rebuke to those who imagine that the study of the New Testament is mere child's play, and that sermons which cost nothing can worthily represent and enforce its teachings. Why, he asked, had they taken Dr. Dods out of the pulpit to put him into the Professor's Chair? Dr. Dods could say as Halyburton had said when the Synod of Fife took him from his parish: "As the Lord began



it without me, so did He carry it over obstructions remarkable enough." The Assembly took him first because of his signal ability. Dr. Dods stood out among his brethren as a conspicuously gifted man. Intellect was not everything in a professor any more than in a minister—it was not, indeed, the first or the best thing in either, but after the first and best thing intellect was a noble and fruitful possession, and a fine intellect, both in its nobility and in its fruitfulness, had long been conspicuous in their brother in ways for which the Free Church ought to be grateful. In those thorough-going days in which they lived their very best minds were needed to go down into the intellectual and spiritual depths of the New Testament and bring up those treasures of Divine truth that lay unexpectedly hidden there. To handle the New Testament aright before the keen and critical mind of Christendom in these days demanded an intellect of great original power, of wide grasp, and of perfect discipline, full also of the moral and spiritual qualities that were too seldom found in union with intellectual gifts of the first order. The historical, evangelical, and theological problems connected with New Testament study in this day were not ephemeral heresies of restless irreverent minds. They were the providential results of that great awakening of serious thought which began at the Reformation, and had continued in steady progress in the past and ever since. Dr. Dod's industry had also called great attention to him and to his work, and it would have been unintelligible blindness had they passed by their hard-working brother. To borrow an eulogism of his own about his old professor—Principal Cunningham—Dr. Dod's industry was "almost incredible." Not less heartily do we endorse Dr. Whyte's demand for more frequent and intelligent doctrinal preaching. Doctrine, in the true sense of the word, is the end of criticism, exegesis, and exposition, and is an indispensable element of a faithful ministry. The word has been so used as to suggest everything that is hard, narrow, and unsympathetic; and of some doctrinal preaching we have had more than enough. But every false implies a true. All coin is not counterfeit, and we can no more neglect doctrinal preaching because it has been perverted and abused than we can throw away the gold and silver which have been wrought into genuine coin of the realm because of base imitations which in some places are current.

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THE "BAPTIST MAGAZINE" FOR 1886.—Mr. Wm. H. S. Blake, hon. secretary of the Collins Street Baptist Church, Melbourne, who has recently made successful efforts to increase the circulation of this magazine in the Australian Colonies, is anxious to obtain two copies of the volume for 1886. It is unfortunately out of print, so that our publishers cannot supply it, but as the volumes are required for public purposes—one of them being intended for the library of the proposed new college—there may be some of our readers who are willing to part with a copy of the bound volumes, or of the numbers for the year. Our publishers will be glad to receive any communication on the subject, and should the volumes or the numbers be sent to them they will in due course forward them to Australia. We are under great obligations to Mr. Blake for the efforts he has made to increase the circulation and extend the usefulness of the MAGAZINE, and are glad to have this opportunity of acknowledging our indebtedness.

## CORRESPONDENCE.

## THE HOP-PICKERS' MISSION.

To the Editor of the BAPTIST MAGAZINE.

**D**EAR SIR,—May I be allowed to insert “a reminder” to many of your readers who delight to have fellowship with us in our Christlike mission to thousands of poor hop-pickers who flock into Kent, in September, from our large towns and cities.

Having described the character of this work in these pages in former years, I need not now trespass on your space for repetition; except to say we have three centres of operation in the heart of the hop district of Kent, at each centre three or four brethren occupied through the month visiting the “hoppers” in the gardens and camp, holding open-air services daily, distributing tracts (and boots and clothing, *discriminately*, where they meet with absolute need, and medicine to the sick), gathering the “strangers” to a free tea on Sunday afternoon, &c.

For meeting the expense thus incurred we are entirely dependent upon the voluntary contributions of God's stewards. Many of our former donors have “gone home” during the past year. We therefore plead the more earnestly for new friends to rally to our help with their gifts of money and clothing; and *prompt* help will be doubly welcome, as our time for this service is limited to September.

Donors giving their name and address will receive a receipt by post; anonymous donors will kindly specify in what paper they would wish an acknowledgment of their gift.

I shall be pleased to forward to any applicant last year's “balance sheet” of the mission.

Parcels of tracts, Testaments, books, and clothing should be *prepaid*, per S.E.R., to Mr. Kendon, Marden; contributions to Rev. C. H. Spurgeon, Upper Norwood (naming the mission); Rev. J. J. Kendon, Goudhurst, Kent; or to the Secretary, “Fern Bank,” Brentford. J. BURNHAM.

## MINISTERIAL REGISTER.

BENNETT, W., accepted pastorate of Maryland Road Chapel, Stratford.

CHINNERY, DAVID, Union Chapel, Amptill, resigned pastorate.

HUDGELL, GEORGE, Calne, Wilts, resigned pastorate.

INMAN, HERBERT E., East Dulwich, accepted pastorate of Mid-way Place Chapel, Rotherhithe.

JOSEPHS, CHARLES, Small Heath, Birmingham, accepted pastorate of Lake Road Church, Portsmouth.

JONES, J. MICHAEL, Langham, Essex, has resigned pastorate through ill-health.

LEWIS, DAVID, shortly leaves Drake Street Chapel, Rochdale, for Saundersfoot, Tenby.

MAINE, THOMAS, resigned pastorate of church, Wellbeck Street, Ashton-under-Lyne.

NOBLE, B., late of Measham, accepted pastorate of Church Wirksworth.

PRESTON, A. B., of Ramgate, accepted pastorate of Pellan Lane Chapel, Halifax.

SYMTH, F. TOMPSON, Harlington, accepted pastorate of Mount Pleasant Church Northampton.

WHITE, JOHN S., Wingrave, Bucks, accepted pastorate at Willesden Green, N.W.

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## REVIEWS.

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ISLAM ; OR, TRUE CHRISTIANITY. Including a chapter on Mohammed's place in the Church. By Ernest de Bunsen. London : Trübner & Co.

MR. ERNEST DE BUNSEN'S small work may be not inaptly described as a new plea for Mohammedanism, and the plea is as crude and marvellous as such ingenuities generally are. We may safely say that it will amuse many readers and satisfy none. It is the product of that pseudo-scientific spirit which regards all religions as of practically equal authority, and which certainly reads into them its own ideas. Mr. de Bunsen argues that Mohammed intended to bring his doctrine into a much closer and more vital connection with Judaism and Christianity than his followers have understood or suspected, though he believes that they will ere long become more enlightened and obedient. He further affirms that "the people of Islam will in a probably near future take a much higher position in the civilised world than that which they at present occupy, if that education is granted them which is indirectly implied by the Koran, and without which no social, political, or religious progress is possible." This is very much the same thing as saying that Mohammedans will take a much higher place when they cease to be Mohammedans. The "if" in Mr. de Bunsen's paragraph involves too much. We open our eyes in astonishment at the following :—"The Cross ought to be seen on the top of the mosques, and Mohammedans will place it there when it will have become generally known what was its figurative meaning according to the teaching of Jesus the Messiah." This, however, assumes that of this teaching Mr. de Bunsen is an accurate and authorised exponent, but we can accept him as such only when we are prepared to admit that black is white. After the absurdities in which Mr. de Bunsen indulges in regard to Mohammedanism and Christianity, we are not surprised to find that he goes much further. May not all religions be a part of Christianity ? Zoroastrianism, at any rate, is, according to our author, one of its factors. "As Son of David, Jesus is descended from the so-called strangers in Israel, whose ancestors were, however, the aboriginal Hebrews, those Medes or Chaldeans who had journeyed from 'the East,' from beyond the Tigris, and had come to Shinar, who captured Babylon four centuries before Abraham was born in that

country, and subjugated the aborigines of Hamite-Indian origin. From these were descended the female ancestors of Jesus mentioned in the genealogies, and probably also Melchizedek. These Medes—the Madai of Genesis—originally belonged to the Aryan-Japhetic race, to the monotheists of the East; and they followed the doctrines of the Bactrian reformer Zoroaster, which became vitiated by the latter magi, probably of Indian origin. Yet the verbally transmitted tradition, late recorded in the Zendavesta, was partly preserved in its purity, and Scriptures prove that the principal doctrine referred to the Holy Spirit in humanity as a medium between God and man. . . . What Plato still called ‘the genuine, pure, and sublime magic of Zoroaster’ was preserved by the memory of the initiated by a secret doctrine, supported by records of the same in the most ancient parts of the Zendavesta. With this tradition the Massora in Israel stood in connection.” Our Lord is affirmed to have taken up this Zoroastrian tradition and to have communicated it to the Apostles, who in their turn handed it on to the faithful men who constitute the Apostolic succession! More utter nonsense we have rarely met with, and, as is usually the case with these enlightened (?) critics who are prepared to reconstruct history and to invest the most utter absurdities with the distinction of truth, the evangelical narratives are depreciated and their veracity denied. Mr. de Bunsen finds discords where all intelligent students have seen nothing but harmony, and he possesses that most convenient power of making everything agree with his preconceptions. Christ’s resurrection on the third day and the story of Pentecost are inventions of the second century, and thus the Christianity which he would reconcile with Islam is a weak and denuded thing. When men take from the Gospels all that is characteristic of them, they can, of course, identify them with anything. But how sublime the wisdom that leads to such results!

GATHERINGS FROM NOTES OF DISCOURSES BY THE LATE THOMAS T. LYNCH (1852-1871). Second Series. London: James Clarke & Co., 13 and 14, Fleet Street. 1889.

FEW preachers known to this generation have excited in their hearers a profounder admiration and gratitude than Thomas Toke Lynch. He was never a popular preacher. His audience was exceedingly small, but it was select in the best sense of the word. Men of strong mind, of fervent aspiration, of heroic character, found in his teaching a stimulus and a strength which few other ministers could impart to them. His influence lacked little in point of intensity. No words were more lovingly treasured than his, and we do not therefore wonder that a second series of Selections from them has been published. There are here gems of truth, words of wisdom and love, clear and penetrating, nuggets of gold which a skilful workman will transmute into current coin or fashion into forms of grace and beauty. The compiler has done well to gather up the fragments of such words as these that none of them may be lost. We gladly enrich our pages with the following, selected almost at random:—

“Who can prove to you that the Bible is good? Your own heart can alone

prove it to you. Who can prove to you that the sun is bright? You at once say, No proof is needed but my own sensation and the experiences of my life.

"The Bible is a book in which the natural life is recognised to the full. The Bible is a joy book, a heart book, a school book. The Bible is a strong book because it is a bright book.

"There are many books in which a man seeks God; in the Bible God seeks man. It is a Divine gift to man, written that we 'through patience and comfort might have hope.'

"He who checks evil does as much good as he who sends forth streams of knowledge.

"Christian thought is philosophy with the chill off.

"Who can set limit to the power wherewith God overcomes hatred by love?

"The root of justice is love.

"Logical talk about the Son of God will not suffice for heartfelt trust in Him.

"Better to follow the sternness of a truth than the glittering delusion of a lie. Men often follow lies just because they shine.

"Many are more conscious of their infirmities than of their sins.

"The first great work of God on His child is to make that child a coadjutor with Himself in seeking his own happiness.

"What is most valuable in a man has come through his triumph over what was worst in him.

"There is no real victory but that which is won both for God and man.

"Believe in success and you win it.

"Money is good; but the industry that acquires it, and the prudence and generosity which employ it, are better.

"Any place where God is with us is a sanctuary—a little glen in a retired valley, a corner of your garden, or a closet in your house. Is not the Scripture itself a sanctuary opening with promise?

"Believe in the world to come, and thou shalt conquer the world that is.

"God measures us, not by what we have, but by the use we make of it.

"It is but the few who can be scientific; but all may be devout.

"If you find a man at enmity with the world, and not with himself, you may be sure it is not because the world 'lieth in wickedness,' but because it has not given him a fair share of the profits of its wickedness.

"Sacrifice means doing a right thing when it is unpleasant.

"There is no liberty that is honourable and happy except in obedience.

"Liberty is not doing just what you like. Through doing what you like you may come into much that you do not like."

UNspoken SERMONS. Third Series. By George Macdonald. London: Longmans, Green, & Co.

WHEN Coleridge asked Charles Lamb whether he had ever heard him preach, he replied: "I have never heard you do anything else." And whether Mr. Macdonald appears before the public as a poet, a novelist, or a writer of unspoken sermons, he is very largely a preacher. The ethical purpose of his writings

is always prominent and they are all marked by a profoundly spiritual tone. In his novels he may perhaps do more preaching than some of his readers care for, but few will deny the rare power he has displayed in unveiling the heart of many a text and section of Scripture, and of throwing on it invaluable sidelights. His interpretations are occasionally fanciful and his doctrinal positions untenable, but he never writes without stimulating thought and enquiry, and suggesting aspects of truth and duty which ordinary minds are prone to overlook. His theology is pronouncedly Broad Church, and it unquestionably colours—unduly colours all his writing. It is weak in exegesis and errs through an excess of subjectivity. On such questions, for instance, as the nature of our Lord's Atonement for sin, and the future punishment of sin, his views are not an unsullied reflection of the teaching of the New Testament or a rigid inference therefrom, but the result of *a priori* beliefs, while he is in his own way a strong and hopeless dogmatist. Much of his indignation against popular theology is indiscriminate and altogether beside the mark. There is such a thing as an intellectual game of skittles. We may set up views and opinions which our opponents do not hold for the mere pleasure of knocking them down. Mr. Macdonald frequently does this. His theology is weak and inconsistent, sentimental rather than rational, and is certainly not of the inductive order. But this notwithstanding there is much invaluable truth to be gathered from his pages.

THE BRITISH WEEKLY PULPIT. Vol. I. London: *British Weekly* Office, 27, Paternoster Row. 1889.

THE enterprise of our spirited contemporary is worthy of all praise. The editor, not content with the publication of a vigorous newspaper, which entered on new fields of journalism and in a very little time leaped into the front rank, secures the M.SS. or reports of the best sermons delivered in various parts of the country by the great preachers of all sections of the Church, and thus provides a companion journal to the *British Weekly*, devoted exclusively to the interests of the pulpit. Those who wish to know what English preaching is at the present day could not do better than purchase this volume and study it from cover to cover. We must especially commend the sermonettes for children on the inter-natal lessons for successive Sundays. Many readers, too, will be glad to have reports of the prayers of Dr. Maclaren, Dr. Dale, Mr. Spurgeon, and other leading preachers. Altogether this is a notable volume and one that proves beyond the possibility of dispute that lamentations over the decadence of the pulpit are worse than needless.

THE PROPHET JONAH: his Character and Mission to Nineveh. By Hugh Martin, D.D. Third Edition. Edinburgh: James Gemmel, 19, George IV. Bridge.

DR. HUGH MARTIN was in his day one of the most instructive and powerful of the preachers of the Free Church, and his influence through the Press has been correspondingly great. We do not wonder that lovers of the old-fashioned theology

and the old-fashioned style of lecturing on the books of the Bible should have demanded the re-issue of his work on Jonah. There are in the volume twenty-two lectures, marked by great ability and thoroughness, rich in doctrinal teaching, weighty with the wisdom of life, and forcible in application to the needs of to-day. It is a volume calculated to deepen and ennoble spiritual life, and to make the thought of God of supreme power and attractiveness. Dr. Martin's views of the book of Jonah are the reverse of the rationalistic vagaries which have, unfortunately, found sanction in many influential quarters. He sees in it neither myth, parable, nor dramatic representation, but history, and shows how invaluable is its teaching in the Christian life of all ages. He was, his preface tells us, accused of taking Jonah's part too much. We cannot endorse the accusation. If Jonah lacked manliness he had a great deal of humanity in him, and his censors should be careful how they cast the stone at him. We welcome this reprint, and are glad to learn that the publisher intends to follow it up with a re-issue of Dr. Martin's lectures, "The Shadow of Calvary."

WESSEX TALES : Strange, Lively, and Commonplace. By Thomas Hardy.

MISS BRETHERTON. By Mrs. Humphry Ward. London : Macmillan & Co.

MESSRS. MACMILLAN'S three-and-sixpenny series of novels includes some of the best works of recent fiction, such as in so cheap form will admirably meet the wide demand for good holiday reading. They are reprints of works which in the more costly editions have already made their mark. Mr. Thomas Hardy is the master of a chaste and vigorous style, in which descriptions of nature, sketches of character, and incidents of life stand out with marked distinctness. These tales cannot be classed among his greatest work, but only a shrewd observer of life and a skilled literary artist could have written them. They are clever and fascinating, at times humorous and pathetic, frequently weird and tragic. We like best "Fellow Townsman" and "The Distracted Preacher." The book is full of good, literary work. Mrs. Humphry Ward's "Miss Bretherton" will be read as the predecessor of "Robert Elamere." It is a sketch of a popular actress, and depicts with indisputable skill and brilliance the development of her power. It moves in circles of life with which we are totally unacquainted, but as an art study it is very effective. It suggests more than it directly teaches, and even preachers may learn from it why there are so many failures in the pulpit. They will at least see that the power of expression and the power of moving others depend upon the vitality and breadth of the soul within.

THE CENTURY ILLUSTRATED MONTHLY. August, 1889. London : T. Fisher Unwin.

THIS Midsummer number will be a capital companion on the hillsides or on the beach during the holiday season. There are one or two articles of grave reading, such as Mr. George Kennan's "State Criminals at the Kara Mines," and the continuation of the "Life of Abraham Lincoln"; but Mrs. Pennell's "Stream of Pleasure," a description of the Thames and its scenery, Miss Foote's

"Afternoon at a Ranch," Mr. George W. Cable's "Haunted House" in Royal Street, and Mr. Bellamy's "A Positive Romance" will furnish an ample quantity of lighter fare. The *Century* is our favourite among magazines of its class, and is always worth far more than its cost.


THE SHEPHERD PSALM. By F. B. Meyer, B.A. London: Morgan & Scott, 12, Paternoster Buildings.

MR. MEYER has a prolific pen, but his work is always reverently and carefully done, and in this little book he has entered very fully into the spirit of the twenty-third Psalm. His meditations on it will be read with great profit, and prove a source of great delight.

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## LITERARY NOTES.

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HE Story of Ireland," a small pamphlet, by the Rev. John Urquhart, of Weston-super-Mare, has already reached a circulation of sixty thousand, and the demand for it still continues. It is published by Messrs. J. & A. Mack.

The second volume of the "Pulpit Commentary" on Luke has just appeared. Fuller notice of it must be reserved.

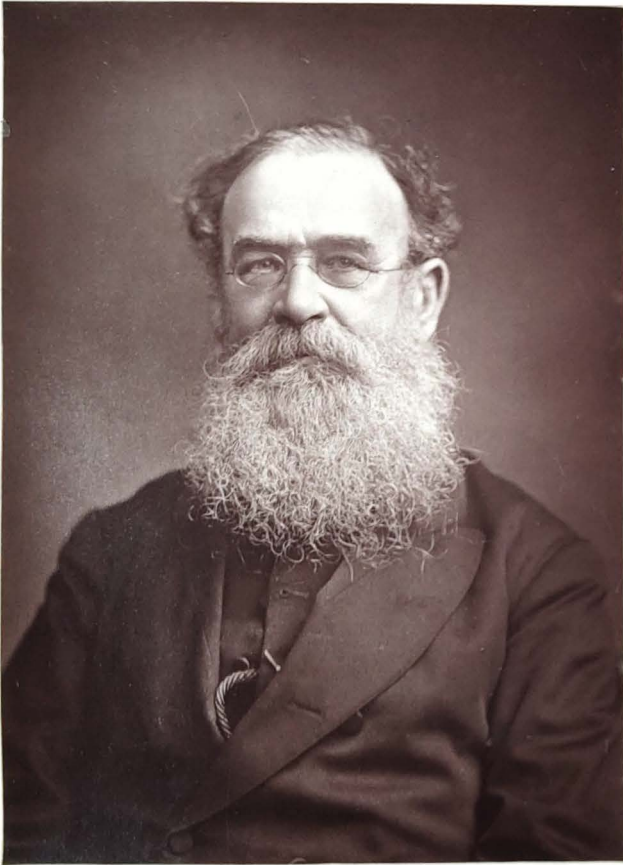
Mr. Francis Peek has issued as a pamphlet his "Contemporary Review" article on *Ideal Sabbaths*. Of the increase of Sabbath desecration there is indisputable evidence, and we deeply deplore the fact. We fear, however, that the remedy cannot be found in legislation on the subject.

There is some expectation that Canon Westcott's Commentary on the Epistle to the Hebrews will be ready for the forthcoming publishing season.

Dr. Kellogg, of Toronto, author of "The Light of Asia not the Light of the World," is at work on a Commentary on Leviticus for the "Expositor's Bible." If the merits of the volume equal those of the author's examination of Sir Edwin Arnold's sentimental poem, it will be a most welcome addition to the valuable series to which it belongs.

We regret that there is as yet no announcement of Dr. Maclaren's volumes on the Psalms in the "Expositor's Bible"; nor is there any hope of the speedy appearance of Bishop Lightfoot's Commentary on the Romans, which many of his old Cambridge students have been eagerly anticipating for years. The state of the Bishop's health, although now improved, has seriously interfered with his literary labours, but his Exposition of the Romans will be a far more important work than even his refutation of the book called "Supernatural Religion."





Lentils. Stereoscopic & Photograph

1871/1872

*Yours faithfully*  
*J. Jenyns-Brown*

THE  
BAPTIST MAGAZINE.

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OCTOBER, 1889.

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THE REV. J. JENKYN BROWN.



FEW days after the issue of this number of our magazine the Baptist Union holds, for the *third* time, its autumnal session in Birmingham. On the eve of its gathering we are glad to present our readers with a photograph of its former President, who for thirty-two years was one of the most honoured ministers of that town, and has been ever among the first to welcome the Union to the hospitalities of its churches. According to custom, we briefly notice the principal events marking the ministerial course, which had had through its later years such an uninterrupted flow of healthful influence.

John Jenkyn Brown was born, during the second decade of the century, in a village of Monmouthshire, near Pontypool. His parents were members of the Welsh Baptist Church at Upper Trosnant, and in it his father held the office of deacon. He enjoyed, therefore, from his birth the influence of a Christian home; and as he grew in years would profit by the efficient teaching of Scripture truth, which he often refers to with just admiration as common at that time in the churches of the Principality. As one result of these, he was led to a profession of personal religion by baptism in the beginning of 1838, and a strong desire grew up within him to engage in the work of the Christian ministry. To acquire some preparation for such service, in September, 1840, he became a student in the Baptist

College, Bristol ; and under the guidance of its tutors, the Rev. T. S. Crisp and Rev. E. Huxtable, and with fellow-students, such as Manning, Stanford, and Pratten, he spent four years of stimulating fellowship and successful study. His subsequent interest in the prosperity of this Institution has been a grateful testimony of his estimate of the value of such preparation. None of his associates at the close of their college course received such flattering testimony of having profited by it. The invitations that came from churches, both London and provincial, promising both usefulness and happiness, occasioned considerable perplexity. The one at length accepted was both pressing and unanimous from the church then recently formed in Islington, London.

It was no small tribute to Mr. Brown's promise of ministerial efficiency to receive such an invitation from such a people. The formation of that church had been an event of unusual interest ; but both its constituents and position presented no ordinary difficulty. Church extension among the Baptists in London was not often thought of in those days, and in the large district of Islington—pre-eminently favoured with an Evangelical ministry—until the year 1840 there did not exist any church of the Baptist denomination. Many holding our views of Christian baptism, however, had long dwelt there ; and at length, under the guidance of Dr. T. Price, who, through ill-health, had retired from the pastorate of the church in Devonshire Square, a considerable number of these were united in church fellowship. They had, however, been accustomed to very varied ministrations of Christian truth, and hitherto had failed in coming to unanimity in choosing a pastor. At length they united in the invitation to Mr. Brown ; and their number, intelligence, and social position presented great attraction, as promising both enterprise and efficient co-operation. Their great misfortune was to have found a small chapel at the end of a long, narrow alley, concealed from public view, suited to their own immediate need, but wholly insufficient for the Christian work they were equal to undertake, or a ministry with which they would have been satisfied. For a time minister and people rejoiced in each other ; and had there been such enterprise in chapel erection as at the present time has become common, the union might have been crowned with happy results for many years. The settlement of the first pastor was an opportunity

that might have evoked liberality sufficient to have built something worthy of their ambition; but it passed unused. There came losses, and changes, and removals, weakening the strength of the people; a confined scope, persistently maintained, affected the minister and probably his ministrations; and after three years of arduous and anxious effort, the union, at first so full of promise, was dissolved through an invitation to another church, presenting freer action and fuller work.

The church at King's Road, Reading, in August, 1847, welcomed Mr. Brown, and there, during a pastorate of eight years, his ministry attained a maturity and maintained an efficiency still gratefully remembered by the survivors among his people, though more recent ministers of varied and unusual excellence have contributed to efface the impression. That church had been for seventeen years the charge of the Rev. J. Howard Hinton, when in the full vigour of his powers. It had been taught, and trained, and benefited beyond most; and though in the years immediately preceding Mr. Brown's settlement, when the leader of clear insight and strong will had been removed, there was much forgetfulness of wise counsel in defection and party spirit, the church still presented, in strength and character, abundant stimulus to both thought and activity. One who has loving remembrance of those years, and who proved all through them a sympathetic helper, testifies:—"One of the most distinctive characteristics of our youthful pastor was a strong confidence in the ultimate success of adhering to the *right*; and though, in making crooked things straight, he had at some cost to do so, he entered so heartily into the work of the church in all its branches, and, while stimulating by his energy, won affection by his sympathy, and confidence by his judgment, that his ministry was a success." There was need of energy. The chapel was large; three preachings on a Sunday were not thought unreasonable, and they were no sufficient reason for neglecting the schools on the Sunday or the village stations in the week. The latter multiplied; the former grew in numbers and efficiency; and when King's Road chapel needed renovation, there was needed also additional accommodation for the church and congregation meeting in it.

Mr. Hinton, in discoursing to students on *completeness* of ministerial qualification, had remarked: "As Christian churches are public

bodies, their pastors become, in a manner, public men. A minister who would be completely furnished to every good work should feel an interest in all measures of public importance, and be qualified to take part in them. He should be able to express his sentiments in a way not adapted to the pulpit merely, but to the platform; be a worthy representative of the body with whom in general he is identified, and fit to rank with the public men of the place where he resides." He himself illustrated his principles. His people were probably proud of him for doing so. Mr. Brown was no unworthy successor in this line of things thus made ready for him. In all religious, philanthropic, and political movements he was ever ready to express his convictions and seek to influence public opinion. He believed that "politics are the morals of nations." He has been as pronounced in his political as in his religious convictions, and as fearless when standing alone as when leading a multitude. Some may think of another illustration; but the one remembered with greater pleasure by his Reading friends was given in 1851, when the religious community was wild with excitement against Popery. On that occasion, at no small risk of immediate influence, on his own responsibility, he engaged one of the public halls of Reading, and summoned his fellow-townsmen to rebuke the panic which a popular statesman had evoked, and which, through unworthy suspicion of the power of truth, was leading Christian men to sacrifice religious liberty.

The public spirit illustrated during his second settlement showed a fitness for leadership in a yet more important position, and this may have led the church meeting in the Circus Chapel, Birmingham, to invite Mr. Brown to become the successor to Mr. Landels when the latter removed to London. The invitation was repeated before successful, but being repeated, "after eight years of untiring labour he left in Reading a consolidated church working on sound principles, and which thus testified to his wise guidance and stimulating power," to commence the ministry which happily was to extend through a four-fold duration of that time in a larger town with whose public life he was in full sympathy, and among a people able to appreciate his teaching and prepared to co-operate with him in all Christian work. His life and influence through this longer period may deserve fuller record, but being recent and more widely known, for the purpose of this

paper they require briefer notice. Mr. Brown's ministry has continued over the same church, but not in the same building. After six years of united fellowship under his ministry, it seemed good to the church, for the increase of its influence, that there should be a division of strength; and, according to arrangements harmoniously agreed on, those whose homes made the Circus Chapel the more convenient for meeting remained there under the pastorate of the Rev. J. P. Barnet, while others living nearer to Bristol Road migrated to Wycliffe Chapel, which they had built as a more attractive place for the ministry of their tried friend. In the recent multiplication of Baptist chapels in Birmingham and its suburbs the importance of this earlier denominational extension may be forgotten. It has not, however, been surpassed by any of them; and the greatest cause for rejoicing over it is the remembrance that there was such a girding up of the loins for Christian service and such a steady persistency in it that the beauty of the sanctuary, great though it be, has been only in character with the varied and beneficent influences issuing from it. Wycliffe Church, and its history through nearly thirty years, are the crowning testimony to a life's devotion and the Divine blessing attending it all through.

Very unworthy would be any account of Mr. Brown's public life which did not emphasise his services in the Committees of our most important Societies. His sympathies have been wide, and his labours here most abundant. All through his ministry he has felt intense interest in mission work, and as early as 1852 he was elected on the Committee of our Foreign Missions. With but one or two exceptions this election was repeated every year till last year, when, in consideration of long and important services rendered to the Society, he was chosen an honorary member for life. Not less has he felt and done for Home Missions in the different organisations seeking their advancement, and more particularly in the Committees of the Baptist Union, contemplating the assistance of the ill-supported and aged among its ministers. In 1881, his brethren testified to their appreciation of those services by electing him as their President for 1882, and his addresses, when President, on "The Spirit we need for our Time and Work," and "On the Practical Aspects of our Church Life," were felt by them as among the most stirring they had heard. In the well chosen words used by Dr. Landels in commending him for

election to this office, the experience and estimate of very many find expression:—"I have known Mr. Brown for many years, and have found him a man whom to know was to esteem and love. I call him, on the whole, one of the frankest, bravest, brotherliest, most self-forgetting men I have ever known. A man of broad and generous sympathies; of lofty and stainless integrity; faithful in friendship; true as steel to those who confide in him; firm in conviction and catholic in spirit; a keen controversialist when he has to handle the weapons of controversy, but not less chivalrous and magnanimous towards those with whom he differs. A man of splendid business capacity; of wide intelligence and clear discernment, sound judgment and superior logical acumen; gifted beyond most with that rare quality which paradoxically, I suppose, is usually called common sense, wise in counsel; therefore, as well as prompt and energetic in action."

We rejoice he is still amongst us and in full vigour for deliberation and action. On the completion of twenty-five years of their married life their friends at Wycliffe Chapel presented Mr. and Mrs. Brown with the memorial in which their affectionate interest was most acceptably conveyed. As they had been worthily associated in so many labours for the church, they fittingly received together this pleasant recognition of their long and happy union. On the completion of twenty-six years' pastorate at Wycliffe, to the great regret of his people, Mr. Brown felt it right to resign his charge. He did it after much deliberation and not without deep feeling. It was done through no irritation, disappointment, or present sense of weakness, but with fixed resolve. There is no mystery in this action. All can understand the sense of loss which the removal of friends by death occasions; the weariness which years bring; the fear lest that felt in ourselves may soon be perceived by those of younger years; and the hope of finding joy in spontaneous service which may be rendered under less exacting conditions. Mr. Brown resigned his *pastorate*, but with the will and power to enter on a wider *ministry*; and, rejoicing that the centre of it is unchanged, we trust it may be long continued and greatly blessed. May he long enjoy what we find now so marvellously combined, the freshness of youth, the vigour of manhood, and the wisdom of years!

J. T.

## THESE TWELVE.

No. VIII.—JAMES THE SON OF ALPHÆUS.

"James the son of Alphæus."—MATT. x. 4.



N entering upon the study of the life of James we seem almost lost amidst the possibilities we may be surrounded by. It may be that he was one of the brethren of the Lord; that he was the first bishop of the Church in Jerusalem; that he was the author of the epistle that bears the name of James. The prospect of discussing the questions that arise out of these possibilities is an exciting one. We have to fix the meaning that is to be attached to the term "brother of our Lord." And then we have to get some definite idea of the Scriptural meaning of the word "bishop." And then we have to think about the heated controversies that in times past have surrounded the Epistle of James. And then one would like to picture to himself the interview between the Lord's brother and the man who had had the last sight of that Lord. We are ready to say that, if considering the lives of the other apostles we have had to make the most of scanty materials, here, at any rate, we have more material than we can adequately deal with. I fear, however, that all this bright, full prospect is doomed to disappointment. It is fancy and not reality that has drawn this picture. The fact that it is an apostle whose life we are to study, and that up to a very late period of our Lord's life these who are called his brethren did not believe in him, is proof, I think, that the apostle is not the Lord's brother, not the bishop of the Church in Jerusalem, not the author of the Epistle of James, not the man with whom Paul had fellowship. And so we are left with this, that all we know about the man is his own name and his father's name, and that that comes down to us under the double form of Alphæus and Clopas. But even from this scanty material we may find food for Christian thought, and learn lessons from which we may derive spiritual profit.

I.—Many of us come in for an honourable heritage.

There are many of us who are taking credit and getting credit for our connection with those who have in past times stood up bravely



for religious liberty and suffered in consequence of their maintenance of Christian principles. Our religious liberties and privileges and rights have not been secured by our own effort—they have come to us as a heritage from the past. We reap that whereon we bestowed no labour. These are not the only inheritance which has come to us. Many of us owe our intellectual abilities, and our physical advantages, and our moral tendencies to those who have gone before us. They come to us from our fathers. God seems to have bound us to the past, and He makes all the ages, and not one, to explain His meaning and develop His thought and intention about us. Our personal responsibility covers the whole range of what we are, but the responsibility of deciding and determining what we are and what we are capable of was not ours. This is not always a loss to us; in truth, it is more frequently a gain. Where one suffers through the operation of this law, the many gain. We are in the enjoyment to-day of advantages that we should not have had but for our parents. The dead are not lost—they are living again in us, and perhaps are receiving in part the reward of their faithfulness in the riches they have bequeathed to us. It is, at any rate, possible that Alphæus lived over again his life in James, that James reminded men of his father, and that some of the love he received was a tribute to the memory of his father.

II.—And yet our individuality is never lost sight of.

The responsibility for any single human life may be divided between many—the burden of it does not often rest on the shoulders of one. My physical, my mental, my moral being has taken its present form from causes and influences which I have not the slightest control over. It is unjust to hold me responsible for what I am. There is, however, a sphere in which my responsibility is limited to myself, and on me must rest the weight of it. What I do with what I have, how I use what I am, that is my concern, I am answerable for that. We are bound to recognise this responsibility, and to respect the individuality of which every man is the possessor. Jesus Christ never expects any man to be His follower because his father was one. He recognises our right to think, to reason, to decide, and He makes our relationship with the Eternal to be, not a national or a family, but a personal one. He treated James as if he had been the only living man. Separating him from his father and mother and

every earthly friend, He gave him his call for his own consideration, judgment, and decision, and He made him His apostle in virtue of what he was in himself. No divided responsibility can enter into this relationship. We belong to a race every member of which has something to do with the rest, but every unit of the race has an individuality which the Master respects, and a responsibility from which escape is as impossible as it is undesirable.

III.—About that individuality there may not be anything very striking.

There is a strength and a singularity about the individuality of some men which attracts attention. It is marked, and is lost upon no one. The rough angles of their characters make indelible impressions. It seems to me a mistake to be trying to round down all these angles, except they are disagreeable and wrong. If education is to destroy individuality as well as provincialisms, its good work may be carried too far. There are not so many men with marked powers or gifts that we can afford to have their number lessened even by one. We do most good in the world when we are ourselves, and fill our own place, and do our own proper work. That which makes us what we are is about the last thing we should be content to part with. The worst of it is that most of us feel that whilst what we are is our best, it is sometimes the world's weakest. It is the commonplace character of our gifts and powers that makes us indifferent about the use we make of them. Yet the average can only be commonplace, and we should be thankful that much of the world's most needed and most blessed work can be done without exceptional gifts or powers. The right use of moderate abilities would cause us all to fill good posts. To shrink back from bearing God's message as Moses did, because we are not eloquent, is to forget that there are other powers besides eloquence that God can use to bring home His message to the hearts and minds of men. In Christ's Kingdom most of the work is done by those who have nothing extraordinary about them. I do not suppose there was anything very marked about James the son of Alphaeus. He did nothing that the world thought needed any record. So much the better for us, for it is no use for us to recognise and respect greatness in others and never to learn to honour ourselves. We can do all that is expected from us, and if we are capable of nothing great we may be sure that nothing great is looked for from us. There is

comfort in this, and one of the helps we need in doing our work is comfort.

IV.—When we have done our work, all that may be left of us may be simply our name.

Peter stamped himself upon the first Christian Church. Paul left his mark upon the Church's theology. John left his own image upon the Christian life. Other workers left traces of their labour and toil, not very distinct, but still visible to those who look below the surface. There were many who left only their name, and still more who did not leave even that. There is not in the New Testament a line to tell us anything of the work done by James; no record even of a question he put; no echo of any failing even into which he may have lapsed. The silence about him is unbroken. His name is all that survived. The Master wants us to learn from him that all that He wants is that we should be faithful in that which is least, and He wants us to take His word for it that, given that, there must be something better hereafter. It is hard, I know, to do work which will leave no mark. It is not pleasant to bury our seed and to have to let it lie unseen, and for the reaper even not to know the name of the sower. To do one's work patiently, and to make it one's best, and all the time to know that it is nothing but what anybody might do, and that when it is done no one will think of us or talk of us or praise us—all this is hard. Yet this is the sort of work that one apostle must have done, and verily he has his reward, for he comes as our teacher and helper to tell us in our obscure spheres of labour that the Master who gave him his task is giving us ours, and that it is to Him we must look for our reward.

V.—But our reward for our service is not in the name we leave behind, but in the life we have gone to.

We do thank God for many of our statesmen, poets, preachers. We talk still of Milton, and Cromwell, and Bunyan, and Whitfield. It would be pleasant to be doing a work which would be talked of when the worker had gone to sleep. It is not possible for many, if for any of us, and because it is not possible, it is not best for us. It would be easy to do our work if our work were of this order, but the easiest work is not the best always or often. The fame that comes from work is not its best reward. To think that is to make the same mistake that the labourers made, who thought that the penny was

the only reward that came to those who worked in the Master's vineyard. The best part of the Christian's work is that it is work for Christ, and our stimulus in our work is not so much the glory that comes from it as the rightness that is in it, and the love which it embodies. And good work done here, however humble it may be, fits us for doing better work by-and-by. By our work we are being trained. There is no closer connection between knowing one's letters and being able to read than there is between the work we are doing now and that which we shall do when we serve Him who sitteth upon the throne.

May we take our place quietly and contentedly in the Kingdom of Christ, and feel that it is as true a place for us as that which was filled by James the son of Alphæus.

Harlow.

F. EDWARDS, B.A.

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## UNWISE MOURNING FOR THE PAST.

BY REV. RODERICK TERRY, D.D., NEW YORK.

"But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice."—EZRA iii. 12.



T was a time of great rejoicing in Jerusalem, and of rejoicing well founded. After seventy years of captivity in Babylon, a large number of the Jews had been sent back to their own land by King Cyrus with most liberal gifts and promises. In some way, the great king had become fearful of Jehovah. He may have heard of the prophecies of punishment upon those who afflicted the chosen people, and of the assured return of Israel after seventy years. He may have seen signs and wonders wrought by the priests or prophets, of which we are not told. He may have had some terrible and irresistible vision telling him of God's will, according to which, he said, "He hath charged me to build Him a house at Jerusalem which is in Judah." He may, like his successor Artaxerxes, have feared the anger of the being whom he confessed to be "the God," and have thought, "Why should there be wrath against the realm of the king and his sons?" Which ever

means were used, in some way the Lord made him to act as He had prophesied through Isaiah when He said of Cyrus: "He is my shepherd, and shall perform all my pleasure," even saying to Jerusalem: "Thou shalt be built;" and to the temple: "Thy foundation shall be laid." Accordingly we see him urging the Jews to return and rebuild with all haste. "Who is there among you of all His people? His God be with him, and let him go up to Jerusalem, and let the men of his place help him with silver and gold, and with goods and beasts, besides a freewill offering for a house of God which is in Jerusalem."

In response to the invitation, we see a large company gathered upon the banks of that river, where they had for so long wept, now with joyful countenances. Their faces set towards the west; their hands strengthened with vessels of silver and gold and with beasts and precious things. Not, as in former times their ancestors had stolen out of Egypt, having spoiled the inhabitants, but with all this "willingly offered"; as much as five thousand four hundred vessels of silver and gold alone, with forty-two thousand three hundred and sixty souls, with seven thousand three hundred and thirty-seven servants, and two hundred singing men and women, and one thousand of cattle. With light hearts and cheerful countenances they bade adieu to their comrades who preferred to remain among the Babylonians, and set out upon their march, which was successfully accomplished. In due time they came to their own land, and the old men saw once again the walls of their beloved Zion which their hearts had not forgotten for a moment.

With the money and treasures which they had brought they bought wood and all materials and hired workmen; so that having in two years established themselves in houses they turned to the building of a temple. The altar they had established on their arrival; the feasts had been kept regularly, but only a temporary building had been erected. Now at last the time had come when the temple could be begun, and they all took part in the work. "And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord: and they sang together responsively in praising and giving thanks unto the Lord, and all the people shouted with a great shout when they praised the Lord, because the founda-

tion of the house of the Lord was laid." It was indeed a time of true rejoicing. A time for the retuning of the harps so long hung upon the willows in the land of the stranger; for the relighting of the fires of sacrifices of thanksgiving; for a renewal of freewill offerings to Jehovah. At such a time we may well expect to find every heart sharing the joy, every voice raised in the songs of praise. But no, there are other sounds than those of rejoicing, for cries bitter and loud rend the air. They come not from enemies, nor from unsympathetic hearts, but from the best and most tried in the service of God, "for many of the priests and Levites and chiefs of the fathers, who were ancient men, that had seen the first house, when the foundation of the house was laid before their eyes, wept with a loud voice."

Noble, good, and earnest men, but how mistaken in the time and place of their lamentations, and indeed how mistaken even in their estimate of the conditions of God's worship!

I. Upon an examination of the true causes for joy or grief at that time we shall certainly find that only thoughtless love for the things of the past led to the outburst. It is always hard for those who live in a past generation to realise that modern methods and states of feeling are equal to those they recall. There is a glamour thrown around the acts of days that are gone which gilds them with a radiance, and brightens them with a glory unconnected with anything of the present. But we shall often find, as in this case, that the glamour and the gilding are from the imagination, that the crying over the glorious days of the past is often as unwise as it is unfruitful.

In the first place, the weeping of the old men was unjust and uncalled for. Their recollections could at the most go back only to the time immediately preceding the captivity. They would remember not the glorious temple of Solomon in its days of splendour; nor the faithful and regular sacrifices of the time of David. But they only knew the despoiled, almost desecrated, temple of the time of Zedekiah, the last king of Judah, just before whose reign the king of Babylon had carried away all the treasures of the house of the Lord, which remained after the repeated spoliations of former captors; and had even cut in pieces all the vessels of gold which Solomon had made in the temple of the Lord. The first house, which these old men had seen, was indeed in its proportions and massive masonry that built

by Solomon ; but all the gold of the exterior had been stripped off, and everything of value had been stolen from the interior. Their memories truly clustered about it as the sacred spot of their fathers ; as the dwelling-place of God among men ; and their hearts had longed for the temple, dismantled as it was, during the years of exile. But it was their sentiment which found vent in tears ; not their true appreciation of actual facts. They had never witnessed true sacrifices, but only those of a period of debased and unfaithful priests. Their acquaintance with the worship of Jehovah had been most unlikely to foster true piety. Yet they wept when the foundation of a new house was laid. As men will weep whenever they recall the past ; forgetting its evils and its trials, and remembering only the bright side of the picture. It is a most wisely ordained characteristic of the memory that we do so soon forget discomforts and remember only pleasures, and a characteristic that in regard to most things can be only of benefit ; but in important matters must be appreciated lest we fall into errors of judgment and of fair comparison.

The Jews had at this time every promise of prosperity and of a future of service to God and blessing from Him. They had money to build the temple and the aid of the great king. They even had in their hands the vessels of gold and silver, the fittings of the temple which probably these same old men had never seen—since these had been taken to Babylon probably before they were born. If they would but restrain their tears for a short time there was every prospect that they should see a temple superior to that which they recalled.

But more important than the matter of the splendour of the temple was that of the spirit of the people, and the services to be conducted in this building. Never since the time of David had the Jews been led by one who so thoroughly entered into the spirit of the Mosaic sacrifices. The burnt offerings were commenced as soon as the people set foot in Palestine, as were the daily morning and evening sacrifices ; the feasts of tabernacles, the new moons and all the set feasts were regularly kept even when as yet they had no temple, but only a temporary building of some kind. Indeed, in the case of certain feasts appointed by Moses we are told that now under Ezra they were observed regularly for the first time since the death of the great lawgiver. We know, too, that under this godly leader all

heathen marriages were annulled, which had been so common among the Jews long before the captivity, that now henceforth there was no more a king in Israel, which office had been from the beginning in opposition to the will of God, and a hindrance to true worship. We know also that through the cleansing from these evils the people were kept ever after from falling into idolatry as they had so commonly before the captivity. The old men may have wept over the remembrance of the former temple as it had been described to them; but they saw the foundations of one larger and finer than their eyes had beheld; they may have wept over the recollection of the royal estate of former kings; but they had entered into a condition of government more consonant with God's desire and teaching through Moses and Samuel; they may have grieved and wept in memory of the larger city of their youth, but their eyes rested upon streets free from shame of profligacy, and upon hills not cursed with the altars of heathen worship. It was properly a time of rejoicing only, a time of praise to God that through the fiery trials of captivity He had cleansed the nation, and made it, if not stronger, certainly purer than it had been since the days of David, if not of Moses.

II. We must feel, however, that not only the weeping was uncalled for and unjust in view of God's many mercies to the people; it must also have been unfortunate in its effect upon the younger and enthusiastic workers. They were delighted with the promise of good times; they entered with all their souls into the work; they shouted aloud with joy so that the noise was heard afar off. But like a damper upon their spirits came these loud wailings and such complaining and discouraging words as would naturally go with them. "You ought to have seen the glorious days before the captivity; you should have witnessed the splendours of Jerusalem then; alas, alas, how are we fallen." The younger men, who were not to be blamed for not having been born in those so-called "good times," and were doing their best to remedy the evils into which these very "old times" had brought them, wisely determined to give no heed to these croakers. They could not stop the cries of the old men who lived in the past; so they determined to drown them. They shouted louder and louder; they filled the whole city with their shouts, and eventually the complaints were drowned, or at least so confounded with



the shouting that they could not be distinguished, and only "a great noise was heard afar off."

We must all, I think, have great sympathy with these younger men; we may feel for the old ones; sympathise with their regrets—for all old men live in the past; but yet we must feel that it was an unfortunate time to utter their grief, and that they in their memory of the supposed superior excellence of the days that were gone, sadly depreciated the present, and we must regret to hear the note of discord rising amid the shouts of praise to God for His mercy upon the restored captives.

III. It is, however, unfortunately true that this grieving over the times that are past is not unusual, nor unnatural. There is, as we have said, always a glory which gilds the days that are gone. As we remember the grown men in the time of our childhood as men far superior to those whom we see about us to-day; so do we recall the deeds of that time as transcending those of our own age. How often do we hear the remark concerning former times, "There were giants in those days." How often will we grieve over the terrible decadence of this generation. But let us stop to inquire whether such ideas are just, and whether they are fair, and whether it is wise to discourage those entering upon their life-work by representing the men of olden time as so superior that they can never hope to equal them. Respect for ancestors is one of the important characteristics of any true man which it would be most unwise and wrong to belittle; but respect need not descend to the evils of ancestor worship. We should honour and praise them in order to induce emulation, not discouragement; and, in looking at the past, we need not ignore the goodness of God in the present.

For, in the first place, unfavourable comparisons of the present with the past are not fair. There has and will be as long as God is served and loved, progress in things spiritual and religious. Every age has its own characteristics; men of one generation differ from those of another. Our fathers were looked upon as falling far behind theirs by the men who fifty years ago "remembered the days of old." But we claim that, on the contrary, our fathers advanced in light and truth. It is far from easy for us to see with the eyes of another generation, and our children seem to have strange and mistaken ideas of religion and practice; but they do not startle us more than we

startled our parents—and we appear as strict and religious to our children as they did to us. As the outward appearance of the temple was changed and so brought tears to the eyes of these old men in Jerusalem—so do we look at the outward elements of religion—at the prospects according to our ideas of life and action, and grieve if we see, as we do and must, that ideas are changing; that our children will not walk in our ways or think as we think, but are marking out paths for themselves. Still as in Jerusalem the spiritual life was indeed better, so true religion and honest Christianity are not decaying, and the coming generation is not less grounded in the Bible or less anxious to do the right than was the generation of our fathers or grandfathers. We all can see certain peculiarities in regard to which the return to the old ways would vastly improve the people and individuals. We all can see faults, and mistaken ideas growing among the young. Each generation has had its faults; which in our fathers we did not appreciate, but which in our children we magnify. But through it all, the cause of God goes on with certain strides, and the knowledge of Him proceeds to be developed through His words and providence to His children, and the growth in Christian graces more than keeps pace with the growth in knowledge and prosperity.

But again, such discouraged remarks as we often hear are as unwise as unjust. The Jews tried to drown the cries of grief by shouting only the louder; but men sometimes fail to drown such cries; and many a young man has been turned from what he felt to be true religion, from the worship of God, from the path of right doing, through the unwise criticisms of those who, remembering the ancient times, have seen only one way of serving the Lord.

It is characteristic of our Lord's teaching that He never "broke the bruised reed or quenched the smoking flax"; He was always tender with those who sought after truth, and we may well believe would have encouraged the weakest attempts after holiness, and have recognised every good purpose and effort. Should we not deal so with those younger than ourselves? Should we demand that all should come to our standard? Faith in the Lord Jesus Christ; a desire to lead a true Christian life; if these be in any soul, let us not interfere with the workings of the Spirit by encumbering the young Christian with too many ideas of our own. In all our relations with those younger than ourselves we must remember the difference

between loving persuasion, and criticism, springing from the assumption of superior knowledge about that which is written. We may grieve over the falling away from true piety upon the part of others, and yet our grief take such a tone of correction that we do more harm than good. The ideas of young people are perhaps less apt to be correct than those of their elders; like Jeroboam, who in dealing with his new subjects "forsook the counsel of the old men and followed the young men who were grown up with him," and thereby fell into grievous mistakes, so is apt to be the history of failure in life of every despiser of his elders. But the way to convince the young man of his folly is not to act as though he had no ideas of his own; or as if his ideas were necessarily wrong; but to lead him by candid and open argument to see the mistakes of his life. Children must be commanded; but young men and women are not children, and must be convinced, not ordered about.

What I plead for then is more liberality in our estimate of the opinions of others, and less croaking over the good old times that are past, and a proper relation between the essentials and the externals of religion. We worship in a manner which would have shocked our ancestors; we enter into amusements, partaking of which would have caused expulsion from the church at one time; our whole lives, freed from the restraint of formalism to which they were bound, would seem to them little less than irreligious. Yet we worship the same God, and we believe in the same assurance of faith, and we live according to the dictates of our own consciences. It is not then for us to lay down the rules by which Christians of another generation shall live or worship. The principles of the Gospel must be maintained, as we think ourselves to have maintained them, in all purity and rigour; but questions of expediency must be settled by each generation and by each individual; for to his own master each standeth or falleth.

We must believe that the ancient men of Ezra's time saw not the true working of God's Spirit, which had through the captivity led the hearts of Israel into deeper spiritual worship. They wept as they thought of their youthful places of worship and sacrifice dashed to the ground. So it is ever hard, though seldom impossible, to trace the progress of true spiritual religion ever into higher phases. As knowledge and thought expands, so does the perception of truth,

because less fantastical. As the true meaning of religion is developed, the more do Christians throw off the trammels of tradition and the trusting to outward forms. The world may go too fast for us, but God has it in His hand; and as He guides His children from age to age, He will see to it that the children go on in the right way. It may not be your way or mine; but it certainly is His. To doubt it is to doubt His power or His interest in the cause of Christianity.

Turn we then our gaze from the past to the future. Let us believe in the present, and above all things never discourage those beginning their acquaintance with the world, beginning their battles with sin, by commiserating with them that they were not born fifty years ago. Let not the sound of our weeping ever be heard amid their joyful shouts. In building the walls of Zion to-day they need every aid and encouragement. What though there be laid now and again in the walls a stone of irregular size; the wall goes up. What though their songs differ from those of fifty years ago; they are the Lord's songs. And by the grace of God we may be sure that to-day is an advance on the past, and that “to-morrow shall be as this day, and much more abundant.”—*The Treasury for Pastor and People.*

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## “LOOK UP, LOOK UP!”

### A REMINISCENCE OF BIRMINGHAM.

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THE other day I happened to light on an extract from the *Messenger* in that excellent newspaper, the *Northern Advance*, which illustrates, in a very striking manner, the exhortation which stands at the head of these lines. It very forcibly reminded me of an incident, an account of which will, I think, interest our readers. It is especially applicable to those who may be plunged into trouble and sorrow, and may help to encourage and comfort them.

My friend, the late Mr. George Edmonds, the town clerk of Birmingham, was the son of the pastor of Bond Street Church in that town, to whom he bore a very striking resemblance. He was travelling one day to some neighbouring place in one of their coaches. While on the journey a lady and gentleman entered at one of the inns where they changed horses. They soon began to show signs

of interest in their fellow-traveller, as if he were an old friend whom they had unexpectedly met. They looked at him several times, and exchanged significant glances with each other, until the scrutiny began to be somewhat unpleasant to my old friend. At last the lady broke silence, prefacing her inquiry, "Are you any relation to Mr. Edmonds, minister of the Bond Street Baptist Chapel?" with a suitable apology for having so often looked at him. "Certainly I am; for he was my father." She expressed, in emphatic language, the pleasure which she and her husband felt in meeting him, "for let me tell you that we are deeply indebted to him for the solace and comfort we got from a sermon which we once heard from him." She then went on to tell the incident which follows.

"Some time ago we were in Birmingham on a Lord's-day. We were plunged into an abyss of sorrow and distress, and tried in vain to escape. We could nowhere find any relief. During a walk we observed a number of persons entering a chapel, and we went in with them. I need scarcely say to you that your father was a very remarkable man, both in person and in manner. His subject that morning was the fearful afflictions of the patriarch Job. He described them in a very striking and graphic manner, and gave us a picture of Job himself, 'smitten with sore boils from the sole of his foot even to his crown,' sitting down among the ashes, and scraping himself with a potsherd; of his three friends who had come from a distance 'to mourn with him and to comfort him,' who sat 'down with him upon the ground seven days and seven nights, and none spake a word unto him, for they saw that his grief was very great.' The description of this scene was so vivid and graphic, that it seemed to us a present reality, and we felt as if we formed a portion of the party itself.

"Subsequently your father began to speak to the patriarch as if he were really before him. 'Job, man, what are you about? Why, you are looking to your right hand. Job, Job, that won't do; for you will get no help there. Well, I declare if you ain't looking to your left hand. If you expect to get any help there, you won't, depend upon it. Well now, worse than all, you are looking down. Job, Job, man; look up, look up! Then you will be all right.'

"Oh, sir, we at once looked at each other and felt alike. We clasped our hands together, and then knew that what your father had called on Job to do *we had not done*. We had never looked up, but we did

then and there. With what different feelings we came out of that chapel from those which had pressed upon us when we entered! An awful load of trouble and grief was lifted up from our hearts; and from that hour, when in sorrow or distress, and we have had a large share of afflictions, we have *looked up*, and ever found our God and Father a present refuge and a help in times of trouble. You will now, sir, understand why it was that your appearance excited in our minds feelings of such strong interest in you."

Very heartily did my friend thank these Christian strangers for telling him this touching story, assuring them that his pleasure was very deep to find that his honoured father's words had so greatly helped and comforted them in the hour of their distress. I well remember how much I was interested and affected by the recital of this incident. Fifty or more years have passed since then, but the impression it then made has never yet been effaced, nor ever will be.

It may happen that some of our readers, while scanning these lines, may be in trouble and sorrow. Others may be in great distress from the untoward condition of their worldly affairs. Others may be full of anguish on account of the evil conduct of those whom they love. Others may be in great perplexity, harassed by doubts and fears, and over whose future prospects shadows cast their gloom, hiding from their view the light of God's countenance. To all such, from whatever cause their sorrow may spring, I beseech them to remember, and to act upon Mr. Edmonds's exhortation to Job, "LOOK UP, LOOK UP!"

Bristol, September, 1889.

F. TRESTRAIL, D.D.

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## THE RISE AND PROGRESS OF NONCONFORMITY.

BY REV. JOHN BAILEY, B.A.

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### VII.—THE KING IN THE PLACE OF THE POPE.



UNHAPPILY the change we have traced in the government of the Church brought no immediate relief to those who were struggling and suffering for religious liberty. The king simply turned out the Pope from the chief seat in the synagogue, that he might occupy the place himself.

The Church was bound in a bondage to the Crown. The bishops

became the creatures of Henry's will, holding their offices only during his pleasure. The whole round of religious affairs throughout the realm was degraded into a department of the State, subject to the personal caprice of a despotic king. For no sooner had Henry secured the power than he set himself, as we shall see presently, to rule the religious convictions and feelings of his people with the high hand and the merciless severity he had already shown in dealing with the property of the Church. As might be expected, the record of persecution runs through the whole reign, though it becomes, as we shall see, more dismal and appalling with the increase of arbitrary power.

The official career of Sir Thomas More has here a very sad interest. During the four years of his power he seems to have been a terribly active and relentless persecutor. Then, having the misfortune to disagree with the king in a matter of religious belief, he becomes himself the most illustrious victim of the royal policy which he had so eagerly administered. On the fall of Wolsey he was raised to the office of Lord Chancellor (October 18th, 1529). The brightest hopes might naturally have been raised by his accession to power; for, in his book called "Utopia," published thirteen years before, he had employed his genius with marvellous boldness in rebuking the injustice and abuses of the time. In the conception of a perfect state of society pictured in the island of "Nowhere," the poor are protected against the exactions of the rich; the profits of labour go to the labourer; "goods are possessed indeed in common, but work is compulsory with all"; a universal system of education is established; everything is ordered for the welfare of all classes alike, and even the sovereign is removable on suspicion of a desire to enslave his people. In religion it is lawful to every man to be of what religion he would. Each may propagate his religion by argument, though not by violence or insult to the religion of others. But although these very beautiful sentiments found a place in the work of his imagination, unhappily they found no exemplification in his practice as Chancellor. No mitigation of persecution came with his rule. Layman though he was, he employed torture and terror and fire in the service of the Roman faith as fiercely as any ecclesiastical predecessor. It has been pleaded on his behalf that he regarded heresy as hindering reform, and his desire to secure the constitutional

removal of abuses led to his zeal in crushing heretics. But when all is said, his severities against the Protestants must remain an indelible stain upon his memory.

Two months after his induction to office (December 24th, 1529), there appeared a royal proclamation compelling all officials under the Crown to take an oath on entering upon their charge "to give their whole power and diligence to put away, and make utterly to cease and destroy, all errors and heresies commonly called Lollardies." Further, justices are to inquire at their sessions after all who hold errors and heresies, and who in any way aid heretics; the offenders are to be delivered over to the bishops, "to be acquitted or condemned, after the laws of Holy Church." The writers, venders, and readers of heretical books are especially denounced; of these books a list is given, including ninety-four in Latin, and twenty-four in English. At the head stood what More called "the father of them all," the New Testament of Tyndale. This "fierce and terrible proclamation" exceeded all that the bishops had attempted hitherto by their own authority, and proves that More entered his office with the determination to thoroughly root out the Protestant heresy.

During his administration the fury of persecution never relaxed. Two instances must be taken as samples of many. John Petit had represented the City of London in Parliament for twenty years. He was learned, eloquent, and influential. Great weight attached to his opinion and speeches in parliamentary debates, so that the king was in the habit of inquiring which side he took. He was an ardent friend of the reformers. "He abounded in almsgiving, supported a great number of poor preachers of the Gospel in his own country and beyond the seas; and whenever he noted down these generous aids in his books, he wrote merely the words, 'Lent unto Christ.'" One day, as he was praying in his closet, a loud knock was heard at the street door. Lord Chancellor More soon entered, ran his eye over the shelves of the library, but could find nothing suspicious. "You assert that you have none of these new books?" asked the Chancellor. "You have seen my library," replied Petit. "I am informed, however," replied More, "that you not only read them, but pay for the printing. Follow the lieutenant!" In spite of the tears of his wife and daughters, this independent member of Parliament was conducted to the Tower and shut up in a damp dungeon, where he had nothing



but straw to lie upon. This took place in 1530. He remained in prison until the next year, and left it only to sink under the cruel treatment he had received.

James Bainham was a gentleman of good position, a barrister of the Middle Temple. He had married the widow of Simon Fish, the writer of "The Beggar's Petition," an attack upon the Papacy published in 1525, and he repudiated the baptism of infants. He was brought before the ecclesiastical tribunal. Refusing to recant, he was, with his wife, committed to prison. By the orders of the Chancellor he was stretched on the rack, and tortured with severity. His spirit failed, and he abjured the alleged errors. His remorse was, however, unutterable. On the following Sunday the congregation in the church of St. Augustine was startled during the service. Poor Bainham rose in their midst, pale from suffering, holding in his hand a copy of the New Testament, and with tears confessed his crime in denying God in a moment of weakness. "If," said he, "I should not return to the truth, this Word of God would damn me body and soul at the day of judgment." He urged the people to fidelity, declaring that he would not feel such a hell again for all the world's good. He was again apprehended and manacled, placed in the stocks, and imprisoned in the coal-cellar of the Bishop of London's palace at Fulham. All this failing to shake his steadfastness, he was taken to the Lord Chancellor's house at Chelsea, and for two nights was fastened to a post and whipped. The lash drew blood, but failed to break his resolve. "A week at Fulham was again tried; then the Tower for a fortnight, where the gaoler attempted ineffectually to flog the heresy from him." A month later he was condemned to be burnt. While standing by the stake the martyr said: "I came hither, good people, accused and condemned for an heretic, Sir Thomas More being my accuser and my judge. And these be the articles that I die for, which be a very truth, and grounded on God's Word, and no heresy. They be these: First, I say it is lawful for every man and woman to have God's book in their mother-tongue. The second article is that the Bishop of Rome is anti-Christ, and that I know of no other keys of heaven's gates but only the preaching of the Law and the Gospel; and that there is no other purgatory but the purgatory of Christ's blood." Almost his last words were, "The Lord forgive Sir Thomas More."

But the Lord Chancellor himself was now to fall under one of those violent revulsions of feeling which made Henry's service so hazardous. The question of the divorce from Queen Catherine was practically settled by the king's marriage to Anne Boleyn (in January, 1533). This involved a rupture with Rome, to which the whole nation was formally committed by the Acts of Succession and Supremacy, passed in 1534. The former required all persons to take an oath acknowledging that the marriage with Catherine was against Scripture and invalid from the beginning. This oath More could not take. He was sent to the Tower. While he was still in prison the Act of Supremacy was passed. Under this Act More and Fisher, the most venerable of the bishops, were condemned to death, for neither could subscribe to the king's title as the only supreme head of the Church. Fisher was beheaded in June, and More in July, 1535. We must do these men the justice to record that they never flinched or hesitated when they felt an essential article of their creed was attacked. They laid down their lives heroically rather than violate a conscientious conviction at the bidding of their king.

It remains only briefly to notice the arbitrary measures by which, during the rest of his reign, Henry asserted his personal will in the religious affairs of the nation, and gave effect to his claim to be the only supreme head of the Church. In 1536, through Cromwell, the Vicar-General, all the clergymen throughout the country were compelled to become the mere mouthpieces of the royal will, or they were peremptorily silenced. Only those were allowed to preach who received licenses from the Crown; and to these controversy was forbidden, and "express directions as to the subject and tenor of each special discourse" were issued. As a first step in this high-handed "tuning of the pulpits," every bishop, abbot, and parish priest was required to preach against the usurpation of the Papacy, and to proclaim the king as supreme head of the Church on earth. All opposition in the pulpit was thus silenced at a stroke.

In this same year the king proceeded to dictate the form of faith and doctrine to be taught throughout the land. Ten articles of belief, drawn up by Henry's own hand, were submitted to Convocation, and "all whisper of opposition was hushed." They were at once accepted and enforced on all the clergy. In doctrine they differed little from the views of the more liberal of Roman Catholics, except in the assertion of the

headship of the king, and "in the condemnation of purgatory, of pardons, of masses for the dead." Moreover the ceremonies of the Church were left without any material change.

In 1539, an Act was passed for "abolishing diversity of opinions in certain articles concerning Christian religion," which gained the title of "The Whip with Six Cords." This consisted of six articles, and enjoined, (1) the doctrine of transubstantiation, (2) communion in one kind, (3) the celibacy of the clergy, (4) monastic vows, (5) private masses, and (6) auricular confession. "Its penalties were: for denial of the first article, death at the stake, without privilege of abjuration; for the five others, death as a felon, or imprisonment during his Majesty's pleasure." This was a terrible re-action, and led at once to a revival of persecution. "The bishops sprang like unleashed bloodhounds on the prey. In London alone, over five hundred were indicted under the new Act within fourteen days." But the persecutors over-acted their part, and the king soon changed his mind. Within six months a royal pardon emptied the prisons of the heretics who had been arrested under its provisions, and the magistrates were checked in their enforcement of the law, although it was left standing on the statute-book. And it was occasionally enforced. In 1540, the king "gave a striking proof of the impartiality of his ferocious intolerance, when he ordered three Lutheran clergymen and four Catholics to be dragged to the stake on the same hurdle—with this nice distinction in their fate, that the Protestants were to be burnt and the Catholics hanged." The former had been condemned of heresy for sermons they had preached, without being heard in their own defence; the latter for denying the king's supremacy.

About this time, we come upon the earliest traces in this country of men holding the principles which afterwards became distinctive of the Baptist section of the Nonconformists. In 1528, seven refugees from Holland, who seem to have held some of the views of the Anabaptists (against whom a fierce prejudice prevailed, arising from the horrible excesses of the peasant revolt under the Anabaptist Múnzer, in Swabia, which began in 1525), were imprisoned and threatened. Five of them were induced to recant, and bore the faggot in the usual way. Two of them, one a woman, sealed their testimony with their blood, and were burnt at Smithfield.

Not long before a book had been published, entitled "The Sum of

Scripture," containing very plain protests against all compulsion in matters of religion. As, for instance, "Jesus Christ hath not ordained in His spiritual kingdom, which is all true Christian people, any sword, for He Himself is the king and governor, without sword, and without any outward law." "Christian men among themselves have nought to do with the sword, nor with the law, for that is to them neither needful nor profitable; the secular sword belongeth not to Christ's kingdom, for in it is none but good and justice." This next extract seems to show the book had been written by an Anabaptist. "The water in the font has no more virtue in it than the water of the river: the baptism lies not in hallowed water, or in any outward thing, but in faith only. The water of baptism is nothing but a sign that we must be under the standard of the Cross." In another work of this same class it was also asserted that "no man ought to enforce, and compel men to fasting and prayers by laws, as they hitherto have done." This seems to have been the first claim for religious liberty uttered in English literature, and to have come from an Anabaptist source, as these were the only people at this time holding these opinions so far as can be ascertained. It is much to be regretted that nothing is known of the authors of these works.

These and similar Protestant books, together with Tyndale's New Testament, were formally condemned in an assembly of bishops and others convened by Archbishop Warham, at the command of King Henry, in 1530. Full of holy indignation, the prelate denounces these sentiments as "wicked and abominable errors," and by royal proclamation all who hold such opinions, and have not yet been found, are warned to depart from the kingdom within eight days.

Another royal proclamation, issued in 1534, is explicitly aimed at the Anabaptists. Many strangers, we are informed, baptized in infancy, but who contemning that holy sacrament had presumptuously re-baptized themselves, had entered the realm, spreading everywhere their pestilent heresies "against God and His Holy Scriptures, to the great unquietness of Christendom, and perdition of innumerable Christian souls." A great number had been judicially convicted, "and have and shall for the same suffer the pains of death." The king's most royal majesty, being "supreme head on earth, under God, of the Church of England, alway intending to defend and maintain the faith of Christ, and daily studying and minding above all things to

save his loving subjects from falling into any erroneous opinions," accordingly ordains the banishment of all such heretics in twelve days, "on pain to suffer death" if they abide and be apprehended and taken. Henceforth the fiercest fires of persecution are kept burning against these poor despised Anabaptists. Even the other English reformers have no patience for their principles and no pity for their sufferings. When a general pardon for all other heretics was granted, these were explicitly exempted (in 1540). The martyr fires glimmer here and there through the obscurity of the record, all the more terrible in the absence of details. The chroniclers of the time thought so little of these poor despised sufferers that they have honoured them with no notice of their fidelity, and found no space even for their names. Yet we find during the next few years considerable numbers went to the stake. At one time, twenty Dutch refugees were proceeded against—ten were driven to recant and ten were committed to the flames. In 1535, twenty-five, nineteen men and six women, were examined in London. Fourteen were condemned: a man and a woman were burnt at Smithfield; the twelve were sent to other towns to be burnt, evidently with the purpose of crushing out these opinions which were fast spreading in the country. What Mr. Froude has said of these may be applied to all: "For them no Europe was agitated, no courts were ordered into mourning, no Papal hearts trembled with indignation. At their death the world looked on complacent, indifferent, or exulting. Yet here, too, out of twenty-five poor men and women were found fourteen who by no terror of stake or torture could be tempted to say they believed what they did not believe. History for them has no word of praise; yet they, too, were not giving their blood in vain. Their lives might have been as useless as the lives of most of us. In their death, they assisted to pay the purchase-money for England's freedom."

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ONE of the best discourses *ad clerum* of which we have heard for a long time was the address of President Edwards, of Aberystwith, to the students of the Bristol Baptist College at the opening of the present session. It ought certainly to be published in a separate form, and to find its way into the hands of every minister and theological student in the kingdom.

## A SKETCH OF THE HISTORY OF BIBLICAL RATIONALISM IN GERMANY.\*

### VIII.

STRAUSS'S LATEST THEOLOGICAL WRITINGS.—(*Continued.*)



HE ideas promulgated in "The New Life of Jesus" are summed up in the conclusion, which is nearly the same as that of his "Dogmatics." "To distinguish," he says, "the historic from the ideal Christ, or, in other words, from the absolute idea of man which is innate in the human reason, and to transfer from the first to the second the faith which saves—that will be the necessary result of the movement of human thought, just as it is the advance in which all the noble aspirations of our time unite, and through which the religion of Christ must eventually expand into the religion of humanity. . . . Among the promoters of the ideal of humanity Jesus takes His place in the first rank. . . . The religious community which has sprung from Him has procured the widest extension for that ideal in the midst of mankind. Doubtless this has arisen from anything but the moral worth of its Founder, and the image which it at first presented of Him was anything but genuine. . . . But those traits of forbearance, gentleness, and love of men, which Jesus there made prominent, remain none the less a gain to human nature, and it is because of them that everything which we now name humanity has been able to germinate and to develop. Still, however high the rank may be which Jesus takes among those who have shown humanity the purest and clearest image of what it ought to be, He was in this matter neither the first nor the last revealer. He had predecessors in Israel and in Greece, on the Ganges and on the Oxus, and in like manner He has not been without successors. . . . Criticism believes that it is guilty of no profanation, but accomplishes, on the contrary, a useful and needful work, when it sets aside as an illusion—at first well meant and possibly beneficial, but in the long run injurious, and today wholly pernicious—everything which makes of Jesus a super-

\* From the French of F. Vigouroux.

human being ; when it re-establishes, as far as now possible, the figure of the historic Jesus in its simple human traits, and when it invites humanity to seek its salvation from the ideal Christ—from that type of moral perfection, many leading features of which the historic Jesus first brought to light, but the potentiality of which is the inborn and general privilege of the human race, and the progressive realisation and final achievement of which can only be the mission and the work of entire humanity.”

These ideas were developed with much more crudity and without anything of the technical display of his first writings in “The Old and the New Faith” which Strauss presented as his Confessions. The theological and Hegelian phase of Strauss’s life closed in 1841. The last phase is that of atheism and materialism.

He has been often told, he says, that he has laboured merely to destroy. He now wishes to build, and to make a full disclosure of his thought. He is nearly sixty-five years old ; he is almost blind ; he has lived long enough ; and he has more and more cast aside all religious formulas. Several years ago he repudiated the Christian name. He declared himself a Pagan. One might say that God suffered him to live long enough to write those sad revelations of the state of his soul so as to open the eyes of the most prejudiced, and to show to what abysses the denial of Christianity and of the Divinity of Jesus Christ lead.

“Are we still Christians ?” asks Strauss, who imagines himself to be merely the echo of a multitude of unbelievers. No, he replies. Rationalism, or the natural interpretation of Paulus, undermined Revelation : theological criticism has made it crumble and fall in irretrievable ruin. The person of Christ is now nothing more than a problem, and no one can put faith in a problem. Science, in snatching from Jesus the Divine mantle with which credulity and superstition had clothed Him, has annihilated Christianity.

Are we still religious ? continues our author. No, we are so no longer. A foolish terror invented the gods of polytheism. The lofty notions which it had of itself caused a wandering horde to conceive the idea of monotheism. Astronomy has chased God from the sky, which was His palace. Reflection has deprived Him of His Court—the angels and the saints. Kant had already rightly observed that, as to prayer, even the attitude of him who prays is shocking. Why should

we pray? There is no God apart from ourselves. Nothing exists but the universe; and, in the universe, nothing exists but matter. The soul is material, or else it is non-existent; for there is nothing incorporeal save that which is not. The immortality of the soul and the future reward are simply the chimeras of a refined egotism. The world has no "place for storing up all the souls of dead men." The religious sentiment existed in the infancy of humanity, but it has diminished with the progress of civilisation, just as the territory of the Red Indians grew narrower year by year before the invasion of the white men. Reason has now completed its work against religion, and the latter is vanquished. It no longer exists, and there is no further necessity for worship.

How must we then conceive of the universe, and how must we regulate our life, since the explanation of the universe by creation and the government of mankind by the Divine law have no foundation in fact? Here is the reply:—

The universe is the whole of the celestial bodies in their different degrees of development. Some are growing in volume, others are becoming old; but in this marvellous *circulus* the sum of life is always the same. Everything changes, but nothing is lost. Everything is renewed, but nothing dies. Death, out of which all religions have sought to make a scarecrow for humanity, has no existence. When a being disappears it is only that it may be born again under another form.

Strauss extols Darwin enthusiastically. He is now converted to his physico-metaphysical speculations, just as in his "Dogmatics" he was converted to the ideas of Feuerbach. Darwin and Hacckel are now his heroes. He confesses that criticism was not able to succeed in destroying miracles, because it did not succeed in rendering them superfluous. But Darwin has for ever delivered mankind from belief in miracles. He has explained the origin and the evolution of the universe without God. This, then, is what this proud science comes to—the most abject materialism. The substance of the universe is everywhere one and identical. What does it matter whether we call it idealism or materialism? He conceives of it as *monism*. Idealism and materialism are fundamentally the same. That which must be cast utterly away is *bisubstantialism*, or vulgar spiritualism.

What morality can be established on this foundation of fatalism?



This is his answer:—Man's mission is to realise the ideal of humanity—that is to say, to dominate nature and rule over it. All practical morality is embraced in these words: wrong no one; help your neighbour; never forget that you are a man. And what is the sanction of this morality? Strauss has not told us; he cannot tell us, because no sanction can exist in his system. He contents himself with warning those, who may not be able to do without belief in immortality, that they are not ripe for his system. "Some long explanations," he says, "will possibly be expected from me as to the compensation which our conception of the universe offers in exchange for faith in immortality. . . . Whoever is not yet satisfied with personifying in himself the eternal ideas of the universe with the revolutionary march and the goal of humanity; whoever cannot procure for the loved and revered dead the best of perpetuities in his own soul; . . . whoever cannot accept, and that, too, with gratitude, the parting with life—well, we let him return to Moses and the prophets."

It has pleased God that for the good of mankind this disdainful counsel of Strauss's should be his last. As for himself, in the last days of his life he felt the need of reading the pages of the "Phædo"—such thirst has the human soul for immortality, and such sadness has death for the man who has no hope! But, for our part, it is not to Plato we shall go for the consolations of the last hour and of the evil time. No, we shall still go to Moses and the prophets. We shall go to the Gospel, too, to our Heavenly Father, and to Jesus Christ our Saviour, who has bid us love God more than all besides, and who has said to us: "Come, inherit the kingdom prepared for you from the foundation of the world."

Strauss died February 8th, 1874, at Ludwigsburg, where he was born. His obsequies were celebrated without any religious service. His coffin was covered with laurel branches, and, in accordance with his own wish, the chorus of Isis, from Mozart's "Zauberflöte," was sung to words which he had himself prepared.

Heltinger has thus characterised Strauss: "He had a mind more subtle than penetrating, more extensive than profound, more learned than original, more gifted with memory than invention, more destructive than creative. History will be able to rank him among bold men. It will not be able to proclaim him either a great man or a

heroic nature. Many have applauded him : many have admired him. Have they also loved him ? Who will say that ? He has often spoken of the greatness of Germany, but the heart of the German people did not beat in his bosom."

J. URQUHART, *Translator.*

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## DR. OLIVER WENDELL HOLMES.

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**L**AST month Lord Tennyson—the venerable Poet Laureate—was fully enrolled among the octogenarians. A similar honour can now be claimed by Dr. Oliver Wendell Holmes, the poet-professor of New England, who is as popular on our side of the Atlantic as he is on his own. "The Harvard Wit and Laureate," as he has been not inappropriately called, has gained distinction not less as medical lecturer than as poet, essayist, and novelist. His fame, however, will probably rest on his work as poet and essayist. The three "Breakfast Table" series, which contain some of his best poems as well as his most effective prose, are sure to live as long as there are readers who can appreciate keen observation and sound sense, lighted up by flashes of genuine humour and sparkling with wit. Dr. Holmes is the foremost writer of *Vers de Société* in America, and as "the poet of occasions" he is absolutely unrivalled. His natty lyrics, satires, and *jeux d'esprit* are always welcome, and no "commemoration" or similar public event in America is considered complete without his presence. His recitation of his poems is said to be as admirable as their contents ; and, like every true humorist, he can at will move his auditors to laughter or to tears. Amusing instances of the rapid alternation of the emotions he has excited are told. Among his poems, "Old Ironsides," "The Last Leaf," "The Living Temple," "The Chambered Nautilus," "My Aunt," "The Meeting of the Dryads," "The Dilemma," "Dorothy Q.," "The One-hoss Shay," and "Parson Terrell's Legacy," will from different standpoints be best remembered. The man who has given us these is a poet of no mean rank ; and though it may be true that his method is a survival and not a renaissance, he has shown that under the old forms there is ample scope for originality. Though he is content to wear the ancestral garb his heart is essentially modern, and only amid the struggles and perplexities of the nineteenth century could he have composed much of his best writing. Dr. Holmes himself supplied the phrase with which his birthday was greeted : "It is better to be eighty years young than forty years old." The esteem in which Dr. Holmes is held has been well expressed by the Quaker poet, J. G. Whittier, who sent the following sonnet to the *Boston Advertiser* :—

"Climbing the path that leads back nevermore,  
We heard behind his footsteps and his cheer ;  
Now, face to face, we greet him, standing here  
Upon the lonely summit of Fourscore.

Welcome to us, o'er whom the lengthened day  
 Is closing, and the shadows deeper grow,  
 His genial presence like an afterglow  
 Following the one just vanishing away.

“Long be it ere the Table shall be set  
 For the last breakfast of the Autocrat,  
 And Love repeat, with smiles and tears thereat,  
 His own sweet songs, that time shall not forget.  
 Waiting with him the call to come up higher,  
 Life is not less, the heavens are only nigher!”

Not less beautiful was the tribute paid by Dr. Holmes to Whittier, on his eightieth birthday, some two years ago:—

“Friend, whom thy fourscore winters leave more dear  
 Than when life's roseate summer on thy cheek  
 Burned in the flush of manhood's manliest year,  
 Lonely, how lonely! is the snowy peak  
 Thy feet have reached and mine have climbed so near!  
 Close on thy footsteps 'mid the landscape drear  
 I stretched my hand thine answering grasp to seek,  
 Warm with the love no rippling rhymes can speak.

“Look backwards! From thy lofty height survey  
 Thy years of toil, of peaceful victories won,  
 Of dreams made real, largest hopes outrun!  
 Look forward! Brighter than earth's morning ray  
 Streams the pure light of heaven's unsetting sun,  
 The all-unclouded dawn of life's immortal day.”

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## BRIEF NOTES.

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**AUTUMNAL SESSION.**—The meetings of the Autumnal Session of the Missionary Society and the Baptist Union are to be held this year at Birmingham, commencing on October 7th. The programme is good and attractive, but does not present any particularly striking features. Social questions occupy a prominent position. So far the arrangements accord with the spirit of our day, which is practical rather than theoretical. It should be kept in mind that, after all, the interest of these gatherings does not lie wholly in the papers and the announced speeches, nor does the highest profit. The finest religious impulses are ever found in the fellowship of brethren. We look forward to this session with much anticipation. “Our finest hope is finest memory.” It is the third time we have been invited to Birmingham, and the well-known spirit of our brethren in that town gives promise of a very bright reception. Sometimes when

the promise is least the debate may be liveliest, and the results most important. The dullest dawn may usher in the most brilliant noontide. Just now there are several subjects which are in the conversational stage amongst us upon which opinion has to be formed. For example, there is the union of the two sections of Baptists, General and Particular. There is the "Forward movement" and its conduct. There is the great burning question of the conflict of labour and capital, and the attitude our churches should take in reference to this most important business. There are brethren not honoured by being invited to speak, and too modest to mount the platform without being called upon, who have their thoughts. In the friendly intercourse between the meetings perhaps even more is done in the formation of opinion and hence in shaping the future than by the papers and discussions.

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HOME REUNION.—We have not noticed any announcement to the effect, but we have reason to believe that a resolution will be introduced at the Autumnal Session embodying a reply to the appeal of the Conference of Bishops of the Anglican Communion held at Lambeth Palace last year, and which has recently been put forth. The Bishops have expressed a desire for union amongst Christians, with which we agree, but have stated certain terms as "essential to the restoration of unity" with which we cannot agree. These are four:—"1. The Holy Scriptures of the Old and New Testament as the Revealed Word of God. 2. The Nicene Creed as the sufficient statement of the Christian faith. 3. The two Sacraments—Baptism and the Supper of the Lord—ministered with unflinching use of Christ's words of institution, and the elements ordained by Him. 4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church." Now this will require very serious and careful attention. Our reply ought to be definite and enlightening. The opportunity should be taken to inform other Christians as to the reasons which have induced us to take up and maintain a separate denominational existence. It is a time for making it clearly understood that of the two sources of religious ideas, Scripture and tradition, we are satisfied with the one and reject the other, and therefore have nothing to do with historic creeds or episcopates. We believe in a living Word and a guiding Spirit, and refuse to build our faith on any creeds of human device or submit to any priesthood of traditional authority. Whatever may be the response of other bodies on the question of the ordinances, we ought to speak in firm and unmistakable terms. The Anglican Church has changed both the ordinances. In this there has been serious departure from Christ. Why should we not rise to the height of our convictions, and, boldly "speaking the truth in love," declare that neither Baptism nor the Supper of the Lord, as administered in the Church of England and taught by her standards, were "ordained by Christ Himself"? On this account, even were there no other, we must be separate. And we believe that the Bishops have sufficient of the Christian spirit to learn

to respect us if we show that with us Nonconformity is a principle. To many amongst them the idea would evidently be novel. With all their learning it is clear that they have not all learned this fact. It is well that they should, and now we may and ought to enforce it upon them.

**WELSH NONCONFORMIST LOYALTY.**—A somewhat curious incident in connection with Nonconformity in Wales has occurred. The Queen has paid a visit to the Principality. This ought to be no very uncommon event, but unfortunately it is. A champion of Nonconformity in Wales, Mr. Thomas Gee, considering the severe battle the churches there are fighting with the Establishment and the tithe imposition, thought that there ought to be no address from Nonconformists to the head of the persecuting Church on the occasion, and he said so. He was undoubtedly in the minority, but had the courage of his convictions. This was laid hold of eagerly, and something made out of it. Eventually an address was presented; but of all the feeble, worthless pieces of composition this, for the purpose designed, was the worst. It must have led her Majesty to the conclusion that the Nonconformists of Wales are indeed a feeble folk. Of the grand Baptist ministers of the Principality, men with a world-wide reputation, but one was on the deputation, and he only a few months from college and of unknown name. A dense fog of mystery wraps round those who arranged this unfortunate business. A grand opportunity has been lost; or rather has been found and made use of by the enemies of Nonconformity.

**THE DOCK STRIKE.**—The strike of the labouring men in the extensive docks of the East of London has been a subject of absorbing interest. It has really been a severe battle between the forces of capital and labour, and labour has won all along the line. The cost has been very severe on both sides. The dock directors have been very badly advised in arousing such a conflict, though the friends of the working man have no reason to regret the struggle. Had it been terminated within the first few days the moral result would not have been so decisive. As it is, in every direction the wages of labour have been increased. On every hand there has been expressed the utmost admiration for the very remarkable propriety of conduct and self-control of the dock labourers. The haughty action of the dock directors, and their inhuman calculation of crushing the men by starving their wives and children, has not been unnoticed. The men were fortunate in having such competent leaders as Burns and Tillet. Apart from the issues of this conflict the nation may well be proud in finding amongst the very lowest, and perhaps the most degraded, class such splendid courage and self-control. It shows that there is no degeneracy in our men taken as a whole, and surely it reveals the working among them of the leaven of Christianity. The demands of the labourers were that their wages should be sixpence an hour, eightpence for overtime, no engagement under four hours, and the abolition of an unpopular contract system. Each of these demands has been yielded by the directors, we regret to say, with the worst possible grace. They prolonged the struggle for several days by higgling about the date when the terms should take

effect. The trade of London has received a terrible blow, not simply in a loss estimated at upwards of two millions sterling, but in the shaking of confidence and the removal of trade elsewhere. We regard strikes as bloodless war, and are not giving expression to any opinion in their favour. We cannot, however, but thoroughly disapprove of the conduct of men in power who drive their fellow-creatures into such evil action. Capital and labour will have to fight through their variance somehow, and for labour there appears no alternative but submission or striking. Surely dock directors ought to take some responsibility for having drained into one neighbourhood the dregs of the working classes, and made the East-end what it is. The sons of labour, who are the real makers of our wealth, starve. The sons of capital live luxurious lives. Both are cursed by the present state of affairs, the one by wretched penury, and the other by wealthy laziness. One class is degraded by want, and the other is still more degraded by vicious luxury. Rich and cultivated men too often forget their dependence on the coarse and toiling multitudes whom they despise. But for the labours of the poor, what would the life of any of us be ?

“ Our limbs are beautiful through drudgeries  
Of theirs, which left them rest and space to grow  
Through generations to the perfect curves ;  
Our hair has got the gold because the dust  
Of the world's highways never soiled the feet  
Of our forefathers ; and the blue-veined hands  
Were moulded to their tenderness of touch  
By centuries of service rude and hard.”

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WHAT AFTER THE STRIKE ?—Although the dock labourers have practically secured their demands, the questions raised by their action are not all settled. Too great praise cannot be bestowed on the Conciliation Committee, especially on Cardinal Manning and Mr. Sydney Buxton, its most active members. We rejoice, too, in the action taken by the leading Nonconformists of London. The outspoken words of Drs. Clifford and Parker, the Revs. John McNeill and Hugh Price Hughes, will, at least, arouse our own churches to a sense of their duty. There will be urgent need for help for many months. The sorest results of the strike have not yet been felt in the homes of the poor, keen distress will yet be experienced, and there should be on the part of all our churches a generous response to the appeals which many of our brethren in the East of London have sent out. There will be thousands of men unemployed, and these must be our care. “Nonconformity,” said Dr. Parker, “has always lived at the East End of Christianity.” We have now a good opportunity of showing this, and we must certainly not allow it to be said that only the Romish Church and the Socialists care for the poor. It is not the mission of either the Church or its ministers to interfere in every dispute that arises between masters and workmen ; but there should, at any rate, be a more fearless denunciation of greed and injustice, a more urgent demand for equitable social reforms and an insistence on the rights of the

lowest and weakest. There will probably have to be an extension of the co-operative system of profit-sharing. But whatever changes of this sort are introduced there will still be the need, even from a social point of view, of a more earnest evangelism. Nothing will permanently benefit either the working or the wealthy classes but a frank acceptance of the Gospel of Jesus Christ, and the greatest boon that could be conferred on East London would be an increase of such labourers as our brethren Cuff and Brown, Hurndall and Chadburn, and others like-minded with them.

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ENDOWING ROMANISM.—A statement of Mr. A. J. Balfour, the Secretary of State for Ireland, just as Parliament was closing, has created great consternation. It was to the effect that the Government propose "to establish in Ireland a Catholic college placed on a level with Trinity College in point of endowment and privilege." It is clearly an opportunist suggestion. The vacation may enable the Government to see how the proposal will be received, and they will act accordingly. During the present administration those who have peeped behind the scenes have been excessively annoyed at the coquetry with the Vatican. Had there been a straightforward, open exchange of ambassadors, it would have been far less objectionable. But the secret missions, the sly negotiations, the visit of English noblemen to the Pope with private messages, the visit of clever agents to Ireland, who were not to go near Westminster, and all these shuffling underhanded methods are singularly distasteful to Englishmen. This is a game at which the Vatican will always be more clever than Downing Street. We shall now see what the Protestantism of Orangeism is worth. We have here one of the most extraordinary paradoxes of government. Home Rule is refused because it may lead to the endowment of the Papacy, so the Papacy is to be endowed that Home Rule may be prevented. We do not for a moment believe that the electors of Great Britain—certainly not the electors of England, Scotland, and Wales—will consent to the endowment out of the Imperial taxes of a Roman Catholic University. The trend of opinion is altogether in the opposite direction.

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INTERNATIONAL CONCORD.—The enormous size and rapid increase of the armaments of Europe are overwhelming. The best resources of the most cultivated nations, in men and wealth and skill, are being devoted to militarism. War is the game of kings and rulers. The people have no wish to murder each other and destroy property. One of the more terrible features is that this wickedness is being continually carried on under the sanction of the professed churches of Jesus Christ. The masses see this, and it is made one of the most powerful weapons of the Socialistic party. Instead of Christianity using all her strength to crush this fearful curse, she has appeared as its patron. We hail with no little pleasure the formation of a Christian Union for promoting international concord. The provisional committee contains the names of prominent progressive men of the several leading denominations in our land. The preliminary circular is moderate in tone, stating that "when once the general principle of

arbitration has been adopted by two great nations, it cannot but be that the example will be followed; and then, at last, however remote the vision may seem, disarmament will be a natural consequence of the acceptance of a rational and legal method of settling national disputes." We believe that this view already prevails amongst the people. The real origin of war, for the most part, is the ambition of kings and rulers—the restless desire for excitement with men who have exhausted other sensations. Clearly it has been so in some of the most terrible of our times. Anyhow, it is time that Christian opinion should be brought to bear upon the present state of things. It cannot be right that so large a proportion of the energies of our people should be spent in preparation for war. Such a misdirection of our resources must be the fountain-head of our poverty. It cannot but be that so long as so large a number of our finest men are trained for war, there will be an immense force making for war, for men like to put in exercise the gifts they attain by preparation. We acknowledge our gratitude to Canon Westcott for directing attention to this fact of very solemn import:—"We cannot forget that the favourable time for Christian action may soon pass away. The policy of disarmament, which can now be pressed as a service to the brotherhood of nations, is likely, before long, to find other advocacy, if the cause is not won in the name of God. And it will be an evil day for the world if that which may now be so effected as to guard all the noblest heritages of the past is at last extorted by the revolutionary movement of a class." A blow may just now be struck at that evil Pagan maxim: "If you wish peace, prepare for war." The destruction of that anti-Christian doctrine would lay the axe at the root of war for the future. It will be a terrible thing if the glory of dispersing this error be left to the despisers of Christianity, which it assuredly will be unless the Church of Christ speaks out with force the teaching of her Lord.

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## MINISTERIAL REGISTER.

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- BROWN, E. H., accepted invitation to renew the pastorate at Twickenham Green and St. Margaret's Chapel.
- DUNCKLEY, JAMES, Heywood, has intimated his desire to retire from the pastorate.
- DYSON, WATSON, Hitchin, accepted pastorate Harrow-on-the-Hill.
- GIFFARD, JOHN, resigned pastorate at Bromham.
- MCCALLUM, DUNCAN, has been chosen to succeed C. G. Groom, at Nelson, Marsden.
- MARCHANT, F. G., resigned pastorate of Tilehouse Street Church, Hitchin, on account of the ill-health of his daughter.
- MARTIN, H. J., King's Cross, London, has received a unanimous invitation to the pastorate, Conduit Road Church, Plumstead.
- POULTON, J. S., Winslow, Bucks, accepted pastorate at Coate, Oxon.



RAWLINGS, T. E., South Shields Tabernacle, accepted pastorate at Idle, near Bradford.

SAUNDERS, H., Kirton Lindsay, accepted pastorate of Bethesda Church, Trowbridge.

STEAD, W. F., through ill-health, has resigned pastorate, Western Road Church, Shoreham.

SUTTON, W., Bradford-on-Avon, has given to Zion Church notice of his intention to resign pastorate.

WEST, F. G., Pastors' College, accepted pastorate of Carlton Street Church, Farnworth, near Bolton.

WYNNE, M. F., Talybont, accepted call from the Welsh Baptist Church, Chester.

#### DIED.

PHILPIN, MOSES, late pastor at Alcester, aged seventy-three.

PRATTEN, B. P., Haslemere, for many years a retired pastor, aged seventy-two.

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## REVIEWS.

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POEM PICTURES, with other Lyrics. By Fauvette. London: T. Fisher Unwin.

"FAUVETTE" has given us a series of short poems, which if they be, as we imagine them to be, her first work, are full of promise. The translations from the German show an appreciation of true poetry and an effective rendering of it in our own language, while the author's original power is equally manifest, though it is by no means fully developed. Some of her rhymes are decidedly defective, and occasionally both thought and expression are commonplace and turgid. With careful pruning the lyrics would have been greatly improved. The "Life Sketches" will, perhaps, be the most generally appreciated part of the volume; but the flower pieces—if we may so describe them—will suggest many parables from nature, especially for addresses to children and for purposes of popular illustration. It would have been well if the book had had an ordinary table of contents as well as an index.

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A HANDBOOK ON YOUNG PEOPLE'S GUILDS. By F. Herbert Stead, M.A.  
London: Congregational Union of England and Wales, Memorial Hall,  
Farringdon Street.

THAT there is in many cases a necessity for the adoption of some such system as is here advocated, for securing and retaining a hold on our young people, is indisputable. The principle of Guilds (though the word has, perhaps, a suspicious sound) is good. The application of the principle and the methods of ensuring the fulfilment of it necessarily vary with circumstances. The book is full of

every kind of information with regard to the question ; and though we could not sanction the establishment of some of the recommended agencies in connection with our churches, we should be glad to know of its being in the hands of every minister and deacon among us.

**INEBRIETY: its Etiology, Pathology, Treatment, and Jurisprudence.** By Norman Kerr, M.D., F.L.S. Second Edition. London: H. K. Lewis, 136, Gower Street.

A WORK which has so speedily passed into a second edition is independent of a reviewer's eulogy. We need, therefore, do little more than repeat our commendation of the first edition, and add that the work has been thoroughly revised and, in some respects, improved. The aim of the treatise is to discuss in a systematic manner the disease of inebriety, and not to go into the more general questions suggested by the Temperance movement. As a rigidly scientific treatise—illustrated by instances drawn from a wide experience of life—the book ought to be read by all ministers and philanthropists.

**GREAT THOUGHTS.** From Master Minds. Vol. XI., January to June, 1889. London: A. W. Hall, 132, Fleet Street, E.C.

It would be high praise to say that this new volume shows no signs of falling below the mark attained by its predecessors. Though the contents are varied and occasionally familiar, the work, as a whole, is a powerful educational instrument, and many of the original contributions, notably those of Rev. W. J. Dawson on "Great Modern Writers," would be worthy of separate publication. The essays on Tennyson and Browning are specially good. The sketch of Canon Liddon is also welcome. *May Great Thoughts prosper!*

**FATHER DAMIEN.** A Journey from Cashmere to his Home in Hawaii. By Edward Clifford. London: Macmillan & Co.

WE have more than once expressed our admiration of the heroic and saintly career of Father Damien, and are glad to see Mr. Clifford's sketch of that career presented in a popular and accessible form. The Romish Church has been the home of many distinguished saints, and Father Damien was one; but his nobleness was independent of his ecclesiastical associations, and Mr. Clifford shows good reasons for rejecting the claims of the Papacy and persisting in our Protestantism. No one need fear, therefore, that his narration tends Romewards. The reverse of this is the case. Damien's spirit is the monopoly of no single church or sect.

**THE PEOPLE'S BIBLE.** Discourses upon Holy Scripture. By Joseph Parker, D.D. Vol. XI. The Book of Job. London: Hazell, Watson, & Viney, Limited, 1, Creed Lane, Ludgate Hill, E.C.

DR. PARKER sends out the successive instalments of his "People's Bible" with remarkable regularity, and more remarkable than this regularity is the fact that the high standard of excellence reached in the earlier volumes has been maintained throughout. The Book of Job affords ample scope for the exercise of Dr. Parker's characteristic gifts. We do not know how far he has made a study

of Biblical criticism, technically so called, or whether he is enamoured of speculations as to the date and authorship of the books of the Old Testament, but he is, at any rate, conversant with them, and has not ignored their legitimate claims in his writing. But his strong point is in the exposition and illustration of the text, and in his application of its lessons to the circumstances of to-day. His discourses are racy and piquant, full of shrewd sense and rugged force. We have here the sparkle of wit and humour, the alternate play of pathos and sarcasm. Vigorous denunciation of wrong and scathing exposure of hypocrisy are seen side by side with a loving and tender exhibition of God's great mercy and grace. At one time we imagine that Dr. Parker excels in the ministry of righteous rebuke, but before long we wonder whether anyone has been more skilled in the ministry of consolation. His discourses are the outcome of his own deepest life, and are no mere echo of the teachings of others. That we invariably agree with him, in his views of the text and in his manner of enforcing it, we do not, of course, profess. But rarely has the Book of Job been popularly expounded with such marked directness and skill; and no candid man—whatever his theological or ecclesiastical standpoint—can be blind to the excellences of a work like this. Biblical students will still need the aid of the learned and suggestive notes of Dr. Davidson, and of the masterly expositions of Dr. Samuel Cox and Dean Bradley. But even in their private study of the book they will find stimulus and instruction in the graphic and powerful discourses of Dr. Parker, while as samples of popular preaching it is impossible to desire anything more effective.

**THE BIBLICAL ILLUSTRATOR.** By Joseph S. Exell, M.A. St. Luke. Vol. I. London: James Nisbet & Co.

THE present volume is, like its predecessors, a witness to Mr. Exell's marvellous industry and rare tact. He has brought together, with the view of elucidating every verse of the sacred text, an immense number of "Anecdotes, Similes, Emblems, Illustrations, Expository, Scientific, Geographical, Historical, and Homiletic." These are gathered from all conceivable sources, and he must be a well-read man to point out anything of vital moment which Mr. Exell has overlooked. A book like this may easily be abused. If it fosters in preachers a spirit of indolence and destroys their self-reliance, it will be hurtful. It must be conscientiously used if it is to be of real advantage.

**THE WORLD'S SUNDAY SCHOOL CONVENTION.** A Complete Record of its Proceedings. London: Sunday School Union, 56, Old Bailey.

FEW more important gatherings have been held during the current year than the Sunday-school Convention, which was held in the Congregational Memorial Hall and the City Temple throughout the first week of July. The papers and speeches were thoroughly practical, and demand the earnest consideration of all who are interested in the welfare of the young and the progress of our churches. The record ought to be read throughout not once but often by every Sunday-school teacher in the land, and certainly no minister should neglect to master its

contents. Its publication in so cheap a form is a great boon, and it ought to have a wide and powerful influence on Sunday-school work in the future.

**A HANDBOOK OF CHRISTIAN BAPTISM.** By the Rev. W. Edwards, B.A.,  
President of Pontypool Baptist College. London: Alexander & Shephard.

It would be impossible to compress into one hundred and four pages a greater amount of lucid statement and cogent reasoning than we find in this modest handbook. Mr. Edwards has gone over the entire ground of the Baptismal controversy, and has offered a complete vindication of our own position, and a not less complete refutation of the objections urged against it. His work certainly possesses the merits at which he has aimed—viz., clearness, brevity, and comprehensiveness. Very cordially do we give the work our commendation, and suggest its extensive use for instruction in our distinctive principles.

**THE ENGLISH ILLUSTRATED MAGAZINE.** 1898-1899. London: Macmillan & Co.

THERE has been no more successful venture in periodical literature than this. The contents are varied and attractive, comprising works of first-class value from well-known authors, and the illustrations are decidedly in advance of those to be found in any other of our monthlies. Mr. Marion Crawford's Italian story, "Sant' Ilario," Mr. Stanley Weyman's "House of the Wolf," and Mr. A. Patterson's "The Better Man," adequately satisfy the demand for good fiction. Mr. Grant Allen's "Surrey Farm Houses," the papers on Abingdon, St. David's, Glan Conway, Leeda, Dordt, Paris, and Gwalior; those on "Old English Homes," the essays on "The Morte d'Arthur," and on "Homeric Imagery," all possess high excellence as literary contributions, and artists have combined with authors to make the magazine worthy of its high reputation. There are comparatively few magazines which deserve a permanent place in our libraries. The *English Illustrated* is certainly one of them.

**A YEAR WITH THE BIRDS.** By W. Warde Fowler. Third Edition. Enlarged.  
London: Macmillan & Co.

THE love of birds is a source of pleasure to multitudes who are in no sense ornithologists, and that pleasure might be largely extended. Mr. Warde Fowler, who is a close and patient observer, has also the gift of vivid description, and it would be impossible to find a better or more entertaining guide to the character and habits of the feathered tribes. His descriptions are based on what he has seen in Oxford and its neighbourhood and in the Alps. But the majority of the birds described may happily be found in all parts of England, and wherever we may be this "Year with the Birds" will be a most instructive and delightful companion, giving to our ordinary work-days much of the charm of a holiday. The book is beautifully illustrated by Mr. Bryan Hook.

**THE PULPIT COMMENTARY.** Edited by the Very Rev. H. D. M. Spence, D.D.,  
and by the Rev. Joseph Exell, M.A. St. Luke. Vol. II. London: Kegan Paul, Trench, & Co., 1 Paternoster Square.

THE Exposition in this volume is furnished by Dean Spence, the Homiletics by

Dr. Marshall Lang, of Glasgow, and the Homilies by Revs. W. Clarkson and R. M. Edgar. The commendation we recently bestowed on Vol. I of the Commentary on Luke may be conscientiously repeated in regard to Vol. II. This commentary possesses very high value, and, unless we are mistaken, will for a long time hold the field.

**ATHANASIUS : HIS LIFE AND WORK.** By H. R. Reynolds, D.D. London : Religious Tract Society.

THIS is the fifth volume of the Tract Society's "Church History Series," and will be not less appreciated than the best of its predecessors. Athanasius is perhaps generally thought of in connection with his "too subtle creed." But he was far more than "the father of the orthodox faith." Great as a theologian, great as an ecclesiastic, he was greater still as a Christian, and, as Möhler says, his life is his best panegyric. Dr. Reynolds has told the story of that life with the ease that results from a perfect mastery of his materials, and a grace that captivates the attention. He writes from the standpoint of the religious consciousness, and not from that of political, ecclesiastical, or national reconstruction. His volume illustrates his assertion : "The career of Athanasius carries the reader from Alexandria to Rome, from the episcopal throne to the profoundest recesses of the wilderness, shows him to be the living martyr in a great variety of circumstances ; but in them all the heart of Athanasius burns and throbs with the impulse of one stupendous thought."

**THE LIFE AND TIMES OF ISAAH,** as illustrated by Contemporary Monuments. By A. H. Sayce, LL.D. London : Religious Tract Society.

No Biblical student can be insensible to the importance of the fresh light which "contemporary monuments" throw on the historical portions of Scripture. Now that scholars can read the very words of Tiglathpileser, Sargon, and Sennacherib, many difficulties have been removed, and the old records gain new force. In brief compass Dr. Sayce here illustrates the external and internal politics of the Jewish Kingdom in one of its most critical epochs.

**REMINISCENCES OF THE PEN' FOLK,** Paisley Weavers of Other Days, &c. By David Gilmour. Third Edition. Paisley and London : Alexander Gardner. 1889.

IN the July number of this magazine, in a note on the death of Mr. Gilmour, we urged our readers to secure, if they could, a copy of his "Pen' Folk." The second edition was then out of print, but, happily, a third edition is now published. It is one of the choice books of Scottish literature, and contains sketches of "old world" life and character which, for quaintness, beauty, and force, have never been surpassed. We wish it had been possible to prefix to the sketches a brief memoir of their gifted author.

The passage to which we referred in our former note as having been quoted by the late Dean Stanley in his sermon before the University of Oxford is the following. It has reference to an old "Penite" who would have no fellowship with the Storie Street Baptists because "fra' the vera beginnin' the Storie Street

Baptists were tainted with the heresy o' free will, contrair tae the hale tenour of Scripture." Mr. Gilmour says in a note:—"After the final dispersion of the original Penites, he occasionally attended the old Methodist chapel in George Street, where a 'hive' from Storie Street then worshipped. Latterly, from age and other causes, he remained much at home. I visited him frequently during his last illness, and was pleased beyond expression to find that he had completely peeled off the old hard shell. He was again like what I had known him in my boyhood—gentle and childlike. Venturing on one occasion to say it was a matter of little consequence now to which side of the street he belonged—meaning the Storie Street folk or the hive alluded to—he answered with a joyful *abandon*: 'The street I'm travelling in, lad, has nae sides; an' if power were given me, I would preach purity o' life mair an' purity o' doctrine less than I did.' 'Are you not a little heretical,' I said, 'at your journey's end?' 'I kenna. Names haena the terror on me they ance had; an' since I was laid by here alane, I hae had whisperings o' the still sma' voice telling me that the footsa' o' faiths and their wranglings will ne'er be heard in the Lord's kingdom, whereunto I am nearin'. An' as love cements a' differences, I'll aiblins find the place roomier than I thocht in time by-past.'"

Mr. Gilmour would have been the last to depreciate either accuracy of belief or fidelity to conviction; we surely need both. But the lesson of the above incident can never be untimely.

**A THOUSAND AND ONE GEMS OF ENGLISH POETRY.** Selected and arranged by Charles Mackay, LL.D. With illustrations by Sir J. Millais, R.A., Sir John Gilbert, R.A., and Birket Foster.

**FAMILIAR QUOTATIONS:** Being an Attempt to trace to their Source Passages and Phrases in Common Use. By John Bartlett. London: George Routledge & Sons, Ludgate Hill.

THESE two handsome volumes are now published in Messrs. Routledge's Popular Library of Standard Authors at a price which would, not very long ago, have been deemed incredible. Dr. Mackay's "Gems of Poetry" comprises all the finest songs and lyrics in our language; and though every gem is not a diamond, a ruby, or an emerald, yet many of lesser brilliance are worthy of their place in this setting. He who reads this book—and it is a delightful task to read it from the first page to the last—will gain a good idea of the spirit of English poetry in its various forms and at different epochs of our history, and of the vast range of thought it covers. No class of reading does more to enrich the mind and to furnish it with a choice vocabulary. Mr. Bartlett's "Familiar Quotations" is one of those modest works whose production involves an immense amount of research, and in which the labour is more than justified by its results. The proverbial and other sayings which are current among us are used in nine cases out of ten without any idea of the source from which they come, of the connection in which they occur, and of the added force often given to them by their context. Mr. Bartlett has traced to their origin some thousands of these sayings

(in prose and verse), and has given a classified index, which enables us to refer to them at once. The books are beautifully got up.

#### CASELL'S NATIONAL LIBRARY.

THE issues of this useful Library now before us (Nos. 175 to 193) contain two copyright works—viz., Mr. Aubrey de Vere's "The Legends of St. Patrick," and Mr. Palgrave's "The Visions of England." Mr. De Vere is probably the most distinguished living disciple of Wordsworth. He displays in his verse much of the great master's sympathy with nature and passionate attachment to the venerable traditions and relics of our early religious life, while he is not less chastely severe in literary form. These are delightful legends, and the reader's appreciation will be aided by Mr. Morley's appropriate introduction. Mr. Palgrave's volume, "The Visions of England," commemorates in lyrical verse some of the leading typical characters and scenes in English history; and so, without aiming at a complete and consecutive narrative, unveils the spirit of our national life, and depicts in the most attractive form its progress. The "Visions" are the work of a true though not, perhaps, of a great poet. Our estimate of some of the leading events in our history does not exactly coincide with Professor Palgrave's. Both politically and ecclesiastically we are more strongly liberal than he is, and we read with this in mind. Of the other volumes to hand we may note with special pleasure Addison's "Criticisms on Milton," which it is decidedly convenient to have in a single volume; "The Discovery of Muscovy," by Richard Hakluyt; "The Poetics of Aristotle"; Sir Thomas More's "Utopia"; Cowper's "Table Talk, and other Poems"; Bacon's *Essays*; Johnson's "Basselas"—all furnished with a suitable introduction from the pen of the Editor. Shakespeare's plays—"Love's Labour Lost," "Antony and Cleopatra," and "King Henry VI.," &c., appear side by side with the historical narratives and earlier dramas on which they were based, so that readers are enabled to form a more intelligent and accurate estimate of Shakespeare's genius. It is encouraging to note the continued success of this most admirable series of books.

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WE have received from the Baptist Tract Society "JONAH, THE TRUANT PROPHET," by F. B. Meyer, B.A., six admirable sermons on this fascinating story, marked by all Mr. Meyer's sound sense and devoutness. The *Baptist Visitor*, a monthly magazine for home and wayside, is well adapted for localising, and ought to be widely supported. The series of tracts known as the Church Membership Series and the Distinctive Series are specially adapted for circulation among our members. One of the latter, "OUGHT BAPTISTS TO HAVE SEPARATE CHURCHES," by Rev. W. Landels, D.D., should be read by all those timid souls who desire peace rather than honour, and especially by Baptists of the Dispersion who are "scattered abroad" among other churches where their principles are unknown and their practices opposed. We must also give a word of commendation to the "ILLUSTRATED LEAFLETS," which are entirely undenominational and designed for evangelistic purposes. "EVANGELISATION," by George F. Pentecost, D.D.,

reaches us from Messrs. Hodder & Stoughton. It is a paper read before the National Council of Congregational Churches at Chicago, and is reprinted with the commendation of Drs. Alexander Whyte, J. Marshall Lang, and J. Cairns. It ought to have a wide circulation, and to lead to increased activity for the winning of souls. Many of its suggestions might be generally adopted without difficulty by all our churches. The evangelistic aspect of the ministry may not be even the most important, but we are confident that it can never be overlooked without serious loss. Messrs. Morgan & Scott send us the volume of the *Herald of Mercy*, a monthly periodical that is true to its name and specially useful for evangelistic purposes.

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## LITERARY NOTES.

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THE Rev. Richard Glover, who published some time ago "A Teacher's Commentary on the Gospel of St. Mark," has just completed, for the Sunday School Union, a corresponding work on the Gospel of St. Matthew. We notice that Dr. John Hall, of New York, after hearing Mr. Glover's speech on "Bible Study essential to Spiritual Life," at the World's Sunday School Convention, said: "I have read Dr. Chalmers, and I have met Dr. Cairns, of Scotland. It seems as if the speaker to whom we have listened, was a kind of compound of the two."

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AN EDITOR'S JUBILEE. — The Rev. Dr. Doudney, Vicar of St. Luke, Westminster, Bristol, has just entered on the jubilee year of his editorial labours in connection with the *Gospel Magazine*. It is somewhat remarkable that Dr. Doudney's predecessor, Mr. Walter Row, was editor for forty-three years. The Rev. Augustus Montague Toplady (author of the "Rock of Ages") was editor in 1775-6, and wrote twenty-four hymns for its pages. From its commencement in 1768 this magazine has been conducted on Protestant and Evangelical principles. "Hark, my soul, it is the Lord," written by Cowper for the *Gospel Magazine*, first appeared in the *Gospel Magazine* in 1771. This hymn has been translated by Mr. Gladstone into Italian, and appeared in the *Nineteenth Century*. Perronet's hymn, "All hail the power of Jesu's Name," also first saw the light in this periodical, which is the oldest religious magazine.

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MESSRS. CARSELL & Co., LIMITED, are shortly to publish the Life of the late Mr. Henry Richard, M.P., by Mr. Charles E. Miall.

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ANOTHER biography of great interest, which is also nearly ready, is that of James Macdonell (of the *Times*), by the Rev. W. Robertson Nicoll, M.A. We know sufficient of Mr. Macdonell's early life, and of his connection with the once-



famed Rhynie Class in Aberdeenshire, to be assured that the story of his life will have a rare fascination. The volume will be published by Messrs. Hodder & Stoughton.

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MESSRS. GRIFFITH, FARRAN, & Co. have issued, in a volume, the "Popular Poets of the Period," edited by Mr. F. A. H. Eyles. The volume is fairly representative, although several of the poets of whom biographical and critical sketches are given cannot be accurately described as popular, while, on the other hand, such writers as Walter C. Smith, Stopford Brooke, Mrs. Darmesteter (A. Mary F. Robinson), and Mrs. Pfeiffer have a stronger claim to consideration than at least a third of those whose names appear. The volume will be valued mainly for its information with regard to the personality and lives of the poets, and in this respect it will be very useful.

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MR. ANDREW LANG advises Mr. Fitzgerald's literary executors to publish the first and the last editions of his "Omar Khayyam" together in a comfortable size and a cheap. It is to be hoped they will take the advice. Mr. Lang also says that Omar has given, in one of his answers to the endless question as to the worth of life, the only true response: "The more I ponder on this world and its gear, the more I am assured that to be good is all; the rest avails not."

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MESSRS. WARD, LOCK, & Co. are bringing out a series of well-printed and beautifully-bound books at a remarkably cheap price. "The Minerva Library," edited by Mr. G. T. Bettany, M.A., promises to be one of the most popular of recent enterprises, and will appeal to a wide circle of general readers as well as to the managers of school and village libraries and literary institutions of all kinds. The four volumes we have seen are worthy of high commendation. They are Darwin's "Journal during the Voyage of H.M.S. *Beagle* round the World" (the book that made Mr. Darwin's fame, and contains much of his most powerful and brilliant writing), "The Ingoldsby Legends," "The Complete Prose Works of Ralph Waldo Emerson," and "The Bible in Spain; or, The Journeys, Adventures, and Imprisonments of an Englishman in an Attempt to circulate the Scriptures in the Peninsula," by George Borrow. From different standpoints these are all books of great and enduring worth. Mr. Bettany's biographical and critical introductions are lucid and compact, and prepare the reader for a wise and intelligent study of his author. We are glad that George Borrow's fascinating narrative is included in this series. The time to which it refers is the early reign of Isabel II. No one who reads Borrow's passage of the Tagus will be disposed to lay the book down till he has read every word of it. Its life-like pictures, its romantic adventures, and its vigorous dialogues make this story exceptionally good reading.



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*Faithfully yours,  
Samuel Vincent*

THE  
BAPTIST MAGAZINE.

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NOVEMBER, 1889.

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REV. SAMUEL VINCENT.

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OUR readers will cordially welcome a portrait of the Rev. Samuel Vincent. Mr. Vincent was born at Frome on the 13th of September, 1839. His parents were members of the church at Sheppard's Barton, and thus as a youth he was brought under the influence of the Rev. Samuel Manning, afterwards of the Religious Tract Society, and Mr. John Sheppard, remembered as the author of "Thoughts on Private Devotion," and the friend of John Foster. Mr. Sheppard held a class near his house on Sunday afternoons, to which the elder boys walked from the Sunday-school, and where they were questioned by him about Mr. Manning's morning sermon, and rewarded with a small book if the answers were satisfactory. This profitable discipline, sometimes doubtless burdensome, came to an end when he was about fifteen years of age. In 1854 his parents left England, taking their children with them to America to settle in Milwaukee. Here Mr. Vincent attended one of the Ward Grammar Schools, and afterwards one of the two High Schools in the city. On leaving the High School, he was appointed master of the Ninth Ward Grammar School.

About this time he was baptized by the Rev. John Jackson, a Bristol student then settled at Milwaukee, but formerly pastor at Falmouth.

In 1861 he entered the Michigan University at Ann Arbor, and, after a residence of two years, returned to England, on account of the war between the North and South. In September, 1863, he became a student at Bristol College. His four years' course was marked by diligence and faithfulness. To-day few old students are more warmly welcomed at the College than Mr. Vincent. During his residence he was a favourite. He is a favourite still. He is a real brother to his brethren, and especially to his younger brethren.

Before the close of an honourable and successful career at college, Mr. Vincent received an invitation from the church at Great Yarmouth, and, on the strong recommendation of Dr. Gotch and the cordial urgency of Rev. T. A. Wheeler, he decided to settle there.

The Baptist church at Yarmouth dates from 1750. The chapel in which the church met was in the oldest part of the town, literally buried deep in a narrow "row" in the most uninviting locality. After many suggestions for improvement had failed, an effort was made to establish a new congregation. In 1861 the Corn Hall was hired, and services commenced. Soon after a church was formed, and an invitation to the pastorate given to the Rev. T. W. Price, afterwards of Nailsworth, and now in Australia. During his ministry the present chapel was built on a very central and eligible site in St. George's Park. Success followed, slow and limited—perhaps all that was possible in the conditions. Mr. Price resigned in 1866, and in June of 1867 Mr. Vincent commenced his ministry. It would not be far from the truth to say that the real foundations of spiritual prosperity and success were laid in this church by the patient and prayerful labours of the new pastor. Slowly and surely through the first seven years the signs of faithfulness and zeal were following in larger congregations, in new members, (who are the life of the church still), in young men's and women's classes under able leaders, in the increase of the chapel seating, and the erection of rooms for the young people's meetings, in the clearance of debts, and in the institution of many new enterprises. There was at length notable evidence that the Lord of the harvest had chosen a labourer peculiarly fitted for sowing and reaping in this at first difficult field.

Mr. Vincent laboured here for thirteen years, and during the latter of which all difficulties disappeared, harmony reigned, thanksgiving abounded, prosperity deepened and widened, until the "anniversary

tea-meetings " became times of hallowed and quickening joy, in which the hours were too short to report of work done, or talk of work proposed.

All Yarmouth knew and loved Mr. Vincent, and all Yarmouth shared in the pain which so strongly and strangely laid hold on the church at his removal to Southport. It came like the shock of a divorce in the time of perfected mutual love. It was a trying time for both pastor and people, but now doubtless the people discern the light that was in the darkness, and the right that was in the seeming wrong. For some time the effect of the east winds on a tendency towards asthma had given him warning of serious consequences in the growing frequency of attacks, and now the invitation to Southport wrought in him the conviction that it was an opening door, not only into a more genial climate, but also into lengthened life and extended usefulness.

It seemed strange to many that Mr. Vincent should remove from a holiday resort on the extreme east to one on the opposite side of the country, and many were asking whether there were in him some special adaptation to the seaside. It would seem so. Few men have so ready a faculty of making "visitors" feel at home, and few are so happy in the art of "entertaining strangers." This may account for the cordiality with which Southport received him, and the immediate success that gladdened him and the church at Houghton Street. His pastorate here was much more brief than he or any of his friends expected. These short years, however, were happy, prosperous, and fruitful. Possibly had Southport presented a fuller sphere for active Christian work in the church and the town, within the compass of Mr. Vincent's special aptitudes, he would not have considered any invitation from anywhere. But in 1883 a cordial and pressing invitation was sent to him from the church at George Street, Plymouth, and with this came very serious considerations as to climate and adaptation to sphere. Hither, accordingly, he was drawn as to a sphere peculiarly attractive. In the historical and county associations of George Street there was much that was awe-inspiring and solemnising, and much that was humbling in the remembrance of the honoured men who had filled this pulpit; but even in this, to such faith as his, there was attraction. Mr. Vincent himself would scarcely feel that he was

fully equal to the work opened before him here; but he must have felt that, however the work might transcend his ability and tax his resources, it was a work which in peculiar ways demanded the kind of ability he had consecrated with mind, heart, and will to the service of Christ. Abundantly has he justified the decision to go to Plymouth. He is at the seaside again. Plymouth, however, is more than a seaside place. All that Mr. Vincent was growing to be at Yarmouth he is in full maturity and vigour at Plymouth. He has still his mission to "visitors"; but his larger and more fruitful mission is to settled and appreciative congregations, who glow with ardent and enthusiastic gratitude that their present minister should be one who worthily keeps step with those honoured predecessors whose memories are still fragrant throughout the West.

It is only natural that the members of a church like this should find reasons for devout exultation in the history that lies behind them; but to-day, full of meaning as this past is to them, there is no misgiving amongst them that the "former days were better than these."

Mr. Vincent has always been warmly interested in our Foreign Missions, but since he settled at Plymouth he has shown this in particular, not the least in the heartiness with which, at the invitation of the London Committee, he undertook to direct the special preparation of three young men—two at one time and one at another—for mission work in China.

These readings with him will be a fruitful seed-plot and a treasured memory, very precious to our missionaries now in that country, Messrs. Medhurst, Bruce, and Shorrock.

This work of honorary tutor was a labour of love, the generous offering of magnanimous service to the Society, and by none more gratefully appreciated than by the Committee, except it be the three young missionaries themselves.

It was in the spring of 1868 that Mr. Vincent was married at Bristol to Eliza May, the daughter of Captain Hillman. At Yarmouth, Southport, and Plymouth (Mrs. Vincent is a Devonshire lady) she has been welcomed and honoured as a pattern helpmeet for a busy pastor. They have four children living, one daughter and three sons. Little Ethel's grave was left behind at Yarmouth.

As a pastor, Mr. Vincent has been from the first unusually

successful. Some have thought that his success has been more largely due to the work of the man than to that of the preacher. Those who know him best most plainly discern that it is the result of these combined, and certainly not least to his work in the pulpit. For years it has been his habit on Sunday mornings to expound the Scriptures, going steadily through book after book of the New Testament. Occasional hearers are sometimes disappointed, but not those who listen to him through the weeks and months and years. They find themselves growing in insight, in range of spiritual thought, in closer familiarity with the many and diverse aspects of an enlarging horizon of revealed truth. They find that he is a student of the Bible for purposes wider and deeper than the preparation of sermons. He is a living power, and therefore a growing power, in the pulpit, and they find him every year more thoroughly furnished, not only for good work, but for the good word. In the grandest sense he is a very practical preacher. The object aimed at is not only to get the thing understood, but to get the thing done. Those who constantly hear him find that his preaching is unconsciously the uttering of himself—the words are the unfolding of the man. They see in every sermon, not only what he means, but what he means to be and what he wishes them to become.

Those who delight in dramatic representation, in rhetorical flourish, in wrought-up eloquence, will find Mr. Vincent too sober for their taste; but those who wish to grow in grace and the knowledge of Jesus Christ find in him an eloquence which effectually persuades them to obedience and faith.

Mr. Vincent is this year the President of the Devon Association. This fact is here mentioned in order to refer to the address he delivered on the 18th of last June at the annual meeting, and which has been published. The whole address is self-revealing, and gives the reader a very pleasant picture of the author. The subject is, "How Men ought to behave themselves in the House of God." The following extract relates to preaching and preachers:—

"Nothing that is due from man to man or from man to God need be foreign to our discourses. Here, then, is room for labours that seem infinite. All things may serve our sermons—all literature, all systems of belief, all art, our daily life; but pre-eminently the Scriptures, and our own hearts, and God's dealings with us. But all these are only as the wood upon the altar till the heavenly fire falls

to waft them all as an acceptable sacrifice to heaven. All methods of preparation and delivery may give Divine results, if behind and throughout all methods there be the unceasing, solemn aim, through communion with God, to bring the truth as it is in Christ Jesus to bear upon men's lives, to quicken them to all godly endeavour."

This passage, although obviously not intended as such, is strictly autobiographical and in place here.

This sketch would be lacking in completeness if it contained no reference to Mr. Vincent's interest in and for the young. When he makes a pastoral visit the children all feel that he has come to see them, whatever accidental concern there may be in the visit for their parents, and the probability is that the children will occupy the larger share of the time.

Many of his intimate friends cherish with fondness the remembrance of hours of peculiar pleasure commenced with some such question as this: "What poem do you like best in Longfellow, or Tennyson, or Browning?" And then, perchance, some long familiar verses, or more likely some passage, unnoticed till then, has been clothed with new beauty and significance by Mr. Vincent's sympathetic reading.

With his poetic tastes and instincts, it is wonderful that so little of the imaginative should appear on the surface of his discourses. Still, it is latent in them all, because under restraint, but ever appearing in general conceptions, in minute illustrative reference, or in a chaste and beautiful image, clear cut and flashing, like a diamond among seed-pearls.

A few months ago a prominent deacon of the Congregational Church, who is an alderman and magistrate of Plymouth, and whose knowledge of the Christian life of the town has been lengthened and extensive, speaking of Mr. Vincent, and wishing to represent the sentiments of the churches generally in the town and district, said: "We are growingly thankful that Mr. Vincent ever came among us."

C. S.



## THESE TWELVE.

No. IX.—JAMES THE SON OF ZEBEDEE.

“And he killed James, the brother of John, with the sword.”—ACTS xii. 2.



EVENTEEN years passed between the call which James received from the Master and the martyrdom he suffered for the Master. The history we have of him is tolerably complete for three of those years, though it is silent, or nearly so, respecting the other fourteen. He is the first of those whose histories we have studied about whose life we have no need to speculate, and to whom we can do ample justice by simply following the written record. Let us try to put these detached records together and read for ourselves, as far as we can, the story of his life.

I.—We are first of all made familiar with the call of James to discipleship.

At the time of our first introduction to James he is in the boat mending the nets with his father Zebedee and the hired servants. We are at liberty to conclude that James was better off in his circumstances than any of the other apostles. The presence of hired servants would seem to indicate that he belonged to a family certainly raised above want, probably raised to comparative prosperity, if not wealth. We cannot think of him as a poor fisherman living in a hut on the shores of the lake. Discipleship meant no advantage to him in a worldly point of view, it may even have involved loss and sacrifice. He would probably have accumulated money in trade. He could not have followed Christ from any selfish consideration. It was some months after our Lord's ministry had commenced before James was called to be His disciple. We are made familiar with the occasion—it was of the miraculous draught of fishes. Experienced in their craft, as they were who saw this miracle, the magnitude of the catch astonished those who were familiar with the prosperous as well as with the adverse side of a fisherman's calling. Simon was overwhelmed and filled with alarm. James and John were astonished, and, in their surprise and bewilderment, Jesus asked them to follow Him. James became the follower of Jesus

simply because he had seen the manifestation of His power. It was not any spiritual longing that took him to Christ, or the satisfying of any spiritual need which led to his discipleship. He was a strong, energetic man himself, but he felt in the presence of Christ that he was standing with One who, in point of power and skill, was his superior. He was drawn to the Saviour by this manifestation of His wondrous power. We are drawn to the Saviour by different means, touched on different sides of our characters; but the great thing is to see that in Christ which makes us recognise Him as Master and willing to become His followers.

II.—We next see James advanced from discipleship to apostleship.

If apostleship did not involve discipleship it would not be grand, and in our wisest moments, the discipleship is thought more of than the apostleship. God does not care so much for the offices He puts men into as He does about the qualifying of them for the work they will have to do when they are in them. The qualification for office is more to be coveted than the dignity of the office. The acquiring of the qualification is of the first consideration. There is a training we must undergo before we are fit to do Christ's work. There is a fitness for it which does not come naturally. The spiritual work, for the success of which we are dependent upon God, can only be done by trained hands. The fitness of an apostle for his work has to grow, and it comes by discipline and by learning. It was for no arbitrary reason that Christ allowed a year to elapse before He permitted James to pass from the rank of the disciples to that of the apostles. For the roughest work we do in life some preliminary training is necessary, and if we are to do even that well we can never know too much. The higher the calling the harder is the discipline that fits us for it. It takes longer to train a scholar than it does to train a ploughman. Though we say of poets that they are born, not made, yet there is an education that imagination, and feeling, and taste have to pass through. Culture comes to, and is the privilege of, the trained, the disciplined, the taught. The soul has to be disciplined to devoutness. Our power to pray is acquired, and comes out of the lessons we learn in chastisement. We often fail in the highest spiritual work, and are unable to become good workmen, because we have grudged the time that was needful for learning. We too frequently covet office that we are not prepared for, and forget that there is an

apprenticeship which even disciples must serve. James has to wait a year before he is thought qualified to stand alone and be a teacher of others. Though the teacher was Christ Himself, his proficiency could not be secured in a shorter time. The work of the apostles was done by trained servants. We are serving whilst we are learning, and we may well learn to be more anxious to be fitted for our work than to reap its reward and to be paid its wages.

III.—We next find James receiving from the Saviour a name which is at once a record and a prophecy.

When Jesus called them to the apostleship, he surnamed James and John Boanerges, or the Sons of Thunder. The form is different from that which was used in the case of Simon—Thou shalt be called Peter. Here it is a name applied to them at once. One may take the name as a record of their past lives. They were hot, impulsive men, giving way perhaps to sudden outbursts of passion, and indulging in words that were too strong either for their own thoughts or the occasion which called them forth. They were men of fierce determination, and Jesus knew well all about their fiery, impetuous dispositions. He knew, too, that what they had been they would continue to be, and His words were a prophecy as well as a record. The natural disposition would never be altogether eradicated, however much it might be brought under control. There would be to the last a tendency which would have to be guarded against, and it may be that in that guarded tendency they would find some of their highest qualification for the work the Master had for them to do. It would appear very probable that it was to this disposition of his James owed the prominent position which he undoubtedly held in the Church at Jerusalem. It was through that that he brought upon himself the wrath of a king. There could have been nothing quiet or unobtrusive about the man whose death it was calculated would terminate the new religious movement. The Saviour, it is clear, does not wish to destroy our peculiarities or even our idiosyncracies. His grace may elevate, but never does it annihilate our nature. At the most it puts a restraining influence and a directing power over what we are, and, whilst holding our weaknesses in check, it turns them into sources of power.

IV.—We then have interesting glimpses given us of the fact that James came to the front amongst his companions.

In one case, if we follow the order of John's Gospel, it seems as if the order of precedency had been changed, and John had taken a more prominent place than James in his following of Christ. James, too, was not one of the two disciples who were sent by the Master to make ready for the Passover. He was, however, one of the three in the chamber of death when the daughter of Jairus was restored to life; he was one of the three who saw the Master's glory on the Mount of Transfiguration; and he was one of the three who, following at His request into the deepest shade of the olive trees, saw His agony, and entered, as far as his nature fitted him to do so, into the fellowship of His suffering. And still there are some who get very near to Christ, and have the privilege of reading His thoughts as well as listening to His words. It is their privilege to enter into the innermost circle of His friends, and to get from Him proofs of confidence and love such as others know little of. There are, however, many of us who seem to have to be contented if we are allowed to touch the hem of His garment; or, even if that seems too familiar an act of fellowship, to be permitted to follow Him at a distance, in His footsteps always, but never exactly in sight of His form or hearing of His voice. We get as much and more than we deserve, and certainly all that we are capable of and could profit by. If James comes nearer to Christ than others, it cannot be that favouritism decided the nearness, and that the Saviour's preference was all that he had to be thankful for. There must have been points of contact between the two which others did not possess. Perhaps the law of contrast made the Son of Thunder dear to Him who did not strive nor cry, and whose voice was not heard in the street.

V.—We then find the proof that the Saviour had correctly read the character of His servant James.

It would be unnatural to suppose that the personal influence of the Saviour would not have a restraining effect upon a man with the temperament of James. The rough and outspoken get toned down by contact with the gentle and self-contained. Perhaps the direct warning and teaching given to James amounted to but very little. The Saviour could trust the strong power of His own life to teach His disciples that He was the Way. Yet, as in times of excitement, the provincialisms of our youth are stronger than the restraints of our education, so do we, when we are off our guard or under the influence

of supposed wrong, or in times of temptation, find that the old tendencies and weaknesses of our nature assert themselves. Forgotten habits crop up and bring us once again into the old life. It is perfectly natural and in harmony with all our experiences of life that we should read what we are told of James in connection with the village of the Samaritans who would not receive his Master. The follower of Him who came to save and not to destroy forgot himself and forgot what he had learned of Christ. The wish to destroy was only what he would have indulged in before he belonged to Christ. The idea that the fire which was to do the work of destruction was to come from heaven only showed that the religious spirit Jesus had given him could enter into strange combination with the old nature which Jesus had been educating and improving. He reads us rightly and knows, when we accept Him, the work He has to do for us individually, and we need Him to guard us in every stage of our discipleship, even to the very end.

VI.—We then, lastly, find the indirect evidence that James had been faithful to his Master, and faithful, too, to his own character.

Seventeen years passed between the time when James was called to be a disciple and the time when he was honoured to be a martyr. For fourteen years he had worked in full fellowship with the leading men of the Church. He must have done his work in such a way as to impress outsiders with the conviction that he was one of the foremost men in the Church. There can be no doubt that he owed his position to the strength of his own character. He had thrown all the energies of his nature into his Christian service. Herod, when he wanted to scatter the sheep, killed James and imprisoned Peter. The Master who had called him by the Lake of Galilee had been well served by him in his life, and He gave him at length the opportunity of verifying His own words—that he could drink of His cup and be baptized into His baptism.

The lessons of such a life are not far to seek. We have only to pray that we may see how it is possible for us to make the natural bent of our character yield to the touch of Christ, and become a help, instead of a hindrance, to us in our following of the Lamb whithersoever He goeth.

Harlow.

F. EDWARDS, B.A.

## THE RISE AND PROGRESS OF NONCONFORMITY.

BY REV. JOHN BAILEY, B.A.

### VIII.—THE ENGLISH BIBLE.



Other agency has been so effective in the emancipation of the religious life of the people as the translation and distribution of the Scriptures in the English language. It may be well, before we go further, briefly to review the progress of this work. We shall see it was undertaken by men who were hated and hunted by bishops and priests as heretics. It had to be carried on in secret abroad under the constant dread of spies and persecutors, who were ever eager to destroy the translation and burn the translators. When completed, printed copies had to be smuggled into the country and circulated in the teeth of all the penalties and prohibitions the authorities could impose. And only when Henry's quarrel with Rome supplied a new and political motive was it sanctioned by the clergy in Convocation and published by royal permission.

What was called the "Revival of Learning" prepared the way for this task. To understand this phrase we must look abroad to events which had happened in Europe, and which were destined to revolutionise the intellectual and religious life of Western nations. In 1453 Constantinople was captured by the Turks, and "the flight of its Greek scholars to the shores of Italy opened anew the science and literature of an older world." Grocyn having studied under one of these exiles, began to deliver Greek lectures in Oxford in 1491. This introduced the new learning, as it was called, into England. The popular talents of Dean Colet, and the learning and genius of Erasmus and Sir Thomas More, soon made the new movement very popular. Caxton had already set up his printing press at Westminster in 1471, which wrought "to make letters the common property of all."

Erasmus published his Greek Testament in 1516. "His desire was to set Christ Himself in the place of the Church, to recall men from the teaching of Christian theologians to the teaching

of the Founder of Christianity. The whole value of the Gospels to him lay in the vividness with which they brought home to their readers the personal impression of Christ Himself." The great scholar further intended his work for the learned to be a stepping-stone to a similar boon for the common people. He writes:—"I wish that even the weakest woman might read the Gospels and the Epistles of St. Paul. I wish that they were translated into all languages, so as to be read and understood, not only by Scots and Irishmen, but even by Saracens and Turks. But the first step to their being read is to make them intelligible to the reader. I long for the day when the husbandman shall sing portions of them to himself as he follows the plough, when the weaver shall hum them to the tune of his shuttle, when the traveller shall while away with their stories the weariness of his journey." Of this work of Erasmus a recent writer has said, "Greece rose from the dead with a New Testament in her hand."

There is abundant evidence of the intense desire of the common people for copies of the Scriptures in their own tongue. Portions of Wickliffe's translation were still highly prized. "The Gospellers who abounded at the commencement of Henry's reign were the same people with the Lollards; and this name sufficiently indicates their distinguishing principle. They were devoted to the study of the Scriptures, and would sit up all night to read and hear the Word."

The records of persecution throw a strong light on these devout habits of the common people. Between 1509 and 1517 we read of five persons who were charged with having met together secretly to read "certain chapters of the Evangelist in English, containing in them," such was the sentence of the learned bishops, "divers erroneous and damnable opinions and conclusions of heresy." About this time a man named Christopher Shoomaker was burnt at Newbury, on the accusation that he had gone to the house of John Say and "read to him out of a book the words which Christ spake to His disciples."

Thomas Mann, a preacher, who died for heresy in 1518, is reported in the bishop's record of his trial as "confessing that he had turned seven hundred people to his religion; for which he thanked God." In 1519, seven martyrs were burned in one fire at Coventry "for having taught their children and servants the Lord's Prayer and Ten Commandments in English." The register of Longland, Bishop of Lincoln,

for the single year 1521, contains a list of *some hundred names*, most of whom were accused of reading or repeating portions of the Scriptures in the English language. Many were driven to recant and some were put to death. John Barrett, goldsmith, of London, was charged with having recited to his wife and maid the Epistle of James without book. John Thatcher was accused of teaching Alice Brown this saying of Jesus: "Blessed are they that hear the Word of God and keep it." "Cuthbert, Bishop of London, sitting judicially in the chapel within his palace at London, ministered in word against John Pykas," who confessed "that, about five years last past, his mother, then dwelling at Bury, sent for him, and moved him that he should not believe in the sacraments of the Church, for that was not the right way. And then she delivered to him one book of Paul's Epistles in English (manuscript); and bid him live after the manner and way of said Epistles and Gospels, and not after the way the Church doth teach."

, It is interesting to notice that, in 1519, the king commanded that the study of the Scriptures in the original languages should henceforth constitute a regular branch of instruction at Oxford. William Tyndale, the man who was to take the foremost place in translating the Scriptures, left Cambridge University that same year. He had previously studied at Oxford, where he had gathered other students to read with him the Greek Testament, but the fear of persecution led him to proceed to Cambridge, where he did much to encourage Bilney and Frith and other young enthusiastic reformers, who won the crown of martyrdom a few years later. Soon after leaving Cambridge the great work to which he devoted himself seems to have become the cherished ambition and hope of his life. He "perceived by experience how that it was impossible to establish the lay people in any truth except the Scripture were plainly laid before their eyes in their mother tongue. A popish clergyman having said, in answer to an earnest plea for a vernacular Bible, "We had better be without God's laws than the Pope's," Tyndale cried, "I defy the Pope and all his laws; and, if God spare my life, ere many years I will cause a boy that driveth the plough to know more of the Scriptures than thou dost." In his simplicity, he applied to the Bishop of London for help in the work, but in vain. For a time he was the guest of the wealthy citizen of London, Humphrey Monmouth.



Then having come to the conclusion it was impossible to proceed far with his task in England, he took refuge abroad. "I understood at the last," he writes, "not only that there was no room in my lord of London's palace to translate the New Testament, but also that there was no place to do it in all England." Assisted by Monmouth, he proceeded to Hamburg in 1523. There and in other continental cities he carried on his work in secret, until, in 1525, his version of the New Testament was completed, and means were furnished by English merchants for printing it at Cologne first, and later at Worms. This was the first translation of the New Testament into English direct from the Greek, Wickliffe's having been made from the Latin version commonly used by the Roman Catholic Church (the Vulgate).

In 1526, six thousand copies were sent from Worms to Antwerp, and thence brought to London by merchants, concealed in boxes and bales of merchandise. Most of them, unfortunately, were discovered by the authorities and burnt; for Wolsey and the bishops had been irritated into a much severer search for prohibited books about that time. Three years before, Simon Fish, a lawyer, had attacked the Cardinal in a drama, written for a private theatre, and to avoid arrest had fled abroad and joined Tyndale. During his exile, he wrote a pamphlet called "The Supplication of the Beggars," which he addressed to the King. In this he boldly denounced the grasping avarice of the clergy, and declared the reason "why they will not let the New Testament go abroad in your mother tongue" was that it would expose and defeat their base and personal ends. Copies of this stirring appeal were soon secretly circulating in England; and on February 2nd, 1526, advantage was taken of a royal procession to Westminster to scatter large numbers in the streets, thus distributing it far and wide, among all classes of the people. Next day orders were issued for a "secret search" after Lutheran books, to be made simultaneously in London and both the Universities. Thomas Garret, curate of All Hallows, London, an earnest preacher of the Gospel, had received the consignment of New Testaments and secreted them in his house. Already he had quietly disposed of many to the well-known friends of the Reformation. The inquisitors first proceeded to his house, only to find that he had gone to Oxford "with a great quantity of such books." In a few days he was discovered at that University; and the effects of his work were traced in many

Lutheran books which were found hidden under the flooring of college rooms and in other secret places. Garret and several of his friends were compelled to march in procession from St. Mary's to Cardinal's College, "where each of them cast one of the condemned books into a large bonfire kindled for the purpose." The main result of the "secret search" was disposed of in a yet more ostentatious way. A special service was held in St. Paul's Cathedral to celebrate the clerical triumph. A sermon was preached against Luther by Fisher, Bishop of Rochester. Dr. Barnes, prior of the Monastery of Augustine Friars at Cambridge, who, under the terrible alternative of "abjure or burn," had denied the faith he had formerly boldly preached, together with five honourable merchants, convicted of the crime of aiding to bring the Bible into England, stood before the congregation each with a faggot upon his shoulder. "Within the rails were displayed the evidences of their guilt, 'great baskets full of books,' in part the New Testaments of Tyndale." The sermon over, these baskets were emptied into a large bonfire kindled before the great crucifix at the north gate. The heretics were made to finish their public penance by walking three times round the fire, and casting their faggots into the flames.

"But scenes and denunciations such as these were vain in the presence of an enthusiasm which grew every hour. 'Englishmen,' says a scholar of the time, 'were so eager for the Gospel as to affirm that they would buy a New Testament even if they had to give a hundred thousand pieces of money for it.' Bibles and pamphlets were smuggled over to England, and circulated among the poorer and trading classes through the agency of an association of 'Christian Brethren,' consisting principally of London tradesmen and citizens, but whose missionaries spread over the country at large."

To return to Tyndale. Soon after the publication of the New Testament he commenced a translation of the Old Testament from the Hebrew, and finished the Pentateuch, which was published in 1533, and the Book of Jonah. How much further he progressed in his task cannot be ascertained; for, in 1535, he was enticed out of the house of his friend in Antwerp, seized by the agents of his popish enemies, and carried off to the Castle of Vilvorde, eighteen miles away. After an imprisonment of nearly two years, and the show of a trial, he suffered martyrdom on October 6th, 1536. His last words were,

“Lord open the eyes of the King of England.” His best memorial here will be a sentence taken from a letter written to his dearest friend and chief helper, John Frith: “I call God to record against the day we shall appear before our Lord Jesus, to give a reckoning of our doings, that I never altered one syllable of God’s Word against my conscience, nor would this day, if all that is in the earth, whether it be pleasure, honour or riches, might be given me.”

So vigorously did Tyndale and his helpers work that by 1534 not less than twelve editions of the New Testament were being read throughout the land, besides other portions of the Bible. The possession of these books was, however, forbidden, and the Government was ever striving to suppress them. In 1535, Myles Coverdale, who enjoyed the patronage of Cromwell, published the whole Bible in English, the translation of the Old Testament being his own or adopted by him, that of the New taking Tyndale’s version as its basis. This, however, had no independent lasting value, as Coverdale made no use of the original languages in the portions translated by himself. In 1537, Tyndale’s translations, completed from the version of Coverdale, the whole revised by Tyndale’s friend and fellow-exile, John Rogers, were published under the title of Matthews’ Bible. “This appears to have been the groundwork of the edition which appeared in 1539, and is usually called Cranmer’s Bible, either from having Archbishop Cranmer’s preface prefixed, or because it adopted his recension of the New Testament.” The versions of Tyndale, Coverdale, and Matthews were all printed abroad.

We must now glance back to see how it came to pass that a Bible in English should appear with a preface by an Archbishop. Thomas Cranmer was made Primate in 1533. He was a devout student of the Scriptures, and strongly in favour of giving them to the common people in their mother-tongue. Under his influence, probably in 1534, Convocation resolved, after a long discussion, that he should appeal to the King to order “that the Scriptures should be translated into the vulgar tongue by some honest and learned men.” The argument which prevailed with the majority was “that the people might be satisfied the alterations the King had made in religion were not contrary to the Word of God.” Convocation repeated this request two years later.

Archbishop Cranmer meanwhile attempted to secure a translation

that might be acceptable to the clergy. "First, he began with the translation of the New Testament, taking an old English translation thereof [some have thought this was Tyndale's, but more likely Wickliffe's], which he divided into nine or ten parts, causing each part to be written at large in a paper book, and then to be sent to the most learned bishops and others, to the intent they should make a perfect correction thereof. And when they had done, he required them to send back their parts so corrected unto him at Lambeth by a day limited for that purpose; and the same course, no question, he took with the Old Testament." The opposition of the older clergy found voice in Stokesly, Bishop of London, who returned his portion uncorrected, with the answer: "I marvel what my lord of Canterbury meaneth, that thus abuseth the people, in giving them liberty to read the Scriptures, which doth nothing but infect with heresy. I have bestowed never an hour on my portion, nor never will; and therefore my lord shall have his book again, for I will never be guilty of bringing the simple people into error."

Cranmer soon despairs of getting a translation executed by the scholars of the Church; and, in 1537, we find him presenting to the monarch, with his approbation, a copy of Matthews' Bible. And two years later appears the Bible with the preface by Cranmer himself. This was for thirty years the authorised English version, and was "set forth with the King's most gracious license." For by this time, under the urgent solicitation of Cranmer and Cromwell, Henry had been brought to allow the English translation of the Bible to be freely issued. Its price was fixed by royal proclamation, and it was decreed that it "be sold and read of every person, without danger of any act, proclamation, or ordinance heretofore granted to the contrary." Further, during the next year, it was ordered that a copy be procured for every parish church before an appointed day, and "set up in some convenient place where the parishioners may resort to the same and read it." This privilege was received by all classes with exuberant delight. But it led at once to consequences the monarch had not foreseen. It vastly accelerated the Reformation movement. It set more and more of the people thinking for themselves. It mightily strengthened the extreme Protestant feeling throughout the land; which found unworthy expression in some outbursts of fanaticism, and many gross attempts to bring the more unpopular doctrines and

practices of popery into ridicule and contempt, especially the Sacrament of the Mass. This enraged the King, and was the occasion which called forth the Act for "abolishing diversity of opinions," &c. (1539), under which the short but furious outbreak of persecution took place, as mentioned in our last article.

Further experience seems to have convinced the King that he could not successfully impose his will upon the people in matters of religion while they were allowed the use of the Bible. In 1542, it was enacted by Parliament "that all manner of books of the Old and New Testament in English . . . clearly and utterly be abolished and extinguished, and forbidden to be kept and used in this realm;" "that no manner of persons . . . should take upon them to read openly to others, in any church or open assembly . . . unless he be so appointed thereunto by the King or by any ordinary, on pain of suffering one month's imprisonment;" and further, "that no women, except noblewomen and gentlewomen, might read the Bible to themselves alone; and no artificers, apprentices, journeymen, serving men of the degrees of yeomen, husbandmen, or labourers, were to read the Bible or New Testament to themselves or any other, privately or openly, on pain of one month's imprisonment." But the people had already learnt to prize God's Word so highly that they were not ready to give it up, even at the bidding of an Act of Parliament. Therefore, three years later, a yet more stringent law is passed, cancelling the exceptions permitted in the previous Act, and forbidding the Bible in English absolutely to all classes alike. And to complete the assumptions of arbitrary power in the sphere of religion, it was commanded that "nothing shall be taught or maintained contrary to the King's instructions. If any spiritual person shall be convicted of preaching or maintaining anything contrary to the King's instructions, he shall for the first offence recant, for the second bear a faggot, and for the third be burnt." This was but a year before Henry's death.

The net result of *the eventful reign* we have been reviewing, in relation to our subject, has been thus expressed: "At its close—notwithstanding the separation from Rome, and notwithstanding the strong Protestant tendencies of Cranmer—the Mass was still celebrated in Latin; the authorised confessions of faith differed in no essential particular from the ancient creed; and the papal canons were still in force;—in other words, the Church, though it had

changed its head, was in doctrine, ritual, and discipline as Romanist as ever and much less free." The only clear gain from a political point of view was that the King ruled with undivided and undisputed sway over all his subjects, clerical as well as lay: and the Bible in English had been placed in the hands of the people beyond all possibility of recall.

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## AN ENGLISH CHURCHMAN ON BAPTISM.\*

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**M**R. HARRIS, the Rector of Winterbourne Bassett, has recently addressed to his brethren in the Church of England an *Eirenicon*, which is based on an exposition of the Scripture doctrine of the Sacraments. He writes from the standpoint of an enlightened Evangelicalism, and, as we understand him, pleads for the abandonment not merely of extreme views of the Sacraments—such as are sanctioned only by the traditions of certain ecclesiastical schools—but of all views which are not in manifest harmony with Holy Scripture. His purpose is one with which we are in cordial sympathy, and we believe that such appeals, honestly and prayerfully made, and met with corresponding candour, cannot fail to hasten the consummation which all devout souls desire, when the Church of Christ shall at any rate in spirit and aim, if not in outward organisation, be one. At the same time, it is evident that this consummation is still far off, and that more must be given up than Mr. Harris pleads for before it can be reached. Mr. Harris is a man of decided intellectual and spiritual power, well versed in the history of doctrine and in the interpretation of Scripture, and his *Eirenicon*, though intended mainly for members of the Established Church, should not be passed unnoticed.

He sees plainly enough that "the doctrine of the Sacraments" has a wide and far-reaching influence, and is to a large extent determinative of men's views on other and apparently remote questions. The irony of the situation he thus states:—

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\* "The Scripture Doctrine of the Two Sacraments: a Plea for Unity." By Henry Harris, B.D., Rector of Winterbourne Bassett, Wilts. London: Henry Frowde, Amen Corner. 1889.

“It is a sad and disheartening reflection that what our Lord with His own hands gave to His disciples to be the tokens and instruments of union among themselves should, almost from the first, have been converted into subjects of controversy and symbols of party warfare.

“But now what is there that sets the various communities of believers in Jesus Christ, and even individual members of the same community, so hopelessly at variance with one another, as the particular views which they respectively entertain in regard to the two Sacraments of Baptism and the Holy Communion?”

To remedy this, he suggests that “we should make straight for the fountain-head itself, and learn what is to be fairly inferred from the language of Holy Scripture respecting each of the two Sacraments.” This is certainly a wise course to pursue, for in the words of Christ and His apostles, if anywhere, we shall find a true explanation of the nature and meaning of these Christian rites. It is on this ground, and on this ground alone, that we shall learn the mind of the Spirit.

Mr. Harris then quotes Matt. xxviii. 19, Acts ii. 38, xxii. 16, Gal. iii. 27, Col. ii. 12, compared with Rom. vi. 3, 4, and adds:—

“In these and similar passages in Scripture, baptism is plainly regarded as more than a mere outward sign of reception into the visible body of believers in Jesus Christ. Those who believed and were baptized are described as having received the forgiveness of their sins and the beginning of a new life, together with an incorporation into the whole body of believers in Christ, and all this through the instrumentality, or at least as the accompaniment, of their baptism.”

Up to this point Ritualists and High Churchmen of every shade will freely go with Mr. Harris; in fact, they would lay a stronger emphasis on these aspects of baptism and its alleged power than either Evangelicals or Broad Churchmen would approve. Baptists would endorse their assertions, but would limit their application, and for their validity would insist on a pre-requisite to baptism which, as a rule, both Evangelicals and Ritualists ignore, and which, in fact, no Pædobaptist can, in the very nature of things, demand. The whole question turns, to state it in more familiar words, on the subjects of baptism. To whom did these New Testament expressions originally apply, and to whom are they designed now to apply? After the very lucid exposition above quoted, Mr. Harris adds:—

“At the same time, when baptism is described in these glowing colours, it is invariably supposed to have been administered in each instance under what I may venture to call the most favourable circumstances. It is taken for granted that

each person brought with him to his baptism a sincere repentance and change of heart (*μετάνοια*), together with a living faith in Jesus Christ, which are regarded in Scripture as constituting the essential conditions under which the gifts attached to baptism are conveyed to him. In so far, then, as any one brings with him this same state of mind and heart, so far also the remission of his sins, and a new creation or new birth in Christ, and an incorporation into that body of believers which has Christ for its head, are undoubtedly promised and conveyed to him in his baptism."

The absolute necessity of a proper state of mind and heart, in order to the effectual administration of baptism, is further proved by the case of Simon Magus, who was left, even after his baptism, in the gall of bitterness and bond of iniquity (Acts viii. 12—23):—

"It is evident, from the example of Simon Magus, that however high a value Scripture sets upon the graces and gifts bestowed in baptism, it at the same time makes them entirely dependent on the state of heart in the recipient. And so from the grace bestowed, where true repentance and faith are present, we can infer absolutely nothing, as to the effect or accompaniment of baptism, when these qualifications for it are absent or not present in that full measure which is required. Just as a piece of wax must be warmed and softened before it becomes capable of receiving the impression of the seal which is to be placed upon it, so it is with ourselves. If our hearts are ready prepared beforehand, they doubtless receive the image of Christ into themselves in all its fulness at their baptism, but if the heart itself be cold and dead, the seal can make no impression on it. And this will account for the apparent failure of the Sacrament of Baptism, in so many instances, to convey its appropriate gifts and graces. God's blessing no doubt is there waiting to impart itself to all who present themselves for its reception, and yet how many fail to appropriate the blessing, not through any fault on God's part, but simply because they themselves do not comply with the conditions required of them. God demands repentance and faith as the indispensable qualifications for baptism; but if we will not repent and believe, how can God be true to Himself if He bestows on us the blessing which we have disqualified ourselves from receiving?"

"Scripture, then, whilst it asserts distinctly that forgiveness of sins and a new life in Christ, together with an incorporation into the whole body of believers with Him for its head, are given in baptism; yet also insists, no less emphatically, on a proper condition of heart and mind in all who come to be baptized."

Up to this point we ourselves are in full agreement with Mr. Harris, nor could we wish for a clearer statement of our position. But now comes the difficulty. We are here introduced to the important, yet much-debated question, how far children, especially infants, are to be regarded as proper subjects for baptism. If repentance and faith are required as essential conditions to the efficacy of baptism—be



that efficacy what it may—are those whose very youthfulness and immaturity render their repentance and faith impossible fit subjects for the ordinance? Can they be fittingly baptized? Ought they to be baptized?

At the outset Mr. Harris frankly remarks:—

“It must, then, be admitted that there is nothing in Scripture which affords a direct and decisive answer to this question, and to the objections which have been, and are, frequently urged against the practice of infant baptism. Though at the same time there is much to be drawn in the way of legitimate inference from what Scripture does itself state.”

How, then, does the author find a sanction for infant baptism? His task is not an easy one, when, as he admits, there is “nothing in Scripture” directly in favour of his position, and when he is shut up to “inference,” which after all is a capricious and unreliable guide, and varying its counsels according to each man’s subjectivity. He has, first of all, recourse to the old argument from circumcision:—

“Whatever may have been the precise value of the ceremony, we are at least bound to regard it in the light in which Scripture sets it before us, of a divinely appointed token of the covenant into which God entered with each successive generation of Abraham’s descendants, the covenant which continued to subsist in full force until it was superseded by the new covenant introduced into its place by Jesus Christ. However much, then, the privileges attached to circumcision may have fallen short of those which were subsequently attached to baptism, yet it must be allowed that a close correspondence is to be found between these two ordinances, especially as regards the place which is held by each, at the very threshold of the two covenants, respectively, so that we should naturally expect to find each of these ordinances administered under similar circumstances, that of age included. Or at least, in the event of any important change being made in this respect, and a different age required for the administration of baptism from that which had previously been enjoined in the case of circumcision, we should reasonably expect to find some intimation given of the change to be made in this particular; whereas we know that no such change is even hinted at.”

This argument, however, is manifestly invalid. Circumcision was undoubtedly the divinely appointed token of the covenant into which God entered with Abraham—of that, and no other. It continued in full force “until it was superseded by the new covenant introduced into its place by Jesus Christ.” After that point the covenant itself was annulled, and Christ was Lord of all. The correspondence, however close, is not direct resemblance, still less is it identity. Baptism holds a corresponding place in the Christian covenant to the place of

circumcision in the Abrahamic. But the two covenants are essentially different. Into the blessings of the earlier economy children entered simply in virtue of their birth; into those of the latter they enter by the new birth. Natural birth was all that was required in the one case, spiritual birth is required in the other. In the one case the children of Abraham were admitted to the initiatory rite; in the other case children of God by faith in Jesus Christ. Nowhere does the New Testament assert that children are in the covenant of grace because of their parents' faith. This fact was clearly discerned by the late Dr. Lindsay Alexander, who writes: "In virtue of the relation of type and antitype, the natural descent of the Israelites corresponds to the spiritual descent of believers—that is, their succession through one becoming the spiritual father of others; and, consequently, as natural descent entitled the son of a Jew to circumcision as the sign of the covenant, it is spiritual descent which alone entitles a man to receive baptism as that which under the spiritual dispensation has come in the place of circumcision. Hence, as descent from Jewish parents must be proved before a child could be circumcised of old, so spiritual descent by faith from those who conveyed to us the Gospel—in other words, real conversion—must be proved before a man is entitled to be baptized."

As to the idea that if any change had been made in respect to the age of candidates for the initiatory rite there would have been some clear indication of it, our reply is: (1) That such intimation is plainly indicated by the inseparable association of baptism with repentance and faith, so that it is scarcely fair to say "that no such change is even hinted at." (2) If baptism had simply taken the place of circumcision, and the same law of administration had applied to both, "we should reasonably expect to find some intimation" of the fact; whereas there is absolute silence in regard to it. There is not a single assertion made by either Christ or the apostles that baptism had been substituted for circumcision. Baptism is invariably treated as a Christian institution, and is administered according to the law of Christ, and it only.

Mr. Harris further infers the possibility, if not the probability, of infants having been included in the whole households that were baptized together. But this is not proof, and the argument based upon it is now generally abandoned. We read again:—

“And, lastly, there is the language of our Saviour respecting little children, when He took them up in His arms and laid His hands upon them and blessed them, saying, ‘Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God’ (Mark x. 13). And this is regarded by our Church in her service for the baptism of infants as in itself supplying a sufficient justification for the practice of infant baptism, which in point of fact appears to have been a common, though by no means the universal, custom from very early ages.”

But though children were blessed by Christ, they were not baptized by Him. The Apostles never connected these words with the rite of baptism, or advanced them as a sufficient justification for a practice which, so far as we can see, they neither adopted nor sanctioned. Nor can we see how “our Lord’s gracious reception of little children, and His language respecting them,” warrants our bringing our children to Him “in His own appointed sacrament of baptism.” To bring them to Christ is not necessarily to bring them to baptism, nor *vice versa*. If He had said, “Baptize them,” the matter would have stood on a different footing. We cannot quote His sanction for what He neither did nor directed should be done. Still less can we claim that our subjection of them to a rite which He did not appoint proves that they are “thereby taken by Him at once under His especial care and protection, and entitled at once to a full share in all the blessings of the Gospel.” We may count on His sympathy and help in our endeavours to train them for Him. We know that He loves them, and longs to make them His. But the attribution of such a power to baptism opens the way to all the superstitions and mischiefs of sacramental regeneration. It makes a distinction between baptized and unbaptized children, when as we have seen they *cannot* by any possibility fulfil the conditions of baptism, *entitling* some to a full share in the blessings of the Gospel, and by inference denying these blessings to others. The use of such language amply justifies the Ritualistic claims against which Mr. Harris rightly protests.

We cannot at present pursue the subject further. Whether Mr. Harris’s *Eirenicon* will produce any marked change in the attitude of Anglicans towards one another, or whether greater tolerance will be shown towards Baptists, we of course cannot say. But we venture to submit that the onus of dividing the body of Christ does not rest on those who, according to the acknowledgment of their opponents,

are acting in harmony with the revealed will of their Lord. Nor is there any other way of bringing about a wider unity than that of obedience to the will of our Lord as far as we know it. His authority is supreme. It is His prerogative to command, our duty to obey; and in the measure in which we set up tradition, fashion, or self-will in any of its forms, do we endanger the unity of the Spirit and introduce what must prove elements of discord. Many years ago Dr. Jacob declared that the errors and superstitions which have been reared upon the two sacraments, and the great influence which sound or unsound teaching concerning them has had, have imparted to their history a sad and painful interest. "All the more necessary is it therefore to go boldly to the New Testament; to the practice and authority of the apostles; and, with a devout but determined spirit, to inquire from them what the sacraments of Christ really are to us; and to bid all inferior teachings and authorities give way before their instructions as mists before the midday sun."

So far as we know the churches of our denomination, this is their supreme desire; and our prayer is that it may increasingly become the aim of all churches and all Christians alike.

W. H.

## CONCERNING THE LENGTH OF SERMONS.



THE question concerning the length of sermons is probably as old as preaching itself, and constantly as it has been discussed it has not yet lost, nor is it likely to lose, its interest. Every successive generation will discuss it for itself, and the opinion of one generation is not unlikely to differ from that of another. It is impossible to deny that there exists a widespread feeling against long sermons, even among men who are by no means hostile either to Christianity or to the pulpit, and who would willingly admit that the preaching of the Gospel was a Divine institution. The story is well known of the advertisement respecting the sale of manuscript sermons which were legibly written, perfectly orthodox, and warranted not to exceed twenty

minutes in length. This last point being evidently regarded as their chief commendation. When the late Dr. Wordsworth, afterwards Bishop of Lincoln, was Canon of Westminster, he generally kept his congregation an hour, and frequently an hour and a half. Mr. Cureton, then Rector of St. Margaret's, was to preach in the Abbey on one of the days when the boys of Westminster School were to be present. At breakfast time Mr. Cureton was looking over his sermon, when his son asked him with considerable trepidation: "Father, are you going to preach a long sermon to-day?" "No, my boy, not very long." "But how long, father?" "Well, perhaps twenty minutes. But why are you so anxious to know?" "Because, father, the boys say they will thrash me soundly if you are more than half an hour." Shortly after breakfast Mr. Cureton met Dr. Trench, who was then Dean of Westminster, and told him the story. "Dear, dear," replied Trench, "what a pity Wordsworth has no sons in the school." The old Bishop of Exeter, Dr. Phillpotts, once made the same complaint, and urged Dr. Wordsworth's brother, the Bishop of St. Andrew's, to remonstrate with him: "I wish you would persuade your brother, the Canon, not to preach *quite* such long sermons." To which the Northern Bishop replied: "I will certainly convey your lordship's message, and I am aware that others occasionally make the same complaint. But, in justice to my brother, allow me to mention what the Warden of Winchester told me not long ago. 'When I was in London I went to hear your brother preach at the Abbey. There was a crowded congregation, and I had to stand (in the north transept) during the whole of the service. As soon as the sermon was finished a stranger who was standing next me pointed to the clock in the south transept and said: "Just an hour; but not a moment too long."'" Opinions differed about Bishop Wordsworth's preaching, as they differ about all preaching. We have never yet heard Canon Liddon, Canon Knox Little, Dr. Maclaren, or Mr. Spurgeon when we wished them to say a word less than they did. But we have heard men of unquestioned ability and piety declare that they would all be more effective if they did not preach so long. A minister of our acquaintance, whose only fault was said to be that his sermons were rarely under three-quarters of an hour, one night preached, to the delight of many of his friends, for twenty-five minutes; but received, the next day, a remonstrance from several

members of his congregation, on the ground that he had spread the cloth and prepared the table, but had given them no meal, and it was not worth while going to service for so short a sermon!

The question is one in the last resort which every preacher must conscientiously and prayerfully decide for himself, in view of his own power to instruct and interest an audience, and also of the capabilities of that audience. He is God's messenger to the people; and while above all things else faithful to God, and determined at no cost to displease Him, he must also consider how he can make his message most effective and acceptable. The sermon, after all, is not its own end. It is an instrument which has to be wielded for the accomplishment of a given purpose, a means to the illumination, the convincing, the persuasion, and salvation of men, and the end ought never to be lost sight of in the means, or to be endangered by the preacher's carelessness, unfaithfulness, or wearisomeness.

During the last few weeks the subject has again been brought prominently into view. Dr. A. T. Pierson, the well-known American divine, assuredly a successful preacher and the author of the popular works on "The Crisis of Missions" and "The Inspired Word," has given, for the benefit of young preachers, a number of "Practical Hints on Pulpit Oratory." The whole article is full of wise and weighty counsel, but we are concerned only with what it says on one point.

"The length of discourse," writes Dr. Pierson, "cannot be arbitrarily determined. The clamour for short sermons, and especially for sermons of a uniform length, is absurd. A crystal of truth can be cleft only according to the seams. The true preacher is aiming at a result, and his discourse is not complete till that goal is reached. It is not, it cannot be, always reached in the same time. Sometimes the foundations that must be laid imply slow and laborious toil. Sometimes much may be taken for granted, and the sermon sweeps on rapidly to its application. But he who is in earnest will disregard the silly outcry for brevity, or the discourteous pulling out of watches, and go straight on till his sermon reaches its logical completion. Until he reaches that, his sermon is incomplete; beyond that point addition is not only superfluous, but damaging and disastrous."

On the other hand, the Rev. H. A. Bushnell, in a paper read before a Ministerial Association at Williamstown, Vt., says:—

"The length of the sermon oftentimes has much to do with its efficiency. That which consumes time and adds nothing to effect should be studiously avoided. Give the best thoughts in the most carefully chosen language. Study brevity.

Never weary an audience. To hold a weary audience is to awaken the feeling, 'I'll not go again.' For ordinary preaching thirty or thirty-five minutes of carefully arranged thought is more effective than more time. An evangelist after preaching an hour and a half expressed great surprise because the people were not moved to decision and action. The pastor with whom he was labouring said, 'Make three sermons during the time occupied in preaching this one and you will make three times as many converts.' Devotion ends when weariness begins."

Finally, in the pleasant but somewhat discursive "Reminiscences of a Literary and Clerical Life," by the author of "Three-cornered Essays" (Rev. Frederic Arnold), we have the following chapter of autobiography which, though connected with the writer's experience in a fashionable Church of England congregation, is not altogether inapplicable to other communities. It suggests another set of considerations than any on which we have yet touched.

"In those days I remember I was unduly given to going into long sermons. It was a time of keen discussion on certain religious subjects, and I was deeply interested in them. I remember preaching for upwards of an hour one morning. My reverend brethren were wild with me, and plainly intimated that that kind of sermon could not be tolerated. There was a fashionable countess there that morning, and she quitted the church, leaving a civil message with the beadle to the effect that it was all very interesting, but she was sorry she could not stay any longer. A friendly Prebendary told me a similar experience. He went to call on the great Marchioness of A—, after preaching a sermon of undue length. He had a chapel attended by a larger number of members of the two Houses than any other. 'My dear doctor,' said her ladyship, 'I was so delighted with your sermon; but, in fact, our servants insist on dining early on Sunday, and of course we are completely in their power. I would not at all mind bringing up some coals or opening the front door to enable me to hear you; but, unfortunately, Lord A— will not permit me to do anything of the sort.' At this chapel there came to be recognised a sort of regulation length of the sermon. Everything was made short and sweet. But a colonial bishop who came to take charge told the aristocratic congregation that he had come to live and die among them, which the congregation regarded in the light of a liberty, and disregarded the wonted limits, about which there had been a kind of *concordat*. One Sunday morning an old lord got up in his pew, pointed to his watch, and saying in an audible voice 'Time's up,' stalked solemnly away. The colonial bishop subsequently resigned.

"The fact is we live in an impatient era, and people will not submit to long sermons. I like them myself, but somebody is right who said in homely, forcible language, that it is of no use to pour the contents of a quart into a pint bottle. If the faculty of attention is exhausted, it is no use going on. If there is truth in the famous definition of genius, that it is simply the power of sustained attention, there must be a paucity of genius at the present. People will not

hear a debate through, they will only listen to some special speeches; they will not even hear an opera through, they will only come for a favourite scene or a favourite air. Sir George Ouseley once mentioned to me that an oratorio of Handel's now only took half the time that it did originally. So much have we quickened time and pace. The moral is obvious, that if we have shorter time we must be more terse and trenchant, and lay it out to the best advantage. As for myself, I took a revenge of my own. I altered my discourses, and brought them into a shape half essay, half sermon, and published a volume, which became stereotyped. So this year in London I produced a book. Soon after its appearance I entirely ceased to write any sermons, being convinced of 'the duty and discipline of extemporary preaching.'

There are circumstances in which the demand for short sermons cannot be conceded, and cases in which it is a mere parrot cry. If our English congregations—Established and Nonconformist—were polled to-day (in Scotland opinion may be on the other side) we believe that the preponderance of votes would be very largely in favour of shorter sermons, and that "the sin of excessive length"—unpardonable more than all other pulpit sins—would be declared to be the preacher's greatest foe, hardening the heart against his tenderest and most solemn appeals, rendering meaningless the utterances of his profoundest wisdom, and robbing his most enticing eloquence of its charm. This is the one sin which "destroyeth much good." There is a story of a curate who asked his vicar if, supposing he preached for ten minutes, he would be too long. "Decidedly," was the reply, "decidedly. In a church like ours it is sufficient for the preacher to mount the pulpit and, having uttered a fervent 'Dearly beloved,' to descend again. Brevity is the soul of wit and the essence of preaching." This is no doubt a caricature, but we know of things remarkably like it.

A COUNTRY PASTOR.

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## VILLAGE GOSSIP ABOUT JOHN FOSTER.

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NE Saturday evening, a few years ago, two gentlemen arrived at a little village among the Cotswolds, and found to their dismay that they would be unable to make further progress until the following Monday. Happily, they discovered a comfortable inn, and presently asked the landlord if there were any Baptists in the village. "Baptists!" was



the reply, "I should think so. This is where they first begun." The information was received with due scepticism, but, on the morrow, the travellers found that they had lighted upon one of the oldest and most interesting churches in rural England. Here Beddome wrote his hymns, and John Foster quietly passed some of the most useful years of his life. Probably few of those who hold these names in reverence are aware that a very interesting link unites these two eminent Baptists. Beddome became minister of the church at Bourton-on-the-Water in 1740, and, notwithstanding pressing invitations to work in London, he remained in the village until his death in the year 1792. It was for years his practice to compose a hymn to be sung after each sermon.

The Church Book contains the following note:—"When Mr. Snooke came to reside at Bourton he gave five and afterwards eight guineas a year, telling Mr. Beddome that he would never join it to the other subscriptions, but do it separately, as the very ground of his fixing here was the great regard he had to Mr. Beddome as a friend and minister." A young lady of this gentleman's family had a distinguished destiny. Foster addressed his brilliant essays to Miss Maria Snooke. They were perhaps the most sensible love-letters a girl ever received, and we can imagine how proud she must have been when she showed them to her friends. A mean creature happened to find one lying about, but before he got through two sentences he was struck with shame and felt that it would be dishonourable to read more. When they were printed, there were many people who relished them even more than the lady herself. She was, however, quite capable of appreciating them. Her manner was stately and reserved. Foster once playfully described her as "a statue of ice surrounded with iron palisades." But both in mind and heart she was thoroughly good and a worthy companion for the great man she married. Both Foster and his wife are still remembered by a few of the old villagers, but they remember Foster more for his eccentricity than for his genius. A hale old shoemaker thus describes him: "He was a tall man with a smartish frame, but not very fleshy. His features were long. Summer and winter he went about in a dark brown coat." In wet weather he would sally out and watch the flushing of the drains with the closest interest. He always wore remarkably long boots, which were made by Job Teal, a high Calvinist, whose garden was next to

Foster's. Job was of opinion that Foster was better at growing cabbages than at theology, while Foster was not unnaturally of opinion that Job was better at making shoes than at theology. This is not all the gossip about Foster's boots. He had great ideas of the value of time, and he not only put them into the pages of his memorable essay, but into practice as well. He held that it was a waste of time to clean boots every day. "Never mind cleaning them, Sarah; I am only going across the fields to hold converse with those old Romans." For some time his favourite resort for meditation was a Roman camp a short distance from the village. "Sarah" is still living, but the reader who wants a pleasant half-hour's chat with her about the great Baptist cannot have many opportunities, for, as may be supposed, she is getting on in years and nearing the end of her course. She will tell you how he once asked her suddenly, "Sarah, have you been to London? You ought to go, 'tis wonderful." The grand and the sublime in nature interested Foster far more than prettiness and simplicity. Hence his half-contemptuous way of speaking of Bourton, which is one of the loveliest places in England. A clear, swift stream, spanned with picturesque bridges, flows down the broad village street; and in the summer, when shrubs and creepers are at their best, the place is beautiful as the garden of the Lord. The old Roman Foss Way passes close by the village. A few miles to the north is Daylesford, made famous by Macaulay in his romantic story of Warren Hastings. A little farther in the same direction you reach Broadway, a remote village, beloved of artists, where Abbey and Millet do much of their work. About a dozen miles still farther to the north you arrive at a little town on the Avon where was born the great poet,

On whose forehead climb  
The crowns o' the world.

The old chapel in which Beddome, Carey, Knibb, Foster, and so many other illustrious men had preached, has been replaced by a new building of tasteful design and more convenient situation. The houses are but little changed. Beddome's manse, with its old Puritan library, and Foster's house, with its historic garret—now, alas! without its piles of precious books—both stand thickly clad with ivy.

Those who remember him say that Foster had no ear for music. At a certain farmhouse, however, which he occasionally visited, it

was his custom to ask them to sing these lines, which were set to suitable music,

Forgive, blest shade, the tributary tear  
That mourns thy exit from a world like this ;  
Forgive the wish that would have kept thee here  
And stayed thy progress to the seats of bliss.

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## DR. DALE ON INTELLECTUAL FREEDOM.

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A feature of the proceedings in connection with the opening of Mansfield College at Oxford was more remarkable than the sermon preached by Dr. R. W. Dale. As an effort of mere pulpit oratory, the sermon does not take such high rank as other of Dr. Dale's sermons. It was less brilliant and impassioned ; and in fact he is said to have deliberately kept himself under restraint, and to have maintained throughout an almost conversational tone. But for appositeness of theme, for massive intellectual force, for a broad grasp of the theological problems of our age, and for boldness of conception and expression, we question whether Dr. Dale has ever spoken to greater advantage. No one can read the sermon—which is said to have lasted an hour and ten minutes—without feeling that Dr. Dale is a great scholar and a great theologian as well as a great preacher ; and that, whatever may be his power over a popular audience, he would be equally at home with students in the class-room.

His text was Jude, verse 3—"Contending earnestly for the faith once for all delivered unto the saints." The first part of his sermon affirmed and illustrated the fact that the defence of the Christian faith is entrusted to those who have a personal and immediate vision of the great objects of faith ; in other words, *to the saints*. They and no other can understand the things of God. Men redeemed and restored to God can know what the natural man can never know. The most notable feature of the sermon was, however, that in which Dr. Dale claimed for Christian students absolute freedom of research. Regarding private judgment as the inalienable right of all

men, Dr. Dale is evidently prepared to accept without reserve the consequences which flow from it.

"They claimed for the intellect the largest freedom. It could render no worthy service to the Church and to truth if it were fettered. They claimed for it in religion a freedom as large as was conceded to it in science. In science it could not change the facts; its function was to ascertain and interpret them. In faith it could not change the facts. The methods of the intellect in the investigation of religious truth differed from its methods in the investigation of scientific truth, as the methods of the historian differed from the methods of the chemist. Freedom to criticise and re-construct the text of Holy Scripture, freedom to re-investigate the traditional belief concerning the dates and the authors of the sacred books of the Old and New Testaments, freedom to revise and amend the traditional interpretation of their contents, freedom to revise and amend the definitions of great Christian doctrines by whatever venerable authorities the definitions might be sanctioned—this must be conceded frankly, not under compulsion, with the full consent of the judgment, the conscience, and the heart. To encourage this intellectual integrity in its theologians, the Church should keep an open mind to their discoveries. They who had vindicated their freedom from authorities which had commanded the reverence of a long succession of generations would be false to their principles and traditions if they accepted with blind and unquestioning submission the conclusions of any critical school which had suddenly achieved splendour and fame."

This language has, we believe, surprised many by its boldness, and been understood as indicating its author's adherence to the school of advanced criticism. This, however, is a mistake; for while the language is not, perhaps, sufficiently guarded, Dr. Dale distinctly affirms that Nonconformists would be false to their principles and traditions if they accepted blindly the conclusions of any school, however great may be its fame. If patristic and mediæval authorities are not allowed to control our faith; if we are unwilling to place our judgment and our conscience in the hands of men like Hooker and Pearson, Jackson and Bull; if we venture—when our sense of duty demands it—to differ from Keble, Pusey, and Newman, we shall not be likely to yield an unquestioning assent to Wellhausen, Baur, and Ritschl, or any other modern teacher with whom our doctrinal and spiritual sympathies are far less active and strong. Truth is greater than all its advocates, and it is to it that our allegiance is due.

It is, moreover, plain that a *fettered* intellect can reach no trustworthy results. If a man enters on an inquiry with a foregone

conclusion in his mind; if he is resolutely shut up to that conclusion by hope or fear, or by any other principle than the pure love of truth, what value can we attach to his researches? and how can we believe him to report only that which is? Investigation has to do primarily with facts. Its aim is to ascertain and interpret them, to find out exactly what they are, and to discover their meaning. They and not our wishes must be the determining factors of our belief.

Dr. Dale was speaking of the work of Biblical scholars, of men whose express function it is to defend as well as to expound the faith. Such inquiries as he described can, from the nature of the case, be engaged in by comparatively few. For their adequate prosecution they require a knowledge of the chief languages of antiquity, an acquaintance with ancient history and literature, and a power of discrimination which the bulk of men do not and cannot possess, and which, however desirable, are by no means essential even for a vigorous spiritual life. Nor does it follow that because a theologian, for instance, may be free to engage in these researches that all men are therefore bound to do it. It may be the duty of some men not to do it. Theology and criticism are happily not religion. Many a devout and saintly man, to whom God is a living presence, and salvation a blessed personal experience, would make a poor show in an examination room, and be scorned by enlightened critics. God is known in other ways and along other paths than those constructed by the intellect; and though no truth should be a matter of indifference to us, yet the saving truth is not that which is apprehended by the critical faculty, or is the special reward of logicians and scholars.

The liberty for which Dr. Dale pleads will be claimed whether we are willing to concede it or not. The concession of it is not dangerous in itself—the danger lies in its abuse. Let it be properly used, and good, and only good will be the result. Our right to revise our beliefs does not mean the right to believe what we like. Fearless and candid examination of a theory does not involve its acceptance. That must be determined by what the examination reveals. Liberty is not licence. Our judgments must be according to truth. No man is safe in such inquiries as these who forgets, even for a moment, his responsibility to God, his liability to err, the dangers of self-confidence, and the subtle influence of pride, prejudice, and sin.

The risk does not arise from honest and fearless inquiry ; but from a hidden bias, from a perverted vision, from some unworthy passion, which, like a flaw on the speculum of a telescope, vitiates all the observations of the astronomer. It is many years since Meyer, the great German exegete, in reference to the naturalistic criticism of the Gospels, wrote, "Such critical labour submits itself to be tried by the judgment of scholars, and has its scientific warrant. Nay, should it succeed in demonstrating that the declaration of the Gospel's apostolic birth, as written by all the Christian centuries, is erroneous, we would have to do honour to the truth, which in this case also, though painful at first, could not fail to approve itself that which maketh free." So great is our confidence in God and in His truth, that we have no fear of the most rigid and searching investigation. Our Christian faith can stand the severest scrutiny; and while, therefore, we are the relentless foes of irreverence and flippancy, of recklessness and conceit in all forms and degrees, we welcome the inquiry which is at once devout and impartial, sincere and thorough, being assured in the words of our Lord that, if any man willeth to do His will, he shall know of the doctrine whether it be of God.

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## BRIEF NOTES.

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**T**HE BAPTIST UNION MEETINGS AT BIRMINGHAM. — Rarely has a session—whether annual or autumnal—passed off more successfully than the one which has recently been held at Birmingham. The attendance of ministers and delegates was larger than on any previous occasion ; the tone of the meetings was throughout hearty and even enthusiastic ; the topics discussed were varied and practical ; and the last thought that would have occurred to a stranger attending the meetings was that the speeches were mere talk, the end of which would be "words, words, words." We are not so optimistic as to imagine that the meetings were in every sense perfect. There were several features of them which were not at all according to our mind, and in regard to which decided improvements might be made. But no one can compare the Autumnal Session of 1889 with that of 1864 (which was also held in Birmingham), and be insensible to the progress which has been made during the quarter of a century that intervenes. The ministers and delegates were this year thrice as numerous as in 1864 ; the success of the autumnal sessions is no longer problematical ; the cohesion of our churches and their power

of co-operation in evangelistic and aggressive work are facts beyond dispute ; and, though there are "aspects of the situation" sufficiently grave, the outlook is by no means cheerless. The prospects are distinctly encouraging. The Union has recently passed through a crisis of unexampled severity which it is impossible to ignore—for its effects are still, and for many a long day will be, keenly felt. But they have not eclipsed the face or diverted the blessing of God ; and the members of the Union would be unworthy of their ancestry and their training were they to give way to an unavailing regret, or to display a sullen submission to the inevitable. Believing that the Lord reigneth, and that He overrules all things for good, it is surely the part of wisdom and of piety alike to accept the altered situation reverently, trustfully, and hopefully. Addressing ourselves to the present duty we have, in a sense, to forget the things behind, and to reach forth to the things before. Dr. Booth well remarked at the Mayor's Reception—"Since 1864 changes, great, if silent, have come upon society and upon the Church of Christ, affecting and moulding all classes and denominations. Within this period the great discoveries of the century have been developing and freeing minds, advancing science, ordering the channels of commerce, and we may hope teaching us something in morals and religion, something of the true relation of man to God and of man to his fellow-men. The Free Churches of this country rest on a religious and spiritual basis. It is only as the churches of the Baptist Union maintain their union with the Saviour that they justify themselves in their association with the Union. We hope on this our third visit to the city of Birmingham that there will be found the same devout attachment to the great doctrines of the Gospel which we have ever cherished, and the same holy rivalry in Christian service with all who with us hold the Divine Headship of Christ, though differing, perhaps, on matters non-essential." These words, which on their utterance were heartily applauded, embodied an accurate forecast of the character of the meetings, and set before us what we trust will ever be our highest and most distinctive aim—loyalty to the truth, combined with zeal and fidelity in service, and generous co-operation with all who are truly Christ's.

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THE MISSIONARY SERVICES were, as usual, held on the Tuesday. They fittingly occupy the first place in the programme, and show that the aim of our association is not self-aggrandisement, but helpfulness. We meet as workers for Christ, and have in view the fulfilment of a commanding purpose which carries us beyond the range of our own interests, and necessitates our consecration to the interests of others. Our work is aggressive as well as defensive, and the sphere which our Lord has marked out for us is "all the world." We do not here comment on the missionary services, as they will receive full notice in the *Herald*. The day opened well with the early morning sermons ; the conference at Graham Street Chapel—though the absence of Mr. Baynes was an inevitable disappointment—will be memorable as the public inauguration "of the new departure" of the Rev. W. R. James and his comrades. Nor will anyone that heard it ever forget the beautiful and impressive address

of the Rev. John Aldis, or the scene at the close of the address, when he asked the congregation to stand up and say to the departing missionaries the words, "Farewell, God bless you, and prosper the work of your hands." The whole of the vast audience rose, and with deep feeling uttered these wishes, and so were the better prepared to unite in the earnest petitions offered by Dr. Culross. The only criticism we have heard passed on this conference has reference to its excessive length. It lasted from ten o'clock until half-past one. In view of the early morning sermons, of Dr. Fairbairn's sermon in the afternoon, and the public meeting in the evening, the strain was too prolonged ; and it is worth while considering whether, instead, *e.g.*, of thirteen missionaries being asked to speak, some three or four should not be appointed to represent them.

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THE PRESIDENT'S ADDRESS.—The venerable President of the Union, the Rev. J. T. Wigner, appeared as youthful and vigorous as ever when he delivered his address from the pulpit of Graham Street Chapel. During the year he has shown a surprising amount of energy in the transaction of the business of the Union, and especially in the visitation of the village churches. It was no easy matter to follow a president so active and ubiquitous as Dr. Clifford ; but Mr. Wigner has devoted to his duties an amount of time and strength which have surprised even his closest friends, and on his retirement from the chair he will carry with him the strong esteem and the warm affection of his brethren. He has rendered to the Union and to the churches which comprise it services which it would be difficult to over value. His address at Birmingham was on "Christian Citizenship," and was intended to form a sequel to his spring address on "Life in Christ." This new life brings us into the enjoyment of new privileges and the dignity of a new and blessed relationship to our Divine Lord, to the Church at large, and to the world for which He died. Our citizenship involves duties as well as rights. We have been redeemed for service—service in and for the Church—among her subjects and for her increase ; social service among our fellow-men and outside the limits of the Church ; Christians should be patriots and should cultivate the true "religion of humanity." The deep unrest of men we cannot ignore. We must endeavour by all lawful means to lead them to Christ, as well as to help them in their struggles with poverty and distress. The Church must take her part in the conflict between capital and labour, in the war with oppression and vice and misery. The growing sacerdotalism of the day demands strenuous resistance. It still aims to crush out Nonconformity in villages and small towns, where Nonconformists are systematically and cruelly "boycotted." There are those in the villages who, if they dared, "could a tale unfold" of the efforts made in this direction by ritualistic curates, haughty Church squires, and Primrose Leagues. All these things bid us "quit you like men, be strong." The great want of our times is men, converted men, men of intense earnestness, thoughtful and studious men, who will faithfully bear witness to that which they have learned of God, and who draw their encouragement and strength from their enthroned Lord.



Mr. Wigner vindicated his choice of the themes with which his two addresses dealt, on the ground that he had no heart for fruitless controversy. Two beliefs he cherished and clung to—one that his brethren were loyal to Christ, the Redeemer, the Lord, and the Saviour of men; the other that, being loyal, Christ would lead them into all truth.

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THE REPLY TO THE LETTER OF THE ARCHBISHOP OF CANTERBURY ON HOME REUNION.—A letter approved by the Council of the Union, and read by Dr. Booth was unanimously adopted by the Assembly on the motion of Dr. Clifford, seconded by Rev. T. Vincent Tymms. It was a carefully drawn up document, frank, manly, and generous in its tone, expressing sincere appreciation of the growing desire for union, and a determination to promote it "wherever such fellowship can be secured without impairing the sole and absolute authority of the Lord Jesus Christ over His people, and without a departure from His teaching concerning the doctrine, worship, and government of His Church, as contained in the New Testament Scriptures." The bases suggested in the Archbishop's letter were, however, inadequate. Our churches "hold that they have the 'Historic Episcopate' as it is laid down in the New Testament." Diocesan Episcopacy is not in accordance with the New Testament. But, it is added, our chief difficulty as Baptists in approaching the suggested conference arises from the fact that our churches hold and teach—

(1) That the Christianity of the New Testament is essentially the introduction of a spiritual, personal, and non-sacerdotal religion.

(2) That the New Testament law of Baptism requires a profession of faith in the Lord Jesus Christ as a pre-requisite to the administration of the rite; or, as it is well expressed in the Catechism of the Church of England, in answer to the question, "What is required of persons to be baptized?"—"Repentance, whereby they forsake sin, and Faith, whereby they steadfastly believe the promises of God"; and that the administration of baptism to infants, "when by reason of their tender age" they cannot satisfy these conditions, is contrary to the teaching of Holy Scripture, and to the practice of the Primitive and Apostolic Church.

(3) That, in subjection to the teaching of the Word of God, the internal government of each Christian church should be conducted by the professed servants of the Saviour, and should be in no way controlled by the Sovereign powers of the State.

Hence, while grateful for the mere suggestion of a conference such as had been proposed, it was impossible to enter it. Co-operation in Christian work was declared to be "a truer index of the growth and power of the spirit of Christian brotherhood than a comprehensive organisation and a mere outward conformity."

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RESOLUTIONS ON PUBLIC AFFAIRS.—The subject of Continuation Schools was ably discussed in a paper read by Miss Hearne (Marianne Farningham), who also proposed a resolution to the effect, seconded by Rev. W. W. Evans, of Leicester

that the Union "is strongly of opinion that more efficient provision should be made for the instruction of youths between the ages of twelve and eighteen, and expresses the hope that an evening continuation school will soon be established in connection with every public elementary school." These schools, it was further declared, should be managed by boards elected by the ratepayers. The churches were therefore requested to give all the support in their power to the proposals of Mr. Samuel Smith, M.P., as embodied in the Elementary Education (Continuation) Schools Bill. A resolution in reference to the proposed Roman Catholic University for Ireland was carried with marked unanimity and enthusiasm. It reads as follows:—

"That the Baptist Union has heard with surprise that it is probable the Government will submit to Parliament a measure for the establishment and endowment of a Roman Catholic College in Ireland. Under any circumstances such a proposal would necessarily be opposed by those who object to the State rendering aid to a denominational institution. In the present instance, while freely acknowledging the right of Roman Catholics to equality in University and Collegiate advantages with the members of the Irish Protestant Episcopal Church, the Union is of opinion that this equality should be secured, not by concurrent endowment, but by making the Royal University and Trinity College of Dublin really national and altogether unsectarian. And therefore the churches are urged to use all constitutional means to prevent the establishment and endowment by the State of a Roman Catholic College in Ireland."

**THE AMALGAMATION OF GENERAL AND PARTICULAR BAPTISTS.**—This question has made great strides during the last few months, and, so far as the opinion of the Assembly at Birmingham is concerned, it is evidently ripe for settlement. The desire for amalgamation is no longer held as a "pious opinion," but is regarded as strictly within the sphere of practical politics, and one to which prompt effect should be given. It was reported that the Council had unanimously passed the following resolutions, to be submitted to the Assembly:—

(1) "That the Council have received with great satisfaction reports from nearly the whole of the thirty-four associations expressing their recognition of the practicability of amalgamation." (2) "That having heard the statement of the honorary solicitor of the Baptist Union, the Council concur in the view that the amalgamation proposed is legally practicable." (3) "That, in the judgment of the Council, the terms 'General' and 'Particular,' as denominating Baptist churches, societies, or members, should be discontinued." (4) "That, in the opinion of the Council, all institutions denominationally promoted should be designated by the term 'Baptist' only." (5) "That, in the judgment of the Council, all Baptists duly qualified should be eligible for office in any Baptist institution." (6) "That the Council consider it desirable that the Nottingham College should be managed by a committee appointed by its own subscribers, as is the case in the majority of the other colleges in England and Wales."

On the proposition of Rev. W. H. Tetley, seconded by Mr. S. R. Pattison, the report was adopted and referred back to the Council to be carried into effect as

speedily as possible. No prolonged discussion was needful, although difficulties will of course be encountered in the attempt to carry the resolution into effect. The Assembly passed the resolution with a promptitude and unanimity which were surprising. Rarely has greater enthusiasm been shown on any subject.

**SUBJECTS DISCUSSED IN PAPERS.**—"The inevitable papers," as they have been sneeringly called, come in for a good share of shallow and, happily, harmless ridicule. It would be impossible honestly to affirm that those read at Birmingham were pointless, impracticable, or superfluous. They were all marked by sound sense, by a resolution to grapple with acknowledged social evils, and with defects in our church life, as well as by a determination to inaugurate practical improvement. Miss Hearne was not the only lady that appeared on the platform of the Union. Mrs. Dawson Burns read a paper on "Woman's Work in the Church." Rev. Benjamin Waugh moved the hearts of his audience in an altogether unwonted degree as he discoursed on "Child Life in England: its Perils and our Duties"; and Alderman Wherry, of Bourne, offered many wise and useful hints as to "The Development and Work of Local Preaching." No address, however, was more welcome than that by Dr. Culross on "Some Phases of Ministerial Life and Work." It was matter of regret that the business which preceded its delivery was so prolonged that many of the ministers and delegates were compelled to leave the sitting without having heard its wise and tender counsels and gracious encouragements. It could not fail to quicken the determination of every minister who heard it to live more bravely and more self-denyingly for Christ.

**THE PUBLIC MEETINGS** were all largely attended. The Home Mission meeting, held in the Wesleyan Central Hall, proved that the Baptists are alive to the demands of the age in regard to evangelistic work both in large towns and villages, and to the condition of the working classes, whom they are determined in God's strength to bring under the influence of Christ. The Chairman, Mr. Alderman Wood, Mayor of Leicester, wisely suggested that something should be done to lessen the evils of overlapping; and that, where a population was strong enough to support only one Nonconformist church, there should be only one, and not, as is often the case now, three or four. This suggestion was approved by the Rev. J. E. Clapham, of the Wesleyan Home Mission, and it is to be hoped it will be widely observed and acted on. Baptists are neither the only nor the chief sinners in this respect. Mr. Cuff pleaded warmly for men, money, and movement. The meeting for men at the Town Hall was a move in the right direction. The three addresses by Rev. R. Glover on Purity, by Dr. Clifford on Gambling, and by Rev. G. W. McCree on Drink show that our churches are willing to take their full share in the conflict with the great social evils of the day. The magnificent closing meeting in the Town Hall on the Thursday night, under the presidency of Dr. R. W. Dale, afforded a fine opportunity for the exposition of our Nonconformist principles and polity, and both Chairman and speakers (Revs. T. G. Rooke, B.A., of Rawdon; J. G. Greenhough, M.A., of Leicester; and James Owen, of Swansen) were in admirable

form. It was, as we heard some of our brethren affirm, worth travelling many miles to attend such a meeting.

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THE REV. DR. CLIFFORD AND THE BAPTIST UNION.—No man was accorded a heartier reception at the various meetings in Birmingham than Dr. Clifford. His popularity in the Union is indisputable, and his hold on the affection of his brethren is strong. There is a cordial recognition of his high Christian character, of his unselfish devotion to Christ, and of his untiring zeal and energy in the service of men. We do not suppose that there is a general agreement with all his positions, or an approval of all that he is "reported" to have said. Some of his statements in the form in which they reached us, and apart from their context, were certainly open to grave exception, and could not fail to be widely misunderstood. No public man with the influence and responsibility of Dr. Clifford can object to a frank and brotherly criticism of his statements. But it is scarcely right to place the most unfavourable interpretation on a man's words without endeavouring first of all to find out what he really meant, and to argue all along as if that were the only interpretation possible. The feeling that Dr. Clifford had not met with fair play had much to do with the warmth of the reception accorded to him at Birmingham.

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THE LATE REV. HUGH STOWELL BROWN.—A statue to the memory of this distinguished preacher has been erected (by public subscription) in the open space in front of Myrtle Street Chapel, Liverpool—the scene for so many years of his ministerial labours. It is executed in white Sicilian marble, and stands on a pedestal of red granite, on which there is the following inscription:—"Hugh Stowell Brown; born 1823, died 1886. He laboured for thirty-nine years to improve the social and spiritual condition of his fellow-men." The statue—which is the work of Mr. J. Fox Williamson, private sculptor to the Queen, and which is said to present a striking likeness of Mr. Brown—was unveiled on the 15th ult. by the Mayor of Liverpool, who accepted with pleasure on behalf of the inhabitants of Liverpool this "magnificent monument of one of her most eminent citizens." There were present, we are told, the Bishop of the diocese (Dr. Ryle), Arch-deacon Taylor, "numerous canons and clergymen of the Established Church, besides representatives of all the Free Churches of the district." The Rev. R. Glover, as the representative of the Baptist denomination, described Mr. Brown as "a man of tenderness which he concealed, of genius which he disparaged, of love to Christ which he fully confessed, and of industry in which he revelled." Dr. Ryle, among other things, said he was glad to acknowledge the debt which England owed to the great body of Nonconformists. Acknowledgments such as these are more common than they used to be, and are constantly being made by the dignitaries of the Established Church. They are prompted by a sense of justice as well as of generosity. Does the Church lose anything by them? And would it not be well if all our intercourse were in harmony with their spirit?

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MANSFIELD COLLEGE, OXFORD.—The opening of this College during the last month is an event of undoubtedly great importance in the history of Nonconformity. The

change from Spring Hill, Birmingham, is not more striking than is the progress which has been made in the direction of University Reform, and the nationalisation of these venerable institutions which for centuries were closed against Dissenters. Dr. Fairbairn, the learned Principal of the College, in his inaugural address amply vindicated the right of the Free Churches to a place in University life. Mansfield is essentially a theological school, intended for men who have already taken their degrees, and to them it will aim to supply sound learning for the service of the churches. The presence of so many Oxford dons and Church dignitaries was a pleasing feature of the services. The speech of Dr. Jowett, Master of Balliol, was specially appropriate. He regarded the occasion as a great festival of union and reconciliation. The whole people of England acknowledged the mistake that was made two hundred and thirty years ago. Let them forget that, and cultivate the spirit which recognised the common principles of Christian truth and morality. There is, perhaps, in some quarters, a tendency to exaggerate the importance of this event, and to speak of it as if it must inevitably bring about a perfect reconciliation between Church and Dissent, as well as the millennium of scholarship in Dissent. We do not expect from the movement quite so much as this, though we heartily rejoice in it as a step towards the desired goal.

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## MINISTERIAL REGISTER.

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- CLARK, D., Pontypool College, invited to pastorate, Long Wynd, Dundee, N.B.  
 GILBERT, E. PAILTON, Rugby, has closed his ministry through ill-health.  
 GRIFFITHS, D. PUGH, Macsteg, accepted call from the Jerusalem Welsh Church, Rhymney.  
 HALL, C. S., accepted pastorate of Sussex Street Chapel, Brighton.  
 HUDGELL, G., Castle Street Chapel, Calne, has closed his three years' pastorate.  
 JOHN, W., accepted pastorate of Aion Church in connection with Clydach Road Church, Morriston.  
 JUDD, T. A., Branderburgh, Lossiemouth, N.B., accepted call to pastorate.  
 MACALLEPE, W. M. R., Brighton Grove College, Manchester, accepted pastorate Hyde, Cheshire.  
 McMECHAN, W. H., Old Kent Road, London, accepted call to pastorate Maze Pond.  
 PALMER, W. E., late of High Wycombe, accepted pastorate Succoth Chapel, Rushden, Northants.  
 PENNY, J., St. Leonard's-on-Sea, from failing health, resigned pastorate.  
 POULTON, J. S., resigned church Poulton, accepted invitation to pastorate, Crote Circuit, Oxon.  
 SPANSWICK, J., Long Buckby, Northamptonshire, accepted invitation of church, Longford.  
 THOMAS, W., Putney, accepted pastorate Penzance.

TRAVERS, J. CASSIDY, resigned pastorate Holbeach; accepted call to Sherborne Road Church, Carrington, Nottingham.

WILKINS, H., Salem, Cheltenham, resigned from ill-health.

WILLIAMS, T., B.A., resigned pastorate at Coleford.

WOODROW, S. G., Fuller Chapel, Kettering, resignation accepted.

## REVIEWS.

PRINCIPLE IN ART, &c. By Coventry Patmore. London: George Bell & Sons.

THIS small book—which consists of articles originally published in the *St. James's Gazette*—is of far greater worth than many pretentious volumes. We value it so much that we should like to see it issued at half its present price, so that its wide circulation might counteract the false judgments which are in the ascendant in fashionable literary and æsthetic circles as well as in general society. Mr. Patmore, who is a man of ample knowledge and cultured taste, as well of devout character, writes instructively on such subjects as painting, sculpture, and architecture, as well as on various representative poets—Keats, Shelley, Rossetti, Swinburne, &c. To a very large extent we concur with his estimate of these poets, though here and there we think he has either misunderstood or failed to do justice to the men whose work he, for the most part, so judiciously criticises. We agree, *e.g.*, with his estimate of Rossetti; we think he rates Clough somewhat too high; and Crabbe he slightly depreciates. Of Shelley he speaks with a sobriety of judgment and a degree of common-sense that ought to put a stop to the nauseous adulation in which that unhappy poet's admirers allow themselves to indulge. We are not insensible to the beauty and the magic charm of his verse, but we are sick of hearing of the divine Shelley—the purest, noblest, most perfect soul of his day—and much more offensive sentimentalism. We commend to Shelley worshippers the following sound and practical utterances:—

“If to do what is right in one's own eyes is the whole of virtue, and to suffer for so doing is to be a martyr, then Shelley was the saint and martyr which a large number of—chiefly young—persons consider him to have been as a man; and if to have the faculty of saying everything in the most brilliant language and imagery, without having anything particular to say beyond sublime commonplaces and ethereal fallacies about love and liberty, is to be a ‘supreme’ poet, then Shelley undoubtedly was such. But, as a man, Shelley was almost wholly devoid of the instincts of the ‘political animal’ which Aristotle defines a man to be. If he could not see the reasons for any social institution or custom, he could not *feel* any, and forthwith set himself to convince the world that they were the invention of priests and tyrants. He was equally deficient in what is commonly understood by natural affection. The ties of relationship were no ties to him; for he could only *see* them as accidents. ‘I, like the God of the Jews,’ writes Shelley, ‘set up myself as no respecter of persons; and

relationship is regarded by me as bearing that relation to reason which a band of straw does to fire.' As these deficiencies were the cause of all the abnormal phenomena of his life, so they are at the root of, or rather are, the imperfections of his poetry, which is all splendour and sentiment and sensitiveness, and little or no true wisdom or true love. The very texture of his verse suffers from these causes. In his best poems it is firm, fluent, various, and melodious; but the more serious and subtle music of life, which he had not in his heart, he could not put into his rhythms; which no one who knows what rhythm is will venture to compare with the best of Tennyson's or Wordsworth's, far less with the best of our really 'supreme' poets."

This is healthful and vigorous criticism, and the book is full of it.

**A TEACHER'S COMMENTARY ON THE GOSPEL OF ST. MATTHEW.** By Richard Glover, Minister of Tyndale Chapel, Bristol. London: Sunday School Union, 56, Old Bailey.

WE congratulate the Committee of the Sunday School Union on having secured a second "Teacher's Commentary" from the pen of our friend Mr. Glover, and trust they will commission him to take in hand the third and fourth Gospels. Teachers will find more suggestiveness in these notes than in any other of the same scope with which we are acquainted. But their most appreciative readers will probably be our ministers. We should not go to Mr. Glover for textual criticism or for philological and kindred discussions; but for clearness and range of spiritual insight—the insight of genius as well of faith—for imaginative beauty and ethical fruitfulness, he has few equals. We value this commentary on many grounds, most of all, however, for the depth of its spiritual wisdom and its power of inspiring thought. Here are a few of its gems, picked almost at random: "There is great need in the world for men and women who, like Joseph, can fill the second places grandly" (i. 25). "He who bore the cross advises it" (xvi. 24). "It is a solemn thing to invoke the Saviour's light; for He who chose Calvary for Himself is apt to prescribe sacrifice for others" (ix. 21).

**THE REVELATION OF JOHN: an Exposition.** By P. W. Grant. London: Hodder & Stoughton.

MR. GRANT gives us no clue to his position, but we presume he is in the ministry, and that we have here the substance or outgrowth of expository lectures delivered to his congregation. If this be so, the congregation which has had the advantage of instruction so sound and judicious, so clear in its grasp of the truth of Scripture, and so faithful in its application demands our congratulations. The work is the result of most patient and extensive investigation, as well as of earnest and vigorous thought. Mr. Grant's principle of interpretation may be inferred from the opening sentences of his Preface:—"The Revelation of John may be regarded as to no small extent an epitome of the entire Scriptures, or a summary of all revelation. It condenses and at the same time completes the whole prophetic history of human redemption." It further treats of "The Great Apostacy," and is symbolic from beginning to end. Opinions still differ as to the interpretation

of the book. An increasing number of commentators are adopting the Præterist view. But Mr. Grant's applications of his theory are never strained or exaggerated, and his views will gain a very wide concurrence.

ROMANCE OF PSALTER AND HYMNAL: Authors and Composers. By the Rev. R. E. Welsh, M.A., and F. G. Edwards. London: Hodder & Stoughton.

THIS work is so far true to its title that it records many most interesting facts connected with the history of some of the principal Christian hymns, though it does this in a somewhat sketchy and inadequate manner. The great fault of the book arises from the comprehensiveness of its purpose as contrasted with the limitations of its space. It covers too wide an area, and, after all, the "Romance of the Psalter" belongs rather to the Biblical illustrator. Mr. Welsh is on this account under greater difficulties than Mr. Edwards. It is, however, a great advantage to find the chief facts concerning the lives of such writers as Luther, Watts, Wesley, Lyte, Keble, Bonar, and various others in this convenient form. The sketches of the eight hymn-tune composers (Gauntlett, Smart, Hopkins, Dykes, Monk, Stainer, Sullivan, and Barnby) are decidedly welcome. The facts they record are not widely known, and all who take an interest in congregational singing will be glad to become acquainted with them. The judgment of the writers almost invariably commands our assent. The following lines are worthy of transcription:—

"At the recent annual gathering of the College of Organists, the President, a distinguished organist and musician, addressing his fellow-organists, said:—'I was one Sunday walking at some seaside place, and on turning a corner I heard a number of Sunday-school children singing a hymn I had composed. I thought to myself, "I want no higher reward than this for all my work." I can only tell you that I would not exchange it for the finest monument in Westminster Abbey.' The man who can give utterance to such sentiments as these is a *great* man, and draws out our esteem, our respect, our love. The speaker was none other than Sir John Stainer."

MR. ISAACS. A Tale of Modern India. By F. Marion Crawford. TOM BROWN'S SCHOOL DAYS. By An Old Boy. London: Macmillan & Co.

THESE are the latest additions to Messrs. Macmillan's "Three-and-sixpenny Novels." They are, as far as we can see, reprints of the six-shilling edition, and are therefore got up in a form which makes it a delight to read them. "Mr. Isaacs" is, to our thinking, the most fascinating story which its accomplished author has yet written. It gives a picture of Indian life with which it is well for students to be acquainted, though we have no sympathy with the theosophy of the book, and differ *toto coelo* from its estimate of Buddhism. Of "Tom Brown's School Days" what need is there to speak? Many of us wish that we had never read it that we might now have the pleasure of a first reading. This edition has the illustrations by Mr. Arthur Hughes and Mr. Sydney Hall Prior.



PLAYS AND PURITANS; and other Historical Essays. By Charles Kingsley.  
London: Macmillan & Co.

ONE of the best and manliest of Mr. Kingsley's volumes. In many parts of the volume there is a true Puritan ring, and an uncompromising outspokenness against the vicious elements in the old Court and other plays. The essay on Sir Walter Raleigh is a brilliant prose poem.

IRIS: Studies in Colour and Talks about Flowers. By Franz Delitzsch.  
Translated by the Rev. A. Cusin, M.A. Edinburgh: T. & T. Clark, 38,  
George Street.

IT is pleasant to meet the grave Hebrew scholar and the venerable professor of theology on new ground, where the lack of Hebrew will not be keenly felt and theology is not directly in question. He has here collected some of the studies of his lighter hours—popular lectures and magazine articles. The themes are to a large extent Biblical, and what Delitzsch has to say on the symbolism of colour in nature, in ceremonial, in the dress of the priesthood, &c., will aid a more thorough understanding of Scripture. But it is not primarily as a theologian that he here writes. "I can scarcely remember," he says, "the time when I was not irresistibly drawn to observe the refraction of light, and to muse on the language of colours. With flowers I have always been on the most confidential footing; they have heavenly things to tell me, and in their perfume I feel the nearness and breath of the Creator." The man who feels thus is sure to unveil before us much of the beauty and glory of the material world, and to show us its striking analogies with the spiritual world. The force of his title Delitzsch thus explains:—"The prismatic colours of the rainbow, the brilliant sword-lily, that wonderful part of the eye which gives it its colour, and the messenger of heaven who beams with joy, beauty, and love, are all named Iris. The varied contents of my book stand related on all sides to that wealth of ideas which are united in this name." The titles of some books raise expectations which they do not fulfil. The title of this book does not.

MEMORIALS OF THE BAPTIST CHURCH WORSHIPPING IN ELD LANE CHAPEL,  
COLCHESTER. Colchester: F. Wright, 18, Head Street.

THE church at Colchester, in which our friend, the Rev. E. Spurrier, has for twenty-one years exercised his faithful ministry, has recently celebrated its bicentenary, and these memorials are published in connection with that celebration. The history of the first hundred years is copied from a MS. written in 1797, the author of it being the Rev. Joshua Thomas. Mr. Spurrier's contribution of the second part is not less interesting than is the record drawn up by Mr. Thomas. Narratives of this class possess a great value, as revealing the inner life of our churches and displaying our principles in action. Two hundred years ago the social surroundings and the political conditions were widely different from the conditions of our own day. Questions once agitated the churches, *e.g.*, in connection with singing, which we can scarcely believe to have been so keenly controverted. Discipline was exercised in regard to matters which are now considered beyond its pale. But the records of the later years are no unworthy sequel of those of

the earlier. We are made conscious, as we read, of the great cost at which our fathers won our freedom, and the mere recital of their brave lives and deeds stimulates us to Christian fidelity. There have been many distinguished Baptists more or less directly connected with the church at Colchester—in quite recent times, John Hazelton, James Archer Spurgeon, and John Aldis, whose father was for many years a member of the church.

ALONE WITH THE WORD: Devotional Notes on the New Testament. By G. Stringer Rowe. London: Hodder & Stoughton.

MR. ROWE'S notes are designed, not as an exegetical or hermeneutical commentary, but as an aid to private devotion. They point out the practical lessons of the consecutive sections of Scripture with which they deal, and suggest a class of wise and practical reflections which can never prove untimely. The notes will be helpful to all devout readers, and, indeed, we do not know the Christian who would not be edified by their robust earnestness and lofty spirituality. For men hard pressed for time they will have great value.

THE GOSPEL ACCORDING TO ST. JOHN. With Introduction and Notes. In Two Parts. By Rev. George Reith, M.A., Glasgow. Edinburgh: T. & T. Clark.

MESSRS. CLARK'S "Handbooks for Bible Classes" have gained an increasing hold on young and intelligent students of Scripture, and the two latest additions to the series will fully maintain its reputation. Mr. Reith has moved on practically the same lines as his predecessors, discussing the *prolegomena* with fine breadth of vision and ample erudition, and specifying in the clearest manner the *differentia* of the Johannine Gospel. His notes are terse, lucid, and explanatory. Those who read the really fine exposition of chapter i. 29, and its context, will not be content without going through the whole book.

THE SAINT AND HIS SAVIOUR: The Progress of the Soul in the Knowledge of Jesus. By C. H. Spurgeon. London: Hodder & Stoughton.

THIS is Mr. Spurgeon's first book, set in entirely new type, and got up in a specially attractive form. To our thinking it contains some of the most eloquent and impressive passages which its author has ever penned. The chapters on Jesus Desired, Love to Jesus, and Jesus in the Hour of Trouble will not be forgotten by anyone who has once prayerfully read them. We have no doubt that the work will have a circulation of "many thousands" more.

WE have received, but are this month unable to notice, the following:—From Messrs. T. & T. Clark, "KANT, LOTZE, AND RITSCHL": a Critical Examination by Leonhard Strahlin, translated by D. W. Simon, Ph.D. "THE WAY": the Nature and Means of Revelation. By John F. Weir, M.A., and "THE KINGDOM OF GOD," by Professor A. B. Bruce, D.D. Messrs. Hodder & Stoughton have issued "STUDIES IN THE EPISTLES," by Prof. F. Godet, D.D., and "PERSONAL AND FAMILY GLIMPSSES OF REMARKABLE PEOPLE," by Archdeacon Whately. From the National Temperance Publication Depot, 33, Paternoster Row, there have been forwarded "THE TRUTH ABOUT INTOXICATING DRINKS": a Prize Essay, by E. U. Barrett, B.A., Liverpool. "TEMPERANCE HISTORY," by Dawson Burns, D.D. Part I. 1826-1842. We must also reserve our notice of various publications from the Religious Tract Society and the Sunday School Union.



Photo by RUSSELL & SONS Baker St.

Yours most Sincerely  
E. Maclean

THE  
BAPTIST MAGAZINE.

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DECEMBER, 1889.

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THE LATE REV. EBENEZER MACLEAN.

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EBENEZER MACLEAN was born in the city of Glasgow on the 24th of November, 1841, and died in Newport, Mon., on the 27th of September, 1889, within two months of his forty-eighth birthday. His parents were earnest Christians who attended the ministry of Dr. Chalmers, until they became Baptists from conviction in the early days of their son's life. He received his education in Glasgow, and in the University of that city studied in preparation for the work to which he had been called by God, being at that time a member of the Frederick Street Baptist Church, where he was baptized at the age of thirteen.

During the twenty-three years of his ministerial life Mr. Maclean filled three pastorates—at Greenock, London, and Newport. His work at Greenock commenced in the year 1866, when he was ordained, on the 6th of June, as pastor of the church then meeting in West Burn Street, with which the church from Nelson Street had recently been amalgamated. It is noteworthy that he had preached with much acceptance before both of these churches previous to their union. Such success attended his ministry at Greenock that an enlargement of the West Burn Street Church was soon necessary, and the forward movement was so continuous that, in May, 1878, a new building was opened at Orangefield at a cost of £5,000. In the completion of this scheme he worked unceasingly, collecting a large

proportion of the cost himself, and the commodious and handsome structure in Orangefield Place will always be a memorial of his tact, his unwearied labour, and administrative skill. In Greenock he remained for thirteen years—years of vigorous physical life, of happy toil, and of success which God and man acknowledged. During this period as a pastor he was justly and universally loved; as a preacher he held a position of unflinching respect and influence, and as a townsman he was well known and regarded with the highest confidence. His departure was an event of such public importance that, on April 10th, 1879, a large number of the leading clergymen and citizens of the place assembled specially to bid him God-speed.

From Greenock, Mr. Maclean passed to Stockwell, London, to succeed the Rev. Arthur Mursell, a position which he filled for seven and a half years, and in which he never spared himself in the doing of his Master's work; toiling on with characteristic bravery and devotion, endearing himself in an exceptional degree to the circle which was most intimate with him, and impressing his striking individuality upon all who waited on his ministry. The results of his clear business capability are seen to-day in the alteration and improvement of the chapel interior, and the largely increased school accommodation of which he was at once the proposer and the architect. His pure life and sweet spirit remain a ministry still at Stockwell, while the aggressive temperance and evangelistic work, which is carried on at the Wheatsheaf Hall, owes much to his sympathetic sagacity.

In September, 1886, Mr. Maclean removed to Newport, and commenced his third and last period of pastoral work in the Commercial Street Church as the successor of the Rev. J. W. Lance. Into his new duties he entered with great energy and earnestness, and his labour was being visibly rewarded in the growth of the congregation, the good spirit in the church, and the first-fruits of a harvest which was giving promise of a rich abundance in the immediate future. His genial and hearty nature gave him a ready entrance to the confidence and regard of the people, both within his church and among the public outside. His solicitude for the young members of his congregation was almost a passion with him; their welfare seemed ever uppermost in his thoughts, and he had commenced a series of Sunday evening discourses for their special benefit on "Great Religious Movements," which were planned forward until the month of May,

1890. To many he had written urging the supreme importance of early consecration to the Saviour, and these letters God had blessed. He had a strong conviction that there was a steady movement Christward amongst the children of the church members. But a painful and exhausting disease was upon him, although none suspected the end to be so near. While suffering in a way unknown to any mortal but himself and One more near and dear than all others, he often said, "I won't give up, I'll keep at my work till I drop"—a determination that was literally fulfilled. On Sunday, September 22nd, he enjoyed preaching almost more than usual, saying that he "felt a peculiar freedom," and that he "could not understand it," as he had been so ill all the week, except that "it was all of grace." Not until the evening of Wednesday was any serious apprehension entertained, and then after a few brief hours of suffering he passed to the eternal joy. Eloquent testimony to his place in the public estimation was borne by the mourners from every class and creed who crowded the spacious church (in which for three years he had ministered) at the funeral service, and then moved in long procession to the Newport cemetery, where his grave now lies close beside the path along which he had often trod while speaking words of comfort to the sorrow-stricken.

Ebenezer Maclean was emphatically a man. In sterling character and personal worth, as in stature, he stood above the crowd. A sincere hater of all unreality and pretence, he was ever generous in his recognition of merit, and kindly in his criticisms of all true men and things. He was as free from meanness as from pride. They who knew him best will testify how impossible it was to move him in any direction where his sense of duty did not lead the way, and how wholly he was influenced in all his activities—social, religious, and political—by conviction and principle. His heart was ever in its right place, within his own bosom, but the entrance was so broad and free that no one sought to reach it in vain. He was a rare and true friend, and one of the most brotherly of men—free in his confidences, and manly in his counsels. As a preacher he was—by deliberate intention, and by the testimony of many who heard him—particularly instructive and helpful. Theologically he may be said to have held generally the creed with which his father was familiar in the days when he attended the ministry of Dr. Chalmers, but he held it in no stereotyped fashion. His sympathies were ever broad,

and he would have been the last to apply or allow any test but this: "One is your Teacher, even the Christ, and all ye are brethren." His faith was practical rather than speculative. Present duties were more to him than future mysteries. Not that he was unconscious of the burden of these things, but "one step enough for me" might have been his motto.

"Enough, O friend, for thee and me,  
He loved the Christ. Who lives will see  
Both more and less."

H. A.

## THESE TWELVE.

NO. X.—JOHN.

"John the brother of James,"—MARK iii. 17.



HERE is no doubt that these two brothers changed places. At first James was the best known and the most prominent, and the honour was to be his brother. Afterwards John came to the front, and to-day every one of us feels that it would be a greater honour to be linked to John than it would be to be associated with James. I do not propose to inquire at all into the reason why James falls comparatively into the background. It may be that he maintained his pre-eminence during his lifetime, and that his removal was the cause which helped John forward; or it may be that the fact that John was still living when the Acts were written is sufficient to account for the terms in which James is there spoken of. Instead, however, of discussing this I should like to trace out the causes which brought John to the front. There is no doubt that in studying the life and history of John we are following the career of the disciple whom Jesus loved. It may be that when we see what the love of the Master did for this disciple and the change it made in him, we may try to trust more to the love with which we are loved and less to the love with which we love, and so lose the despair which our weakness generates in the confidence which His love inspires.

I.—We may note first that John was probably the youngest of our Lord's disciples, and that he had possessed advantages which helped his discipleship.

I do not refer especially, or at any rate exclusively, to the fact that before John became the disciple of Jesus he had been the disciple of John the Baptist. To have come under the teaching of John, and to have felt his influence, must have been a decided and permanent advantage. He had undergone a stern discipline, and had been taught by one, the characteristic of whose teaching was not gentleness, before the Saviour began his education. It will be well for us to try to realise the materials out of which the Saviour fashioned this disciple of His. The permanent effects of the forgotten lessons we learnt in our childhood are great. John's later life seems to have nothing in common with his earlier life, yet it was helped by it. He must, as a boy, in following his father's calling, have been accustomed to danger and inured to hardship. Exposed to all kinds of weather, and to every sort of risk that could come from it, his manliness must have received an early development. Poverty he had probably never known till he shared it with his Lord; for we read of his father's hired servants, and his mother, Salome, was one of those Galilean women who ministered unto the Lord with their substance. He certainly did not belong to the lowest class, and there was an advantage even in that which, perhaps, was recognised by his fellow-disciples, and prevented the jealousy which otherwise the notice given to him might have occasioned. We are accustomed to think of him as the boy disciple. The other disciples seem to have been older than their Master, but he was no doubt younger. We picture him as the most youthful, and associate all gentleness and amiability and womanliness with him. The scene in his life that is most indelibly fixed on our memories is that in which, lover-like, he reclined on the bosom of the Lord. We think of him as the woman amongst the disciples, and think that that was the reason why he was the one in whom the Master's heart had found so true a home. Are we right in all this? He was one whose hand had been hardened by toil, and whose features had been bronzed by sea and storm. He was the rough, strong, daring man amongst them, whose courage was equal to any emergency, and who could be frightened by no ordinary fear. Was it not because of his strength, and not because of his tenderness, that the Saviour had



learnt to lean upon him for support and to trust in him? It was for this we may well think he was selected from the disciples for the special work of taking care of the Saviour's mother. With all the advantages of youth, and with the strength and courage that were with it on his side, we need not be surprised that the Saviour's choice of him was justified by the greatness of the proportions which discipleship assumed in him.

II. We may next note that that discipleship opened up to him the one friendship which had the most material effect upon him.

James and John, the sons of Zebedee and Salome, were boys together. Their lessons had, perhaps, been learned together. They had played together, had fished together, had encountered their first difficulties and dangers together on the Lake of Galilee. We can fancy that the elder brother had taken many a difficulty out of the younger one's path, and that the love of the younger had rewarded the elder for the protection he had given him. It is not likely that they had often been separated from one another. Brought up together in the same home, it seemed more than likely that the strongest friendship which each would ever know would be the friendship the one had for the other. But gradually one comes between them, and it argues well for James that no jealousy of Peter's influence ever shaded his mind or caused him sorrow. Peter and John come together, and they form one of the finest illustrations of Christian friendship the world ever saw. It was Peter and John made ready the Passover; it was Peter and John who were the first of the apostles to visit the empty sepulchre; it was Peter and John who were going into the Temple together when the lame man was cured. They went hand in hand in following the Master in all Christian service and fellowship. A wonderful effect this mutual friendship had upon both, and perhaps the cementing cause of that friendship was not so much the natural affinities which adapted the one to the other as the love of each to their common Lord. At any rate, it was in the school of Christian discipleship that these two met, and they owed their friendship to each other to their Lord. The friendship of Peter had as strong an influence in the formation of John's character as the teaching of his first Master. We cannot be wrong in supposing that if John's discipleship owed most of its distinguishing features to the Saviour's teaching and

influence, Peter's mark was upon it as well. And still the Master leaves us to each other and makes us His agents in forming each other's characters and influencing each other's discipleship. We minister to each other's spiritual life, and if the image that is in us is that of our Lord, the fingers that have helped to trace it and to imprint it are those of our friends.

III. We may note next that under the influence of Christian teaching and friendship his natural character became rightly directed and controlled.

We have been thinking of John not as the amiable, loving man he is usually represented and as he undoubtedly grew to be. We have rather thought of him as he was when he came to Christ, in all the strength and roughness of his character, without much culture and without much self-control. We must not forget that he was one of the Sons of Thunder, and we have to see and learn what he became under the influence of the Saviour's teaching and Peter's friendship. And if we have to speculate upon the latter, there is no need for speculation as to the former, for that is all made clear. I do not forget that we more generally remember the scenes in which the Saviour showed John that he was admitted into all the privileges and sanctities of His friendship, and that we are in danger of losing sight of those in which he is represented as coming under the rebuke and receiving the instruction and warning of his Lord. We cannot forget, any more than John himself could, the Chamber of Death, when the little girl was given back to her parents; the Mount of Transfiguration; the Agony of Gethsemane. John would never forget to his last moment that he was with his Master on these occasions. It was in them he realised the blessedness of intimacy with his Lord. Yet, perhaps, they were not the most blessed parts of his experience. It was not from them he learnt the lessons that disciplined his mind and altered the bent of his character. You remember the occasion when a village of the Samaritans would not receive the Master. It was John who wanted to call down fire from heaven that should consume them. You remember, too, what occurred just before this when he and his brother came (through their mother) to ask for the post of honour in the kingdom that was about to be established. John did not shrink from any suffering that might be involved in reaching or in holding that post. On both occasions it is the old spirit that is flashing out. It

was the spirit of the man who would have no work done, even though it was the casting out of demons, except it was done by their own company. We can hardly fancy a Christian man who would not rejoice that Christ was preached, though it was not by his lips. But this is a lesson that has to be learnt; it does not come naturally to any of us. John had narrowness to be widened, impetuosity to be controlled, and vindictiveness to be removed, and ambition to be burnt out, and the Saviour undertook, as we may see from these incidents, to do the needful work. It was under the Saviour's teaching that John grew into the diviner life. There was the making of a saint in him; but it needed not so much, perhaps, that new ideas should be given, and new aims imparted, as that old impulses should be eradicated and old tendencies counteracted. The Saviour's work was to check that which, if left alone, would have ruined. As He trained him the voice of the Son of Thunder calmed down into the still small voice which talked only of love. And still His work with us is to prevent what is natural to us from being ruinous, and by turning our natural tendencies into right channels make them helpful in the formation of true Christian characters and lives.

IV. We may note next that the rewards of his life came out of his own life, and they grew as that life submitted itself to the Master.

John's first privilege was to spend a few hours with the Saviour, and his whole life afterwards was spent in following the Lamb of God, whom he then began to know. The blessedness with which that life was associated we have all envied; but we must not forget who it was that had that blessedness, and how he was made worthy of it by answering to the education he had received. John was one of the three who, in the house of Jairus, saw death robbed of its fair prey. He was one of the three who saw the glory of his Master on the Mount of Transfiguration. He was one of the three who knew about the sweat which was, as it were, drops of blood when Gethsemane led on to Calvary. He was one of the chosen companions of the Saviour in these grand occasions of His life. It is impossible not to see that privilege and fitness to receive it were associated here. If we had wanted companions in such moments as these, we should have selected the strongest, the gentlest, those who have not resented our censure of their failings, but had reposed the most boundless con-

fidence in us when our love led to the correction of their faults; those whose devotion had never been known to break down and fail. They had what they were the most worthy to receive.

In John's own history, the most signal mark of the Saviour's confidence and love came when alone. It is pleasant to remember about our friends who have gone away from us, that it was our hand they last pressed, our name the last that was upon their lips, our face that their eyes closed upon. John could never forget the mark of love that he received from his dying Master. It was for His mother he was looking in his last moments, when the eye was growing weary and the heart was growing faint. After farewell words to her, it was John that was spoken to; he was the last friend to whom He spoke ere he gave up His spirit. The care of His mother was entrusted to the one who was most fitted by strength of character, natural and acquired, to meet the demands it would entail. The burden was put upon the right shoulders. The honour of the highest work was given to him who had most caught His spirit, and was most filled with His inspiration. We shall rise to no higher blessedness than we are prepared for.

V. We may note next that John's life furnishes us with the proof that the image of Jesus is most clearly seen and reflected by those who respond most to the Saviour's love.

There is no doubt about it. If we had to give up either of the Gospels it would not be the Gospel by John. It is he who leads us into divinest fellowship with our Lord. True, he leads us into the mystery of the Word who was with God; but it is as we read him that we feel most that in the Son of God we have the Son of Man, our Brother, bone of our bone, and flesh of our flesh. It is John who leads us to see His pity for us in our sin, and His sympathy with us in our sorrow and bereavement. The reason is not far to seek. He kept closest to Him, followed more faithfully in His footsteps, saw Him as He was, caught most of His Divine image, read most of the secrets of His heart, penetrated even into His communions with His Father, and so was able to stamp it most clearly on his mind, and then tell of his own experience what the Saviour was. And for our comfort it is recorded that he was the disciple whom Jesus loved. Let us not forget that John's love to the Master is kept in the background, and that it is in his yielding and responding to the Master's

love which gave him his power to help us to see "the Lamb of God, who taketh away the sin of the world."

If we get as near to the Christ as John did, and come to see Him under all the forms in which He may appear, then by and by, in the Angel of Death we shall recognise, if not Himself, His messenger, and say, as John is said to have done, "Even so, come, Lord Jesus, come quickly."

Harlow.

F. EDWARDS, B.A.

## BELIEVERS' BAPTISM.



HAT the title of this paper may not prove misleading, it seems desirable to limit it at once by the statement that it concedes all that is usually understood by the doctrine it designates, and that there is no intention of entering upon discussion of it here. So many treatises—small for the most part, yet effective—have been written on the subject, to say nothing of the elaborate and unanswerable work of Carson, that amplest opportunity is afforded for its study by all who care to pursue it. The principal, perhaps in a sense the only, value of such treatises is that, whilst almost without exception refraining from elaborating theories of their own—in this respect differing essentially from works on infant baptism—they address themselves, almost exclusively, as they well may do, to answering the question, "What saith the Scripture?" As a full practical concordance on the subject therefore, obviating misunderstanding when necessary, and pointing directly to the infallible Word of God, they are deservedly held in esteem.

But it is often difficult, particularly if one has been "brought up" in the doctrine, and it afterwards on investigation commends itself to the conscience and judgment as scripturally true, to understand how others fail to see precisely as we do, and cling persistently to beliefs which not only appear void of all Scriptural recognition, but whose actual propagation—as in the case of infant baptism—has led to subsidiary errors, of magnitude so great that they have gone far to making the Word of God of none effect. Regarding those who do not

profess to bow implicitly and unreservedly to the supreme authority of the Bible, and who seek to limit or lessen its voice by collateral authorities marked by the feebleness and frailty of man, it is not proposed to say anything in this place. The premises on which they argue are so confessedly different from our premises, that it is simply inevitable that the conclusions arrived at should also be different; there is no common standpoint, and experience shows, as might be expected in the circumstances, that it is practically useless to seek to establish any. But, in reference to Evangelical Christians, in connection with this subject of believers' baptism, two questions naturally present themselves, at both of which it may be worth while glancing. *First*, what are the causes that prevent the more general acceptance of the doctrine? *Second*, how is it that the membership of Baptist churches does not more rapidly increase? At first sight, these questions may seem almost identical, and, no doubt, here and there they touch each other, but they are still sufficiently distinct to require separate answers. It will be attempted, candidly, as experience may dictate, to furnish replies to both questions, though it is quite possible that the replies, or parts of them, may receive only limited assent. And here, once for all, let it be explicitly stated that the conscientiousness, according to light actually possessed, of those who differ from us on this point is thoroughly believed in; of those, who on all other points are one with us; although it may be thought, in the case of very many—but not of all—that they hardly bestow upon the subject the amount of Scriptural investigation which a subject deemed manifestly so important by the Word of God might seem to require.

I.—*What are the causes that prevent the more general acceptance of the doctrine of believers' baptism?*

Amongst these must be noted:—

1. A latent yet genuine conviction on the part of very many that virtue of *some* kind attaches to the rite of infant baptism; so much so that it is deemed very desirable, it may be even safe, to have the infants christened; and that something—generally impossible to define—is done in this way for the babes, the absence of which would be prejudicial to their future well-being were the rite omitted. Baptismal regeneration, of course, is repudiated, but the sentiment virtually seems only one of degree, and one which, if carried further, would have baptismal regeneration for its name. But, in absence of actual

definition, it may be very hard to say what it means, although meaning of some sort, usually very occult, is generally held to attach to it. Two illustrative cases are given, which fell within the writer's personal observation in this country, and he has very little doubt that the number might be indefinitely increased from other sources. A friend of his, a Baptist, had married a lady, a Presbyterian. The four children of their union the father, rightly or wrongly, objected to have christened. It may be here stated that both parents were decidedly intelligent and decidedly pious persons. The mother felt very dissatisfied with the objection, and very uncomfortable under it,—the *privation* to the poor children!—although it could not be said particularly what the privation was. The husband had occasion, for the first time, to leave home for a month. The morning after he left, the anxious mother put all the children into a *vicca* gharry, conveyed them to the nearest church, which happened to be *Episcopal*, and there had them all christened. Her feelings were immensely relieved.

In the second instance, both parents were Baptists, the father, a Presbyterian before, having only recently been immersed, and there was only one child. The mother objected strongly to her infant son being christened, and it was also suggested to the father by others that it would be grossly inconsistent with his own profession as a Baptist to have the child christened. The final answer was, "Well, anyhow, it can't do him any harm." And christened the child accordingly was. Now, if the idea underlying the action in both of these cases was not that of baptismal regeneration, then it was one so uncommonly akin to it as to make it very difficult to find any other name by which it could be rightly designated.

"When to the sacred font we came,  
Did not the rite proclaim,  
That, freed from sin and all its stains,  
New creatures we became?"

(Scottish Paraphrase, 47.)

2. The next reason is that many persons, including, it is probable, the children of not a few Baptists, take their beliefs at second-hand, and are influenced rather by what they have heard and been taught than by any discoveries of their own, or results of their own independent investigation. Nor is it easy to see how this can be avoided.

For it is simply inevitable, if children are not to be left in utter ignorance of truths deemed vitally important, that they are practically shut up to imbibing the religious sentiments of those who teach them ; a law conterminant with humanity itself. When it is remembered, moreover, that this teaching occurs at the most impressionable period of life ; that it clusters around it all the endearing and often hallowed associations of childhood and youth ; that it is backed, not only by parental authority, but by the far more powerful influences of affection and love, then its endurance and tenacity, even on points manifestly erroneous, need hardly be wondered at. Add to this the fact that these erroneous teachings are supported and fostered by powerful associations, or churches, not merely respectable and respected in themselves, but possessed of a ministry characterised in large measure by zeal, goodness, and learning, and it is not matter of surprise, human nature being what it is, that the vast majority of persons never get the length even of a doubt. Perhaps the answer of the venerable Scottish matron to the inquiry whether she understood her minister's sermons might not inaptly represent their position, "An' wad I hae the presumption ?" The doubt of the validity of infant baptism, in face of combined influences so powerful and so respectable, would itself probably be regarded as wrong.

3. This leads, naturally, to the *third* reason, that people as a rule—a large majority probably—never take the trouble to investigate the Scriptures on the subject for themselves. It is said of intelligent Roman Catholics, and experience confirms the statement as largely true, that if once they can be got fairly to read the Bible for themselves, their continued adherence to the Church of Rome is a foregone conclusion. The Romish priests are well aware of this, and act accordingly. It may be said, in like manner, that, till Christian people make the subject of Scripture baptism a matter of personal, conscientious Scripture investigation for themselves, apart from preconceived notions and extraneous teachings, their views on the subject rarely if ever change ; and would be worth very little even if they did. Profound, apathetic indifference is sometimes dissipated in strange ways. Some years ago, a late highly esteemed minister of an Indian church used to preach to his flock an annual sermon on the subject of infant baptism, but the result was not such as to encourage continuance of the practice. The annual sermon was followed more



than once by a limited exodus from the congregation. Nor was the reason hard to divine. Thoughtful persons in the church were awoke to the consideration of a subject which had previously been suffered to sleep. They were struck, moreover, by the far-fetched, if not almost puerile nature of the arguments advanced, coming especially as they did from one who in all other respects was a "scribe well-instructed," and who as a powerful and faithful Evangelical preacher had not probably at that time his equal in the country.

II.—*Why is it that the membership of Baptist churches does not more rapidly increase?*

It should be premised, however, that Baptist churches are far more numerous now than they once were, that latterly they have largely increased, particularly in the large centres of population, and that their membership in consequence is now much more extended than it used to be. Freed, in common with other Nonconformist bodies, from the operation of scandalously unjust and oppressively tyrannical laws, this increase was only to be expected. But has the membership increased in anything like a ratio proportionate to the increase of population? It certainly cannot be contended that it has. Some of the reasons indirectly bearing on this question have already been adduced. But it is believed also that there are special reasons which apply exclusively to this part of the subject, and these will now be stated.

1. Baptist churches are, it is believed, almost without exception, committed to purely democratic principles of church government. It is true that they are not the only churches that are so; but the transition from the Episcopalian or Presbyterian church to a church of the Independents (distinctively so called) is far less marked than would be the transition from either of these churches to a Baptist church. All the reasons assigned under the first head of this paper furnish probably also a practical answer to the question—Why are the Independents more numerous than the Baptists? Now, to democratical government, pure and simple, whether political or ecclesiastical, it is tolerably certain that the bulk of the people of England and Scotland are in no way inclined. Many of them believe that democracy is despotism writ large. Appearances seem to belie this statement, occasionally, in the surging contentions and unceasing warfare of political parties; but these, so far as they may be held to indicate any

desire for pure democracy, are probably abnormal and ephemeral only, the English nation as a nation being essentially conservative. Nor is this inconsistent in any measure even with ultra-liberalism, as the phrase is understood in England, because ultra-liberalism, which sometimes indulges in high jinks (*vide* Roorkee resolution!) has never, even in its most extensive flights, professed to be otherwise than simply representative. It will be noted that the circumstance which has probably retarded the proportional increase of Congregational church-membership in Great Britain has helped it forward in America. There democracy reigns supreme. And there the churches which are purely democratic in church government (the Independent and Baptist), taken together, number, it is believed (there are not the figures at hand to refer to), more adherents than any single religious denomination in the United States, and, excluding the Methodists, as many as all other religious bodies taken together. The conviction therefore seems soundly based, that, had the doctrine of believers' baptism been associated with other forms of church government as well as the Congregational, it would have had in England a far fairer field for its consideration and acceptance than it has had.

2. It being hardly necessary to state that there is no essential connection between the doctrine of believers' baptism and any particular form of church government (unless indeed it be with all), this circumstance seems of late to have received increasing practical recognition at the hands of not a few Christians, who have renounced their views on infant baptism and have duly submitted to the ordinance of Christ, and as Christ ordained it, for believers only. Neither, so far as it is in their power to prevent it, will they allow their children to be christened. But they do not consider it a duty to relinquish connection with the church or churches with which they have been previously associated; sometimes, when they have joined Baptist churches, they have gone back to those churches; and regular Baptist members, it is well known, occasionally join those churches too. This circumstance explains, it is believed, the occasionally witnessed phenomenon of a weak Baptist church in a place where baptized believers are known to be numerous. Christians who act in this way as a matter of fact vindicate their action thus:—"We have been scripturally baptized; and our views on the subject of believers' baptism clearly and abidingly remain. These views are acted upon by us, and openly

avowed as occasion and opportunity may require. But we have not embraced the theory of Congregational church government. We are satisfied, in all other respects, with the ministry, the membership, and the form of church government with which heretofore we have been associated; and, taking religion *as a whole*, our conviction is that our spiritual interests will best be promoted by our remaining where we are." It is difficult to see what answer can be returned to an argument like this. Nor is the end of a paper like this the place for inquiring whether, in so far as their objections are taken to Congregational church government *per se*, it was not really something else which they mistook for it, which bore the name, but was not the thing.

3. *Social caste* is doubtless another reason, and a sufficiently unworthy one. But, as this applies to Nonconformist churches generally, though possibly not to all in equal measure, and as it is mostly in connection with these churches that the baptized believers already referred to have retained or transferred their church-membership, it cannot possibly apply to them. That persons who frequently at sacrifice are conscientiously baptized, because they hold believers' baptism to be ordained of God, and that His commandments are not grievous, could be consciously influenced by any such motive as this, is an idea which would be most deservedly scouted. And, as to any who could be influenced by it, it is tolerably certain that believers' baptism does not lie in their line of things; and it is perhaps in every way just as well that it should not.

Beerboom.

A. MCKENNA.

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## THE RISE AND PROGRESS OF NONCONFORMITY.

BY REV. JOHN BAILEY, B.A.

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### IX.—AGGRESSIVE PROTESTANTISM.



**E** have now to see the vicious principle of the Royal Supremacy in matters of religion pushed to the furthest extremes: first, in the interest of aggressive Protestantism under Edward VI.; and then, by a violent reaction, in the interest of the bitterest Roman Catholicism under Mary. This period of the history depicts in glaring colours the

absurdity of trying to make the religion of the whole population dance attendance upon the beliefs of the one individual who, for the time being, occupies the throne.

The accession of Edward VI. (1547-1553) brought the extreme Protestant party into power. The new King was a boy, nine years of age. His father Henry, in fixing the succession, had appointed a Council of Regency to manage the affairs of the kingdom during the young King's minority. This Council consisted of noblemen and ecclesiastics, the majority of whom were favourable to the Reformation. And further, "the riches which most of them had acquired from the spoils of the clergy induced them to widen the breach between England and Rome." By successful intrigues the Duke of Somerset, uncle to the King, removed the head of the Catholic party from the Council and secured for himself the post of Protector, "with full regal powers." He had thus free play to carry on his "schemes for advancing the Reformation"; and acting under the advice of Cranmer he "determined to bring over the people, by insensible innovations, to that system of doctrine and discipline which he deemed the most pure and perfect." Unhappily, of the whole period it is true, "political and worldly interests soon gained an entire preponderance over all questions of religion and of truth, with whatever sincerity the latter may have been pleaded at the beginning of the movement."

The first step was to compel the bishops, in common with all holding secular offices, to resign their appointments, and accept new commissions in the name of the young King; their submission to the Crown becoming thus a patent reality in the eyes of all the people. "This year" (1548?), says a contemporary, "the Archbishop of Canterbury did eat meat openly in Lent in the Hall of Lambeth, the like of which was never seen since England was a Christian country." "This notable act was followed by a rapid succession of sweeping changes. The legal prohibitions of Lollardy were rescinded; the Six Articles were repealed; a royal proclamation removed all pictures and images from the churches. A formal statute gave priests the right to marry. A resolution of Convocation, which was confirmed by Parliament, brought about the significant change which first definitely marked the severance of the English Church in doctrine

from the Roman, by ordering that the sacrament of the altar should be administered in both kinds."

What was called a royal visitation was arranged soon after the King's coronation. "The kingdom was divided into six circuits : two gentlemen, a civilian, a divine, and a register were appointed for each. The divines were, by their preaching, to instruct the people in the doctrines of the Reformation, and to bring them off from their old superstitions. . . . A book of homilies, consisting of twelve discourses, upon the principal points of the Christian faith, was printed and ordered to be left with every parish priest, to supply the defect of preaching, which few of the clergy were capable of performing. . . . With these homilies the visitors were to deliver sundry injunctions from the King [among which was one threatening any who should prevent the reading of the Word of God in English]. The bishops were commanded to see these put in execution, and to preach themselves four times a year, unless they had a reasonable excuse." These visitors were also empowered to examine on oath the principal inhabitants of every parish on all matters belonging to religious faith and practice.

The same year saw a kind of Protestant Inquisition established. "Upon the pretext that many strangers from abroad had appeared in the country, and were making many proselytes, a commission was issued granting the amplest powers to inquire after heresy."

The Inquisitors were Cranmer, five other bishops, with several of the King's Counsellors. They were directed to "extirpate and repress heresy"; to "inquire in every way for heretics, to examine witnesses upon oath, to proceed with secrecy, and even without forms of justice"; and they had the power to impose penance and punishment even unto death. The proceedings of these Inquisitors unhappily soon stained young Edward's reign with martyrs' blood. Joan Boucher was arraigned for heresy only eighteen days after the issue of the commission. The scanty information we have about this noble woman identifies her with a small congregation of Baptists in the town of Eythorne, in Kent. She seems to have been a woman of good social position, and distinguished for her strength of character and earnest piety. She was intimate with some of the religious leaders of the Court of Henry VIII.; and had devoted herself to the distribution of the proscribed translation of the New Testament by

Tyndale, oftentimes carrying the sacred books into the Court unsuspected, because she used to "tie them by strings to her apparel." Much of her time had been spent in visiting the prisons and assisting those who were suffering for their faith. She was charged with a heresy which appeared peculiarly hateful in the eyes of her judges, and which was alleged against many of the Anabaptists of that day. She denied the doctrine of the Incarnation as it was then generally held, maintaining that Christ, being divine and sinless, was the seed of Mary's faith and not the seed of her flesh. For this subtle distinction—however she may have explained it—she was condemned to death. Cranmer, Ridley, and others used all their eloquence and exhausted all their patience in trying to induce her to abandon this opinion; but in vain. "It was not long ago," said the heroic woman, "since you burnt Anne Askew for a piece of bread [*i.e.*, for denying the doctrine of Transubstantiation], yet came yourselves to believe the doctrine for which you burnt her; and now you will burn me for a piece of flesh, and in the end you will believe this also." The young King, for a time, refused to sign the warrant for her execution, answering the bishops with the question, "Will you have me to send her quick to the devil in her error?" But when at length Cranmer persuaded him to comply, it is said, with tears in his eyes, he exclaimed to the Archbishop: "I lay all the charge on you before God." Cranmer confessed "he had never so much to do in all his life as to procure that signature." Joan Boucher was burnt at Smithfield on May 2nd, 1550.

In the second year of Edward's reign, 1548, a very significant step was taken. English was substituted for Latin as the language of public worship. "In the spring a new Communion service in English took the place of the Mass; an English Book of Common Prayer, the Liturgy which, with slight alterations, is still used in the Church of England, soon replaced the missal and breviary from which its contents mainly are drawn." The title, "Common Prayer," marks the spirit of all these changes. "The act of devotion became a 'common prayer' of the whole body of worshippers. The Mass became a 'communion' of the whole Christian fellowship. The priest was no longer the offerer of a mysterious sacrifice, the mediator between God and the worshipper; he was set on a level with the rest of the Church, and brought down to be the simple mouthpiece of the congregation." This new Liturgy

was drawn up in a spirit of compromise, with a desire to conciliate that part of the nation which was essentially Catholic, and depart as little as possible from familiar usage. "Nevertheless, strong anti-papal expressions occur in the course of the service. In the Litany is a prayer for deliverance 'from the Bishop of Rome and all his detestable enormities,' and it is left to people's own judgment to use auricular or general confession, as they deem best, without judging other men, and in following the rule of charity."

These proceedings were most obnoxious to many of the bishops and a large section of the clergy and laity. But they were enforced by the Protector "with the despotism, if not the vigour, of Cromwell." "The power of preaching was restricted by the issue of licenses only to the friends of the Primate. . . . The suppression of chantries and religious guilds, which was now being carried out, enabled [the Protector] Somerset, to buy the assent of noble and landowner to his measures by glutting their greed with the last spoils of the Church." The Catholic party broke out in rebellion in Cornwall, Devonshire, and Norfolk. These risings were only suppressed by the aid of mercenaries hired from abroad. By the end of 1549 the tyranny and gross mismanagement of the Protector Somerset had alienated all classes and he was compelled to resign. But the Council of Regency continued their arbitrary rule, "and with German and Italian mercenaries at their disposal they rode rough-shod over the land." Cranmer and his colleagues advanced more boldly than ever in the career of innovation. Four prelates who resisted were deprived of their sees and sent to the Tower. An order was issued to demolish the old stone altars and replace them by wooden tables, which were stationed for the most part in the middle of the church. In 1553 forty-two Articles of Religion were published, drawn up mainly by Cranmer; and subscription to these was demanded by royal authority from all clergymen, churchwardens, and schoolmasters. From the beginning of 1549 "uniformity was enforced with a terrible rigour. No diversity of public worship, or in the administration of the sacraments, or in the appointment of ministers, was tolerated. For the first transgression the offender was to be imprisoned six months without bail; for the second, one year; and for the third, during his whole life."

It was not only from the old Catholic party that opposition came. There was a strong resolute body of extreme Protestants who denounced

every concession to opponents as pandering to anti-Christ, and were continually striving to quicken the pace of Reform. "England at this time seems to have been a general asylum for the persecuted. . . . There were Dutch, Walloon, French, Italian, Polish, and even Spanish congregations of Protestants in London." Well-known friends of Calvin came over from the Continent and lectured on Divinity. Many English divines who had fled from persecution under the late King now returned from their exiles, and were advanced to high office in the Church. The case of John Hooper may be taken as showing the disposition of the extreme Reformers, and the spirit of compromise to which the critical condition of parties compelled the leaders on both sides to yield. He returned from the Continent in 1549. He was nominated to the see of Gloucester in May, 1550. But he objected to some of the Articles of Religion to which he was called upon to subscribe, and he pertinaciously refused to wear the ecclesiastical garments, which he called "the rags of Popery," without which the law forbade any to officiate. For this last offence he was eventually committed to the Fleet, in January, 1551. But by March he had been brought to a "nominal compliance," consenting to be robed in his habits at his consecration, and once at Court, on condition that they were dispensed with at other times. He was consecrated to the bishopric on the 4th of that month. We are told he preached at Lent "habited in the scarlet episcopal gown, some of the bystanders approving, others condemning the costume."

Throughout Edward's reign it is asserted that no Roman Catholic suffered for his religious opinions. This however, if true, is to be ascribed to the strength of the old Catholic party, and the critical state of public affairs, rather than to any aversion to persecution on the part of the authorities. For any denying the deity of our Lord were mercilessly sent to the stake. And Anabaptists, as they were called, who, while obeying the civil authorities in civil affairs, maintained that these authorities trespassed beyond their province when they interfered in matters of conscience and worship, were hunted down and imprisoned, and were exempted from the pardon granted to all others concerned in rebellions. These Anabaptists seem to have been numerous in Kent and Essex; as many as forty were apprehended at one time when caught by the sheriff in a house at Bocking. They confessed they had met "to talk of the Scriptures."



Here we come upon the first instance of a body of Christians who separated from the Church of England, and formed congregations of their own.

We have now to review the violent reaction which set in on the death of Edward. It is deeply interesting to trace how intimately religion was interwoven into all the political affairs of this period; and equally instructive and sad to see that the mistaken form of the alliance was the means of staining religion with worldly ambition and statecraft, and dragging it in the dust of intrigue and ferocious cruelty. Edward had been known to be in very delicate health. Both parties in the State anticipated the contingency of his early death. Henry VIII., in settling the succession upon his son, had appointed further that the Crown should descend to his daughter Mary should Edward die without issue. The Catholics bore their humiliation and losses with patience in the expectation that everything would soon be altered when Mary should ascend the throne. She was a bigoted Romanist, and entirely under the influence of the priests. To avert a calamity so fatal to their interests the Protestant faction at Court induced the young King upon his death-bed to exercise his royal prerogative in setting aside this decision of his father, and bequeathing the Crown to the nearest Protestant relative whose accession would be favourable to their plans. This was Lady Jane Gray, a most estimable and learned woman, thoroughly worthy of the high honour, who, though strongly averse to the whole scheme, at length allowed herself to be made the tool of the conspirators. No sooner was Edward dead than the Council made public this decision of the late King, which they had kept secret until that moment, and gave orders that Lady Jane Gray should be proclaimed throughout the kingdom. But the whole plot was so flagrantly unjust, and so manifestly devised in the interest of the Protestant faction, which had made itself odious by its tyranny and self-seeking, that it awakened no response, and soon fell to the ground, involving the ruin of those immediately concerned, thus preparing the way for the violent Romish reaction soon to follow.

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## THE LATE SIR S. MORTON PETO, BART.

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THE intelligence of the death of Sir Samuel Morton Peto, which took place at Tunbridge Wells on Wednesday, November 13th, in the eighty-first year of his age, has been received with profound and widespread regret. For some years past he had been unable to take an active part even in such Christian work as he had continued after his retirement from public life. Nine years ago he had an attack of *angina pectoris*, which greatly diminished his strength; and although he recovered from its effects to an extent which surprised many of his friends, he never regained his old elasticity and vigour. Several times since then he has passed through crises of great weakness and suffering, and during the spring of this year he had a severe illness, which was evidently "the beginning of the end."

There are few men to whom the Baptist denomination is under deeper obligations. Sir Morton Peto's princely munificence in the erection of Bloomsbury and Notting Hill Chapels and in the conversion of the Diorama into Regent's Park Chapel, his generous interest in our Foreign Missionary Society, and his efforts on behalf of our village pastors are well known. They were an indication—and only an indication—of his uniform Christian devotedness and love. The kindly deeds which he is known to have performed would, if narrated, fill a large and interesting chapter in the history of modern charity—we might indeed say in the romance of charity; but "the half could not be told." His public spirit in constructing, without profit, a railway from Balaclava to Sebastopol during that terrible winter in the Crimean War, brought him into general notice and secured his popularity. His services as chairman of the Dissenting Deputies, as a trustee of Lady Hewley's Charity, as treasurer of the Baptist Missionary Society, and as member of Parliament are in no danger of being forgotten. He laboured hard, but in vain, to secure the passing of the Burials Bill, of which, while in Parliament, he had charge. He was, happily, more successful in his efforts to simplify the duties of trustees of Nonconformist chapels and

the appointment of new trustees. "Sir Morton Peto's Act" (13 and 14 Vict. c. 28) has proved of signal advantage to our churches. But Sir Morton's best work was done out of sight. He never looked upon his large gifts as a substitute for personal labour. Even in his busiest days, when he might have been supposed to be absorbed in public affairs, he took a direct interest in every branch of Christian and philanthropic work, and where sympathy and help were concerned he never deputed to another what he could do himself. We should be afraid to place on record our idea of the number of ministers and missionaries with whom he corresponded with a view to aiding them in their work, lest our statement should appear exaggerated. Although a staunch Baptist, so far as his personal convictions and predilections were concerned, he was no bigot. A larger-hearted and more generous-minded man did not exist. He had friends in every Christian communion to whom he was strongly attached and with whom he maintained the closest intimacy.

On taking up their residence at Eastcote, Pinner, Sir Morton and Lady Peto became members of the church at Beechen Grove, Watford, and when at home and in health were scrupulously regular in attending its services. The ready sympathy and practical help rendered by Sir Morton, first of all in connection with the building of the new chapel and afterwards in the time of heavy trial occasioned by the death of the gifted young pastor, the Rev. F. W. Goadby, were, as I have often heard it said, invaluable. As Sir Morton and Lady Peto found it more convenient, on their removal to the neighbourhood of Tunbridge Wells some five years ago, to attend the services of a Congregational church, they requested that though absent they might still be regarded as members of the church at Watford, and Sir Morton often jocularly referred to its pastor as his spiritual adviser, and its senior deacon as his supervisor.

It was only during the last ten years of Sir Morton Peto's life that the writer of this brief tribute had the privilege of personal friendship with him; but among the experiences of those years none were more pleasant in themselves, as none are more delightful to recall, than the incidents of that friendship. No member of a Christian church could be more courteous or considerate towards his pastor, or more anxious to promote and to induce others to promote his comfort.

No hearer was less exacting towards a preacher, or more kindly and candid in his estimate of sermons. Only the recipients of his kindness can know how delicately it was expressed. It is a small thing to say, that in the estimation of many, whose judgment would command general respect, Sir Morton was, in the old sense of the word, the most perfect gentleman they had ever met, nor could there be a moment's doubt that it was evermore his aim, in little things as in great, to follow the lead of his "fair Captain, Christ." Days spent with him, sometimes in company with other ministers and friends, but oftener alone, stand out in the retrospect with a distinctness which can never be lost. How delightful were his reminiscences of his early days, and of the men with whom, both in public and in denominational life, he had been associated! His opinions were so wise, his judgments so valid, that it was a privilege of no mean order to discuss matters of interest and importance with him. But not the least vivid remembrances are of anxious consultations as to how best to promote the interests of the village churches and their pastors. The churches of the Herts Union (of the committee of which Sir Morton Peto was, during his residence at Pinner, an active, and afterwards, on his removal to Tunbridge Wells, an honorary, member) are greatly indebted to him for his lively interest in the evangelisation of the county. He gave an impulse to this work which has issued in greatly increased activity, and the impulse is not yet exhausted. On his removal he displayed a similar interest in the welfare of the associated churches of Kent; invited the committee of the association to confer with him at his home as to whether an increased evangelistic agency was not necessary and possible; and the result there was as gratifying as it had been in Herts. His correspondence in regard to this matter, as one recipient of his letters can testify, must have involved great labour; but the labour was most willingly given. It was with Sir Morton a rule, which had all the authority of a Divine law, that if a good and worthy object *could* be accomplished by an effort of his, cost what it might, that effort must be made.

It is to me profoundly and beautifully significant that the last communications I received from Sir Morton were in harmony with that considerate and generous spirit which I have always regarded as the most marked feature of his life. Some months ago I brought before

his notice the case of an applicant for admission to the Earlswood Asylum, and told him how anxious I was, both for the young woman's own sake and that of her friends, that the application should be successful. On October 19th, when too feeble to write himself, he sent, through Miss Peto, his promise of ten votes. But on October 5th I had a long letter from him, which is so thoroughly characteristic, and which shows so distinctly his interest in our Home Mission work, that I may be permitted to quote from it:—"My dear Friend,—Our county evangelistic work is doing well, I hope, but I need your kind advice as to how to keep the churches in touch with it. They need—pastors and members—to *know facts*. I recollect how we were interested in King of Essendon's work. Our pastors preach and give addresses at our prayer-meetings, but have not facts to give. How do you advise?" . . .

After referring to the restrictions imposed on him by his physicians he adds pathetically, "I have not walked one hundred yards the last six weeks." And the letter closes with a characteristic P.S. :—"My warmest Christian regards to the diaconate and any old friends."

Whatever may have been Sir Morton Peto's claim to our admiration and gratitude in the days when he was able to do those great things which have so largely increased the power of our denominational life in London, the purity and strength of his Christian character have never been so beautifully and impressively shown as during the last few years. No feature of that character was more manifest than his cheerful acquiescence in the Divine will, and in the limitations it imposed upon him. There was in his case no stoical submission to the inevitable, but a loving trust in a wise and loving Father. He displayed the resignation of a pure, strong, and heroic soul. His physical sufferings were often very acute, but how patiently and with what chastened composure they were borne! And how anxious he was not to give trouble to those who deemed it their most sacred privilege to wait upon him! The passing away of such a soul, "made meet for the inheritance of the saints in light," is indeed as a golden sunset, which flings over earth and sky a new and more delicate beauty. The clouds that gather round the sun as he sinks to his rest glow with living fire, and augment the splendour which they cannot hide. They form a setting of rich and varied beauty. It is

then that we feel how glorious the sun is, and thank God that it sets only to rise again. So has there passed away from us in the death of our revered friend

“One of those fine spirits  
Who go down like suns,  
Leaving upon the mountain tops of death  
A light that makes them lovely.”

JAMES STUART.

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## MINISTERIAL REGISTER.

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BROWN, E. H., late of Sandown, has returned to his former pastorate at Twickenham.

DENNINGTON, H., East Hartlepool, resigned pastorate.

DYER, E., Atherton, accepted pastorate at the Tabernacle, Southend-on-Sea.

GILLINGHAM, G. T., Barking, accepted pastorate of the Tabernacle, Winslow, Bucks.

HOULDSWORTH, W. H., Rawdon College, accepted pastorate, Linc holme, Todmorden.

JONES, WILLIAM, North Wales College, accepted pastorate of Soar Congregation.

JULYAN, W., Trowbridge, accepted pastorate, Victoria Hull, Exeter.

LEWIS, T. R., Manchester College, ordained to pastorate at Scapegoat Hill, near Huddersfield.

MACKENZIE, W. L., Pastors' College, accepted call to St. Peter's, Margate.

MAYNARD, W., Pastors' College, accepted co-pastorate of the Westmoreland churches.

MORGAN, JOSEPH B., Crewe, accepted pastorate of Grosvenor Park Church, Chester.

PAYNE, W. H., of Lyndhurst, has accepted pastorate at Arnsby.

SHORT, A. G., accepted call to Sandown Chapel, Isle of Wight.

SIMMONS, G., resigned pastorate Fooks Cray, and purposes commencing services in the Public Hall, Sidcup, with a view to the formation of a church.

WHITAKER, J., resigned pastorate at Marsh Street, Ashford.

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BAKER, T., Boroughbridge, died 31st October.

HOOPER, W. H., Walthamstow, died at the age of thirty-eight.

STANTON, R., died at Gorton last month.

WHORLOW, G. G., Ipswich, died 9th November

## THE LAST MARCHING ORDERS OF THE CHRISTIAN PILGRIM.

“Prepare”—“Pass over”—“Possess.”—JOSHUA I. 10, 11.

**W**E are marching through the desert, along our homeward way,  
Pressing onward, getting nearer ; yes, nearer day by day.  
In the land of Canaan yonder, Oh, yonder upon high,  
Is the home which we are seeking, the home beyond the sky !

Some have reached it ; very many—“not lost but gone before”—  
And are resting from their labours, their toils and travels o'er.  
We are treading in their footsteps, and following on and on,  
And shall meet them in the homeland—the land to which they're gone.

Not far distant is the Jordan—the Jordan, stream of death :  
When we reach it, as we shall do, with our expiring breath,  
We shall hear a voice thus speaking : “Now enter, and pass o'er” ;  
And, obeying, we shall land safe upon the other shore—

Shore of Canaan, land of promise, most beautiful and blest,  
Where the wicked cease from troubling, and weary ones find rest ;  
Land with milk and honey flowing ! we in that land shall dwell,  
And never leave our loved ones more, or bid them sad farewell.

O, Father, by Thy Spirit's power, the Spirit of all grace,  
In mercy make me meet and fit for that pure dwelling place ;  
Prepare us for the life above, that, when no longer here,  
We may be numbered with Thy saints in glory over there.

J. FRANCIS SMYTHE.

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## BRIEF NOTES.

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**T**HE SHADOWS OF THE CLOSING YEAR.—We send out our last issue for the current year amid many reminders of the “change and decay” which are everywhere at work around us, and of the uncertainty that rests on all things human. The angel of death has been hovering around us, and delivering his solemn message not only to the old and enfeebled, but to the young and the strong. His summons has called away many for whom we might have anticipated years of active and useful life. Our portrait reminds us of the recent removal of one who by his genial Christian character, and his devoted ministerial labours, had won the affection of a large and growing circle of friends, and had awakened hopes of increasing influence, especially in his congregation at Newport, which have, alas, been doomed to disappointment. Mr. Maclean took a deep interest in the BAPTIST MAGAZINE, and would, if his life had been spared, have contributed to its pages. We had hoped to have given his portrait in the course of a few months under very

different circumstances from those in which it is now given. The Committee of our Foreign Missionary Society, as well as other of our denominational institutions, have sustained a heavy loss in the removal of our revered friends, Mr. James Nutter, of Cambridge, and Sir S. Morton Peto. To the death of Sir S. Morton Peto we have referred elsewhere. Mr. Nutter, whose death occurred too late for us to notice it last month, was one whose bright and genial presence we shall sadly miss. He was as true, as gentle, and as generous as he was modest and unassuming, a Baptist of the old-fashioned type, strongly attached to his own church, and without any trace of narrowness or any lack of charity, deeming it his first duty to support it; a devoted friend of his minister, and one who willingly gave time, thought, and labour, as well as money, for the furtherance of the Gospel. Such men as he have been the glory of our Nonconformist churches. May God increase their number a hundredfold!

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**THE LATE DR. HATCH.**—The Church of England has sustained a heavy loss in the death of Dr. Edwin Hatch, Vice-Principal of St. Mary's Hall, Oxford, who calmly passed away on Sunday, November 9th. Dr. Hatch was one of the comparatively few English Churchmen who could understand the position and principles of Nonconformity, and associate with Nonconformists without a shadow of patronage. In his recent speech at the opening of Mansfield College he avowed his conviction that Nonconformists, by the step they had taken, were rendering a service to the Church of England and to the University, by helping each to fulfil its ideal. Several years ago he gave great offence to the High Church party by an article in the *Methodist Times*, in which he declared that Nonconformity ought to be represented at Oxford, and that, if it were, it would give even more than it could get; it would itself gain greatly, but it would also increase the spiritual power and ennoble the religious life of the University; and, on national grounds, he deemed it essential that the political and religious leaders of Liberalism and Nonconformity in the future should be thrown together at the University with the political and religious leaders of Conservatism. His Bampton Lectures for 1880, on "The Organisation of the Early Christian Churches," administered a severe blow at the claims of the Sacerdotalists, and was welcomed by Nonconformists as proving much for which they had previously contended. His "Growth of Church Institutions" carried the discussion still further on similar lines. Dr. Hatch was also Grinfield Lecturer on the Septuagint, and the substance of his lectures has been published in his "Essays in Biblical Greek," reviewed in these pages some months since. This is one of his most valuable books, full of earnest, scholarly research, and forming an original contribution to a theme which has been too little studied. Such men as Dr. Hatch are, alas, too rare!

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**THE LATE PROFESSOR ELMSLIE.**—A loss which affects us more closely, however, is that of the young and brilliant Professor of Hebrew at the Presbyterian College, London. Dr. William Gray Elmslie was one of the choicest spirits of the day, a man of far more than average abilities and of quite unusual attain-



ments. During the last few years he had become one of the most popular preachers in London. The duties of his chair allowed him to take frequent engagements, and he was as welcome in Congregational and Baptist as in Presbyterian pulpits. His speech at the last annual meeting of our Foreign Missionary Society in the City Temple will not soon be forgotten. His playful reference to his boyish reminiscences of those strange people, the Baptists "in the next village," was greatly appreciated, as was his manly expression of approval of much that he had found among us. Very welcome was his testimony—that the life of our churches was marked by a vigorous and healthy evangelicalism. Dr. Elmslie was, in the strictly technical sense of the word, a scholar—a laborious, conscientious, and exact scholar. He had thorough command of eight languages in addition to our own. He was well versed in science, and could easily have held his own with Huxley and Tyndall. But his favourite studies were connected with Biblical criticism. He was an accomplished Hebraist, and master of all the literature that bore on the structure, as well as on the interpretation, of the books of the Old Testament. He was one of the very few men who are qualified to deal, in a thoroughly scientific fashion, with the great problems which recent Biblical criticism has pushed to the fore. He was not alarmed by the progress of criticism, but believed in it, and welcomed its results so far as they were valid; but he knew that there were questions which criticism cannot touch, and that our faith rests on other than critical grounds. His confidence in God was unclouded. He had the most absolute certainty that truth will prevail, and to him all truth was centered in Jesus Christ. He possessed the rare power of inspiring his students with his own enthusiasm. He was equally at home in the pulpit and in the professor's chair; in fact, his combination of gifts was altogether remarkable. Strong in every direction as a student, a thinker, a teacher, and a preacher, he was a man well fitted for leadership, and the removal of such a man in his prime is one of those—to us—inexplicable events in regard to which we can but say, "Even so, Father, for so it seemed good in Thy sight."

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THE LATE DR. MACFADYEN.—Just as we go to press we are called upon to sympathise with our brethren of the Congregational churches in the death of one who was scarcely less dear to us than to them—the Rev. J. A. Macfadyen, D.D., of Chorlton Road, Manchester. Dr. Macfadyen was, a short time ago, one of the strongest and most active men in England. In the very prime of life (he was born in 1835), his death was, until a few days before its occurrence, altogether unexpected. It would be difficult to point to a more successful pastorate than his. His sermons—whether expository, doctrinal, or evangelistic—were always carefully prepared, full of life and fire, and he was one of the men who are never dull or uninteresting in the pulpit. But his success was ensured even more by the work he did out of the pulpit than by that which he did in it. He was in many senses an ideal pastor, in close touch with his people, an unwearied worker, with a perfect genius for organisation. He was a born administrator. There were indeed few men who could set others to work

so effectually as he did. He had a happy power of seeing exactly what a man could do and of somehow getting him to do it. His church is a hive of busy workers, of whom he was the busiest. Its branch schools and mission-halls, its young men's and young women's societies, its Bible-classes and agencies of every conceivable description, were a marvel of Christian statesmanship and zeal. Dr. Macfadyen was an enthusiastic Temperance advocate, a capital platform speaker, and one of the most prominent leaders of the Congregational Union, from whose meetings he was rarely absent. Those who knew of his work only from a distance will be surprised to hear that, in addition to his preaching, lecturing, and pastoral visitation, he conducted several "ministers' classes." He frequently met the young people on a Monday or Wednesday afternoon to talk over his Sunday morning's sermon. He had also an advance class for young ladies, in which he discussed such subjects as "Moral Philosophy," Butler's "Analogy," Tennyson's "In Memoriam." This was a kind of work in which he specially delighted, and which he declared to be of invaluable service to himself and his friends. His congregation was a very small one when he took the oversight of it six-and-twenty years ago. He has left it one of the largest in Manchester.

OUR EVER LIVING LORD.—Amid the depressing thoughts awakened in our minds by the removal of the Church's best and bravest workers, it is infinitely consolatory to remember the presence of which we cannot be deprived, and the power that never fails us. "Jesus Christ is the same yesterday, to-day, and for ever." Our brethren live in Him, and reap the best fruits of their life "in such great offices as suit the full-grown energies of heaven." God's work will still be carried on. The apostolic succession will not fail. The spirit of those who have gone before will animate many who are left behind, and God will qualify men to take the places of the fallen. We cannot all be great, but we can through the grace of Christ be good. We can have that which gave to their greatness its highest worth, and made them servants of Christ and helpers of men. As it was with Augustine, when reading of the grand and heroic deeds of the martyrs, so let it be with us. As we think of the faithful lives of our brethren, surely we too must exclaim, Shall we not follow? shall we not follow?

## REVIEWS.

### MESSRS. HODDER & STOUGHTON'S BOOKS.

CHARLES STANFORD: *Memories and Letters*. Edited by his Wife. The sketch of Dr. Stanford's life—profoundly interesting as it is—and written with marked delicacy of feeling and fine tact, is lighter than we should like it to have been, and on many points we might have had greater fulness without any danger of excess. Few biographies reveal a nobler or braver character than is here depicted. Dr. Stanford's life-long struggle against intense weakness and suffering was a triumph of Christian faith. The perusal of these pages will put to shame all indolence and discontent, and act as an inspiration to diligence and fidelity. The letters (we wish that more of them had been pre-

served or given) are full of that keen, shrewd insight, that quaint and practical wisdom, and that devout feeling which gave to Dr. Stanford's ministry so rare a charm. There is a good etched portrait by Manesse. We hope, before long, to deal with the volume more fully.

PERSONAL AND FAMILY GLIMPSES OF REMARKABLE PEOPLE. By Edward W. Whately, M.A. The son of Archbishop Whately enjoyed opportunities such as few possess of meeting in familiar intercourse a number of remarkable men. His reminiscences of the Tractarian leaders and other Oxford and Cambridge celebrities, of Lord Macaulay and Sir James Stephen, of Miss Edgeworth and Mrs. Hemans, are sure to be widely appreciated and add materially to our knowledge of these distinguished people. The book is well written, and unlike many such books contains nothing to which good feeling and sound judgment can object. A good index would add greatly to the worth of the book.

STUDIES IN THE EPISTLES. By F. Godet, D.D. Translated by Annie Harwood Holmden. These Studies, which first appeared in the pages of the *Expositor*, can be best mastered as a separate treatise. They bring vividly before us the great struggles in which the Apostle was engaged with the Jewish and Gnostic heresies, and aid a more intelligent apprehension of the force of the Epistles from their graphic portraiture of the circumstances and needs which called them forth. Godet's subtle penetration, vigorous judgment, and brilliant word-painting have never resulted in higher service to Biblical readers than in the production of this finely suggestive volume.

IMAGO CHRISTI: the Example of Jesus Christ. By the Rev. James Stalker, M.A. Seventeen chapters on various aspects of the life and character of our Lord, such as Christ in the Home, in the State, in the Church, as a Friend, in Society, as a Man of Prayer, as a Student of Scripture, &c. There is a decided freshness, both in the conception and arrangement of the volume, which shows on every page the results of wide research and earnest thought. Mr. Stalker places "The Imitation of Christ" on a soundly Evangelical basis. The volume abounds in gems of thought and expression.

SACRIFICE AS SET FORTH IN SCRIPTURE. The Carey Lecture for 1888. By James G. Murphy, D.D., Professor of Hebrew. Dr. Murphy has gone in a clear and concise style over the whole ground of his great subject. The examination of the Mosaic offerings is very thorough, and their relation to the real sacrifice of Christ, the propitiation for the sins of the world, is admirably pointed out. We earnestly commend this masterly treatise on a theme of transcendent moment.

BIBLICAL COMMENTARY ON THE PSALMS. By Franz Delitzsch, D.D. In three volumes. Vol. III., translated by the Rev. David Eaton, M.A. The characteristics of Delitzsch's great work on the Psalms have been so often noted in the *Baptist Magazine*, and are so well known, that there is no need to dwell on them. Mr. Eaton's translation is from the author's latest (revised) edition, and will easily hold the field. The work is admirably done, and, taken all round, is our best commentary on the Psalms.

**THE SERMON BIBLE.** Isaiah to Malachi. A wonderful collection of outlines from all the best sermon writers of our own age, with numberless references to other sermons than those of which summaries are here given. The editor has evidently aimed to give his readers of the best, and only of the best, of that which has been written on the principal texts of Scripture.

**THE GREATEST THING IN THE WORLD.** An Address. This charming *brochure* contains Professor Henry Drummond's beautiful and suggestive exposition of 1 Cor. xiii. It should be circulated in thousands.

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### THE RELIGIOUS TRACT SOCIETY'S BOOKS.

**RUSSIAN PICTURES.** Drawn with Pen and Pencil. By Thomas Michell, C.B.  
With three Maps and one hundred and twenty-four Illustrations.

THE Religious Tract Society's annual volume in "The Pen and Pencil Series" is anticipated with pleasure by readers of every class. The volume on Russia will be found to be behind none of its predecessors either as to the fulness and variety of its information or the beauty of its illustrations. Mr. Michell, who is also the author of "Murray's Handbook for Russia," has presented in small space a summary of Russian history, a graphic account of Russian territory, of the modern and ancient capitals of the empire with their principal buildings, of the religion, the social customs, the occupations, and the domestic life of the people. The chapters on the Crimea, Siberia, and Poland will have special interest for English readers. The illustrations are all of a very high order. A more acceptable Christmas present could not be desired.

THE *Leisure Hour* and the *Sunday at Home*, 1889, easily retain their high position, and are well worthy of a place in every family in the land. The one should always accompany the other. The *Leisure Hour* is more fully devoted to subjects of general interest. It has a capital Irish story, papers on travel, scenery, critical events and epochs in history, notes on science, invention, and discovery, literary biographies, &c. Among the papers of special value are those on Mrs. Browning, Samuel Rogers, William Wordsworth, Count Tolstoi, and the series on the handwriting of our kings and queens. The *Sunday at Home* is designed for Sabbath reading, and contains a number of bright, brief sermons and devotional papers, hymns, and poems, biographical sketches of eminent Christians of our own and other times. Mrs. Watson's articles on American Devotional Poetry are decidedly welcome. The articles on Missions and Missionaries have also special worth.

THE Tract Society is as successful in meeting the wants and wishes of children as in providing for their elders. *Our Little Dots* will be hailed with delight by the lords and ladies of the nursery everywhere, and will for many a day be an inseparable companion, while the *Child's Companion and Juvenile Instructor* will impart both instruction and pleasure to those who are approaching their teens or are already in them. Both books might be studied with advantage by instructors of the young. They are most charmingly got up. *The Cottager*

and *Artizan* is a capital penny magazine, full of short, bright, and healthful pieces and beautifully illustrated.

SHORT BIOGRAPHIES FOR THE PEOPLE. By various writers. Vol. VI. may, like the previous volumes of the series, be strongly commended as one of the best examples with which we are acquainted of the *multum in parvo*. A dozen better written biographies could not be found. Among them we may note Dr. Guthrie and Jonathan Edwards, by Professor Radford Thomson; Athanasius and Basil of Caesarea, by Dr Green; H. K. White, by S. R. Pattison, Esq.; and Sir H. Havelock, by Dr. Macaulay.

THE BIRDS IN MY GARDEN. By W. T. Greene, M.A., M.D. Dr. Greene's delight in "our feathered cousins" has enabled him to take observations which most of us would have regarded as impossible in a suburban garden. The "progress of civilisation" is driving these sweet singers further and further from our large towns, but there is a good deal of enjoyment to be got from watching the birds that are still to be found in London. Dr. Greene's description of them and their ways will convert many of his readers into bird lovers.

STEPPING STONES TO BIBLE HISTORY. I. Stories from Genesis. By Annie R. Butler. With thirty-nine Illustrations. Let mothers who are at a loss how to spend profitably with their little ones the spare hours of Sunday procure this book. It retells in simple language the old yet ever new stories of the Book of Genesis, with such explanations of Oriental customs, &c., as will make the whole more intelligible to children. If the whole series be written with the simplicity and beauty we find here it will be a decided boon.

THE LIFE AND WORK OF CHARLES HENRY VON BOGATZKY. By the Rev. John Kelly. The author of "The Golden Treasury," known in England almost entirely by that one book, was a voluminous and powerful author, both in prose and verse, whose works, to judge from the specimens here given, would repay the most careful study. He was, more or less, a sufferer all his life, and had trials manifold; but he was one of heaven's nobility—brave, patient, and saintly—a true hero. He was a devout follower of Spener, the originator of the Pietistic movement. His biography is, therefore, a valuable chapter in the religious history of Germany during the eighteenth century. Mr. Kelly has given a capital translation of some of Bogatzky's most beautiful hymns, among them the classical missionary hymn of Germany, "Wake, oh, wake, Divine Inspirer!"

SWEET SINGERS OF WALES: a Story of Welsh Hymns and their Authors. With Original Translations by H. Elvet Lewis. An enlargement of papers which originally appeared in the *Sunday at Home*—a work which will be welcome to all students of hymnology. The hymns are frequently as picturesque as the most romantic scenery of Wales, and glowing with enthusiasm. The translations will be a distinct gain to English psalmody.

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## PUBLICATIONS OF THE SUNDAY SCHOOL UNION.

"**YOUNG ENGLAND**": an Illustrated Magazine, for Instruction, for Recreation. About the best boys' annual we have seen, literally full of good things in essay and story, in prose and poetry, in science and history, and with capital illustrations of all kinds. **TALKS UPON LITTLE THINGS**. By G. Howard James, Nottingham. Ten bright and sensible addresses, such as children would listen to with rapt attention and profit, and illustrated in a delightful manner from the facts of natural science and history. **CRUMBS FROM THE CHILDREN'S TABLE**. By Jessie M. E. Saxby. Designed to illustrate some of the principal features of our Lord's Sermon on the Mount. The story is full of varied interest. The progress of events and the development of character are excellent. **IN FELLOWSHIP**; or, The Possibilities of Influence. By the Author of "Brotherhood." The character of Philip Robinson is finely drawn, and the secret of personal success and of a healthful influence over others is admirably pointed out. **TWICE BORN**: an Autobiography. By Alfred E. Knight. Tells the story, first of the wanderings, then of the conversion of a minister's son. A sensible and useful book for young men. We can also commend **EVELINE'S KEY NOTE**; or, In Harmony with Life. By Edith C. Kenyon. **THE SUNDAY SCHOOL TEACHERS' PCKET BOOK**; **THE SUNDAY SCHOOL ALMANACK**; **THE MOTTOES FOR 1890**; **THE ADDRESSES TO ELDER SCHOLARS**, by Rev. F. B. Meyer; **TO PARENTS**, by Rev. H. O. Mackey; **TO TEACHERS**, by Rev. E. Stuart, &c., are this year particularly good. All who are interested in Sunday-school work should send for the catalogue of the Sunday School Union, to Mr. George Cauldwell, 60, Old Bailey, E.C.

## MESSRS. JAMES NISBET &amp; CO.'S BOOKS.

**JOSHUA**: His Life and Times. By William J. Deane, M.A.

**THIS** is the fourth volume contributed by Mr. Deane to the "Men of the Bible." His work is invariably thoughtful and scholarly. Critics of the advanced school will probably be dissatisfied with his adherence to old opinions as to the age, date, and authorship of the "Hexateuch." These critics, however, are far from agreeing among themselves. Mr. Deane has paid particular attention to geographical details and the identification of sites as aided by recent travel and research.

**THE CHILDREN'S ANOEL**: a Year's Sermons and Parables for the Young. By Rev. J. Reid Howatt.

**SHORT**, simple, genial, and taking addresses which the little folks would be delighted to listen to, and in which those of older years find both pleasure and profit. Ministers who have not yet begun a ten minutes' sermon to children could not do better than study this volume to learn how to do it.

**HYMNS OF OUR PILGRIMAGE**. By the Rev. John Brownlie.

**A VOLUME** worthy to rank with Dr. Bonar's "Hymns of Faith and Hope" for their fervent evangelical faith, their bright and joyous confidence, and their

sweet melody. "The Darkest Night," "Songs of Zion," "O Paradise most Fair," "Thou Morning Star," are among those which have specially pleased us.

**THE MASTER'S SMILE, and Other Poems.** By Cecilia Havergal Grant. **WITH HIM FOR EVER, and Other Poems.** By E. R. V.

THE spirit of Frances Ridley Havergal seems to abide in her sisters, and in the Master's Smile, the Echo of a Song, A Maiden's Story, and other of Mrs. Grant's poems, we could almost fancy ourselves listening to the sweet melodious strains of the "Ministry of Song." E. R. V.'s meditations in verse are not less welcome. They are singularly chaste and beautiful, and will become to thousands a cherished companion.

**COTTAGE LECTURES; or, Short Readings for Mothers' Meetings.** Ten Lectures on Health, and how to keep it. By Agnes Maitland.

BASED on competent knowledge, full of sound sense, vigorous and cheery in style, these lectures could not fail to be appreciated. Let all conductors of mothers' meetings and similar organisations procure them.

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#### NEW EDITIONS.

MESSE<sup>S</sup>. T. & T. CLARK have issued new editions of "Studies in the Christian Evidences," by Alexander Mair, D.D., a masterly and conclusive work, specially adapted to the existing state of the controversy with unbelief. "The Lord's Prayer: A Practical Meditation," by Newman Hall, LL.B. Perhaps the most complete exposition of this ever-welcome theme that we possess. Evangelical in doctrine, robust and stimulating in thought. "Beyond the Stars; or, Heaven, its Inhabitants, Occupations, and Life." By Thomas Hamilton, D.D., Belfast. A book which is none the less acceptable because it is free from abstruse speculations and restricted to the exposition and enforcement of the teaching of Scripture. Its lucidity, its tenderness, and its sobriety will win for it continued favour. Messrs. Macmillan continue their reissue of the works of the late Charles Kingsley. "The Roman and the Teuton" consists of lectures before the University of Cambridge which, defective as they may be from a formal and technical standpoint, contain some of his best and most effective writing, and show how much more can be seen and understood by the imagination of a poet than by the most accurate, scientific Dryadust. The fierce struggles of the momentous period with which it deals have rarely been more vividly depicted, nor have their lessons been more wisely inculcated. "Tom Brown at Oxford," by the author of "Tom Brown's Schooldays," may not be quite as popular as the earlier volume, but it is as clever and fascinating, and in this cheap form will deservedly gain greater popularity.

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**BAPTIST HYMN WRITERS AND THEIR HYMNS.** By Henry S. Burrage, D.D. Portland, Maine: Brown, Thurston, & Co. London: E. Marlborough & Co.

A USEFUL and much-needed work, and one which all Baptists should possess. The list of Baptist hymn writers is much longer than is generally supposed. It

will be a surprise to most of our readers to find how many of the sweetest and best beloved songs of the sanctuary are of Baptist origin. Dr. Burrage has accomplished what has evidently been a labour of love in a manner that entitles him to the gratitude of all our churches. He covers the whole ground of his subject. Germany, Switzerland, Norway, and France, as well as England and America, are fully represented, and the information with regard to the writers and their principal hymns, though necessarily compact, has been gathered with great care and will, as a rule, be found adequate. The appendices give an account of the principal American, English, and German Baptist hymn-books and their compilers. The perusal of this work will show that it is not only in the past that Baptists have contributed to our hymnology. Happily we have still with us men and women whose sacred lyrics are familiar to all Christians. We had no idea until we read this work how large a proportion of the best Hymns in Sankey's "Songs and Solos" are of Baptist authorship—*e.g.*, "I need Thee every hour," "Shall we gather at the river?" "One more day's work for Jesus," "The gate ajar," "Waiting and watching for me," to say nothing of the large number from the pen of the late Philip P. Bliss. Ministers could not do better than procure this book and make it the basis of week-night lectures or talks with their people on the hymns noticed in it. There are various slight errors in the spelling of names, &c., that should be corrected in subsequent editions.

**THE CHRISTIAN PORTRAIT GALLERY.** Containing over One Hundred Life-like Illustrations with Biographic Sketches. London: Morgan & Scott, 12, Paternoster Row.

THIS handsome volume is a reprint of portraits and biographical sketches which have appeared in the columns of our contemporary, the *Christian*, and will be valued by all who are interested in the best Christian life and work of our day. The portraits are in most cases very good, and the accompanying sketches are models of brief, terse, and adequate biographies. The selection has been made on an unsectarian basis, and comprises distinguished ministers and members of all churches at home and abroad. Our own denomination is represented by Revs. J. P. Chown, F. Tucker, F. B. Meyer, Dr. Culross, Dr. Maclaren, Mr. William Quarrier, of the Orphan Homes, Glasgow, and Rev. C. H. and Mrs. Spurgeon. The volume will form a handsome feature of the drawing room, and be specially suitable for presentation.

**A PROTEST AGAINST RITUALISM AND ITS UNSCRIPTURAL TEACHING.** By Henry H. Bourn. London: S. W. Partridge & Co.

MR. BOURN'S protest is no merely rhetorical declamation, but an intelligent, calm, and earnest examination of his subject, and a series of indisputable proofs, drawn largely from the writings of his opponents, of the solemn indictment he lays against the teaching and practices of the Anglican Ritualists. Our readers would do well to scatter the pamphlet broadcast.



**THE YOUNG MAN'S TEXT BOOK AND BIRTHDAY CALENDAR.** With an Introduction, by George Williams, Esq. London : Simpkin, Marshall, & Co.

GOOD in every sense of the word. No young man should be without it.

**ESSAYS IN LITERATURE AND ETHICS.** By the late Rev. William Anderson O'Conor, B.A., Rector of SS. Simon and Jude, Manchester. Edited, with Biographical Introduction, by W. E. A. Axon. Manchester : J. E. Cornish, 16, St. Anne's Square.

MR. O'CONOR was well known in Manchester and the neighbourhood as an eloquent preacher and a writer of more than ordinary power, and a volume of his essays cannot fail to find appreciative readers in all parts of the country. In the literary society of the North few men held a higher position than he. His wide acquaintance with literature, his clear critical insight, his brilliance of style, combined with his genial large-heartedness, won for him general esteem, and it was a marvel to many that a man of his genius should have been left without promotion in the Church of England. The essays on Browning's "Childe Roland," Tennyson's "Palace of Art," and "Hamlet" are full of luminous criticism, and rarely have we read more delightful papers than those on "Fables" and "From Lancashire to Land's End." Intelligent readers may promise themselves a rich treat in this book.

**GOD IN THE BIBLE.** With Preludes and other Addresses on Leading Reforms, and a Symposium on Inspiration. By Joseph Cook. London : R. D. Dickinson, Farringdon Street. 1889.

THE interest in Mr. Cook's "Boston Monday Lectures" does not seem to have in the slightest degree abated, and certainly the lectures are, as to their substance, as piquant and stimulating as ever. As popular defences of Christian truth we have nothing superior to them. This thirteenth series deals mainly with the inspiration and authority of Scripture, and discusses the questions connected therewith with all the robust vigour and facile illustration for which Mr. Cook is famed. The Symposium, in which there are letters from Dr. John Hall, Dr. Bartlett, Prof. Fisher (of Yale Divinity School), Prof. Samuel Ives Curtiss, and others, furnishes us with an admirable discussion.

**SERMONS TO WORKING MEN.** Preached in Birmingham and London by the Rev. Charles Leach. London : R. D. Dickinson.

MR. LEACH has demonstrated the possibility of gaining the ear of the working classes. His sermons are short, simple, lucid, and practical, abounding in Gospel truth, and enlivened by apposite illustrations. They are not, so far as we can see, better than hundreds of sermons delivered every week by men who do not draw such large congregations. "The personal equation" counts for more than we can easily estimate. All preaching gains by directness and simplicity, by shrewd sense and points that tell ; and there are many whose words would be far more effective if they spoke as we imagine Mr. Leach does.

**THE HOUR OF PRAYER IN THE CHILDREN'S TEMPLE.** London : Sunday School Union.

THIS work is further defined as Prayer-helps for Officers and Teachers conducting the Devotional Exercises of Sunday-schools. The forms of prayer are numerous, and well adapted both for ordinary and special occasions. They may do much in the way of suggestion, and will certainly tend to keep those who use them intelligently out of a rut. The introductory essay on Praying with the Children contains many valuable counsels.

**TREASURE BOOK OF CONSOLATION, for All in Sorrow or Suffering.** Compiled and Edited by Benjamin Orme, M.A. London : T. Fisher Unwin.

A BOOK which is sure to be highly prized by the children of sorrow, who, alas, are to be found everywhere ! It consists of extracts in prose and poetry from a multitude of the greatest Christian writers of all ages. It is divided into twelve chapters, which deal with the various sources of sorrow and the corresponding sources of consolation. It is one of the books which those who have once learned to appreciate will not want to part with.

**HYMNS AND THEIR ASSOCIATIONS.** By Frances Gaisford. London : Elliot Stock.

A SOMEWHAT alight book on a subject of deep interest which is practically limitless. Hymns will be sung with greater intelligence and appreciation in view of their associations, and on that ground we heartily commend this little book. It is well printed and tastefully got up. But it should have had an index.

**"ISRAEL MY GLORY" ; or, Israel's Missions and Missions to Israel.** By John Wilkinson. London : Mildmay Mission, 60, Newington Green, and 79, Mildmay Road, N.

MR. WILKINSON, the founder and director of the Mildmay Mission to the Jews, is specially competent to speak on all that concerns the teaching of the Hebrew Scriptures as to the spiritual position and prospects of the Jews. His plea for a more literal interpretation of Old Testament promises has great force, and we do not envy the man who can read this work without catching some of its writer's enthusiasm.

**EPISTOLARY STUDIES ; or, An Alphabet of Ethics for Young Thinkers.** By James Smith, Newmarket. London : Jarrold & Sons, 3, Paternoster Buildings.

MR. SMITH is in the habit of supplementing his ordinary letters to his young friends with a short essay on some religious or ethical subject—*e.g.*, Ambition, Eternity, Forgiveness, Gambling, Innocence, Jealousy, Knowledge, Life, Non-sense, Song, Truth, Virtue, &c. This book is a collection of such essays. Mr. Smith is a man of shrewd observation and sound judgment, and writes with fluency and point. His book is in every sense timely. We are glad to know that the Baptist Tract Society have published separately the sensible essay on Gambling. It ought to be circulated by thousands. But, indeed, the whole book should be.

**THE KINGDOM OF GOD;** or, Christ's Teachings according to the Synoptical Gospels. By Alexander Balmain Bruce, D.D.

THE title of Dr. Bruce's lectures expresses his conception of the type of teaching in the Synoptists. It is a sufficiently comprehensive title to include all the aspects of religious truth as proclaimed by our Lord and realised in the experience of His disciples. We are acquainted with few finer or more luminously suggestive presentations of Christ's teaching than Dr. Bruce has here given us. The work is a worthy and, in a sense, an indispensable companion to the author's *magnum opus*, "The Training of the Twelve." The introduction deals with points that can only be thoroughly discussed by specialists, but Dr. Bruce has handled them with marked skill and scholarship, though he will not carry the judgment of all his readers with him, especially in the sections which deal with Luke's Gospel.

**THE WAY.** The Nature and Means of Revelation. By John F. Weir, M.A., N.A., Dean of the Department of the Fine Arts in Yale University. Edinburgh: T. & T. Clark. 1838.

MR. WEIR'S essay is a vigorous attempt to evolve from the letter of Scripture its abiding spiritual meaning. He regards the Bible as a supernatural revelation adapted in the forms in which it was given to the capacity and condition of its first recipients. The progress of revelation was thus inevitable. Mr. Weir's chapters are often of great value, and show how little affected the Bible is by the criticism which has often been supposed to destroy it. He has, however, a tendency to regard fact as allegory, he exalts the ideal over the actual, seepable where we find history, and, as in his chapter on Sacrifice, overlooks the way in which the Divine will might originate; while he also fails to discriminate between the use and abuse of sacrifice as the object of Divine censure. Mr. Weir's position is in many respects akin to the Swedenborgian.

**THE MINISTER OF BAPTISM:** a History of Church Opinion from the Time of the Apostles, especially with reference to Heretical, Schismatical, and Lay Administration. By Rev. Warwick Elwin, M.A. London: John Murray, Albemarle Street.

A SINGULARLY—often a painfully—interesting volume, not, of course, of our way of thinking at all, and showing how far "the Church" has drifted away from the Scriptures, and how great is the difference between the apostles and their so-called successors. It embodies the results of great research, and abounds in curious and recondite facts. Baptists should not overlook it. We hope to subject it to a full examination.

**THE QUIVER:** an Illustrated Magazine for Sunday and General Reading. Cassell & Co., Limited.

THE *Quiver* may well claim to be a magazine with a mission. To describe its contents in the space at our disposal is a sheer impossibility. Whatever kind of good thing we are in quest of we shall find here.

And peace and pleasure new,  
 Eternal life in view,  
 Bring full serenity !  
 And Christian lives entire,  
 Like one long prayer aspire !  
 An acted hymn, in praise of immortality !

And virtues the most rare,  
 By stoics hardly won,  
 The humble habits are  
 Women and children own !  
 The earth, transfigured quite,  
 A pathway of delight  
 Where pleasant shade is given,  
 Where man in man doth recognise  
 A brother, and to God, My Father ! cries.  
 And all steps lead to heaven.

O Thou who caused that second glorious dawn to break  
 Of which a second chaos did a discord make,  
 O Word who, with the truth, didst bring from heaven above,  
 Justice, and tolerance, and liberty, and love !  
 For ever reign, O Christ ! over the human mind,  
 And be the link divine which man to God doth bind !  
 Illumine without end with all Thy fire sublime  
 The centuries asleep within the womb of time !  
 And may Thy name, bequeathed, a matchless heritage,  
 To child from mother down descend from age to age,  
 Long as the eye at night shall for the daylight pine  
 The heart for immortality and hope divine,—  
 Long as humanity, all desolate and pale,  
 With tears shall sadly water this terrestrial vale,  
 Long as the virtues shall their guarded altars grace,  
 Or keep their names unchanged amongst our mortal race !

For me, whether Thy name revives or sinks in gloom,  
 God of my cradle, be the God, too, of my tomb !  
 The darker grows the night, the feebler grow mine eyes  
 The more they seek the torch which paleth in the skies ;  
 And if the broken altar whence the crowd hath passed  
 Should fall on me !—O temple to my heart so dear,  
 Temple where I have learnt all truth that I revere,—  
 Still would I clasp thy one remaining column fast,  
 And crushed beneath thy sacred dust would perish there !

## BRIEF NOTES.

**N**ONCONFORMIST SUCCESSES AT CAMBRIDGE.—For the nineteenth time since 1860 the honour of the Senior Wranglership has fallen to a Nonconformist—Mr. G. T. Walker, of Trinity College. Mr. Walker, who is the son of the borough engineer of Croydon, is, we understand, a Wesleyan, and has for many years been an active Sunday-school teacher. Mr. T. W. Dyson, also of Trinity College, bracketed Second Wrangler, is the son of our friend the Rev. Watson Dyson, pastor of the General Baptist Church at Hitchin; and Mr. Arthur G. Cooke, of St. John's College, bracketed Sixth Wrangler, is the son of the Rev. J. Hunt Cooke, editor of the *Freeman*. Mr. Arthur G. Cooke is the first Johnnian of his year, and while he has gained this distinction in the Mathematical Tripos he is not less distinguished as an oarsman. We are also pleased to observe that the name of Mr. Sydney G. Mostyn, of Exeter College, Oxford, son of the Rev. J. Mostyn, appears in the First-class Honours List in the School of Natural Science. This is, we believe, but one of several distinctions which Mr. Mostyn has gained. It thus becomes increasingly manifest that Nonconformists can more than hold their own at the ancient Universities. Their successes have not been, as it was at one time predicted they would be, transitory. Every year adds to the list. The abolition of tests has made it impossible to fix on Nonconformists as such the brand of intellectual inferiority, and we ought not to be content until all the educational institutions of our country are absolutely free from sectarian restrictions. The headmasterships of our public schools should be as open to Nonconformists as to Churchmen, and if we persist in our demands resistance to them will be useless. It may be well for us to remember that, though time is on our side, time is of itself no agent.

**FATHER DAMIEN.**—The *Athenæum* announces that Messrs. Macmillan will shortly publish a life of this modern Christian hero by Mr. Edward Clifford, who visited him shortly before his death. It has been decided that there shall be a public memorial, consisting of a monument in Molokai, a leper ward in the London Hospital for Diseases of the Skin, and a thorough and searching investigation into the whole question of leprosy in India, where there are 250,000 victims of this disease. The second of these proposals seems to us unnecessary and injudicious, and we are not surprised that it has encountered strong opposition. At the Marlborough House meeting in favour of this subject speeches were made by the Prince of Wales (the President of the Committee), the Archbishop of Canterbury, Cardinal Manning, and Mr. Clifford. The Committee comprises men of all churches and schools, from Cardinal Manning and the Archbishop of Canterbury on the one hand to Dr. Allon and Mr. Spurgeon on the other. On this aspect of the case one of the leading dailies remarks: "The nobleness of Damien's career is evidenced by nothing more clearly than by the way in which it extorts a unanimity of applause from the most antagonistic camps. It is one of the happiest influences of a good life that