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VERSO

RECTO

ΛΟΓΙΑ ΙΗCΟΥ

SAYINGS OF OUR LORD

GRENFELL AND HUNT

THE EGYPT EXPLORATION FUND

EGYPT EXPLORATION FUND

ΛΟΓΙΑ ΙΗCΟΥ

SAYINGS OF OUR LORD

FROM

AN EARLY GREEK PAPYRUS

DISCOVERED AND EDITED, WITH TRANSLATION AND COMMENTARY

BY

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SENIOR DEMY OF MAGDALEN COLLEGE

WITH TWO PLATES

PUBLISHED

FOR THE EGYPT EXPLORATION FUND

BY

HENRY FROWDE

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I

INTRODUCTION

On the edge of the Libyan desert, 120 miles south of Cairo, a series of low mounds, covered with Roman and early Arab pottery, marks the spot where stood the capital of the Oxyrhynchite nome. The wide area of the site, and the scale of the buildings and city walls, where traceable, testify to its past size and importance; but it declined rapidly after the Arab conquest, and its modern representative, Behnesa, is a mere hamlet. A flourishing city in Roman times, and one of the chief centres of early Christianity in Egypt, Oxyrhynchus offered a peculiarly attractive field for explorers who, like ourselves, make the recovery of Greek papyri, with all the manifold treasures they may bring, their principal aim. The result of our excavations there during the last winter, an account of which will be published in the next *Archaeological Report of the Egypt Exploration Fund*, amply justified our anticipations. The ancient cemetery, to which for various reasons the first three weeks' work was devoted, proved on the whole unproductive; but in the rubbish-heaps of the town were found large quantities of papyri, chiefly Greek, ranging in date from the first to the eighth century, and embracing every variety of subject. No site, with the probable exception of Arsinoë, has proved so fertile in this respect; and for the examination and editing of the papyri discovered much time will be required. For the present we are concerned with a single fragment, the remarkable character of which seemed to demand its prompt publication. The document in question is a leaf from a papyrus book containing a collection of Logia or Sayings of our Lord, of which some, though presenting several novel features, are familiar, while others are wholly new. It was

found at the very beginning of our work upon the town, in a mound which produced a great number of papyri belonging to the first three centuries of our era, those in the immediate vicinity of our fragment belonging to the second and third centuries. This fact, together with the evidence of the handwriting, which has a characteristically Roman aspect, fixes with certainty 300 A.D. as the lowest limit for the date at which the papyrus was written. The general probabilities of the case, the presence of the usual contractions found in biblical MSS., and the fact that the papyrus was in book, not roll, form, put the first century out of the question, and make the first half of the second unlikely. The date therefore probably falls within the period 150–300 A.D. More than that cannot be said with any approach to certainty. Any attempt to distinguish between second and third century uncials is, in the present paucity of dated material, extremely precarious; and we are the less inclined to enter upon it now, since we anticipate that the Oxyrhynchus collection, which contains a large number of uncial fragments, will eventually throw much light upon the question. But in the meantime we are of opinion that the hand of the Logia fragment is far from belonging to the latest type of uncials used before 300 A.D., and that therefore the papyrus was probably written not much later than the year 200.

The fragment measures $5\frac{3}{4} \times 3\frac{3}{4}$ inches, but its height was originally somewhat greater, as it is unfortunately broken at the bottom. In the top right-hand corner of the *verso* side the numeral ιδ has been written by a later hand. As it was usual to foliate the right-hand pages of a book, the position of the numeral here is one good reason for supposing the leaf to have been so placed that the *verso* side came uppermost. Other considerations point to the same conclusion. The shorter lines on the *verso* have been supplemented at the end by a 7-shaped character in order to give an appearance of even length, but on the *recto* side this supplementary sign has not been used. Now it is more probable that the scribe wished to make his lines

look regular at the outer margin of the page than at the inner, which is much less conspicuous in turning over the leaves of a book. Further, it is noticeable that a strip of papyrus has been gummed along the left edge of the *recto*. The outer edge is that part of the leaf which is the first to become worn, and hence it is there that a strengthening strip would be expected. But only if the *recto* was the under side could its left edge occupy the outer position. The importance of this question will be seen later (*v.* note on Log. 1).

Some of the regular contractions used in biblical MSS., $\overline{\text{IC}}$, $\overline{\text{ΘC}}$, $\overline{\text{ΠΡ}}$, $\overline{\text{ΑΝΟC}}$, appear in the papyrus, and N at the end of a line is occasionally represented by a horizontal stroke above the final letter. Several common mistakes in spelling occur, AI for Є in lines 6 and 7, and ЄI for I in lines 13, 16, and 35. A more serious error is ΟΙΚΟΔΟΜΗΜЄΝΗ in line 36; ΥΨΗΛΟΥC, two lines lower, seems to have been corrected. The character used to fill up superfluous space at the end of a line has already been alluded to. There is a slight tendency towards division of one word from another. Stops, breathings, and accents are entirely absent.

We print first a reproduction of the Greek text as it stands in the original. Restorations are enclosed in square brackets, and dots inside the latter indicate the approximate number of letters lost. Dots outside brackets represent letters of which only illegible traces remain. Dots underneath a letter mean that the reading is uncertain. We next give the several Logia in modern form, accompanied by an English translation and notes. Finally we proceed to a few general remarks, suggested by a consideration of the contents of the fragment. Here and throughout we hope that the speed with which this little book has been produced will be accepted as an excuse for shortcomings. During its preparation we have consulted Mr. F. C. Conybeare, Mr. J. Rendel Harris, Dr. M. R. James, and Mr. C. H. Turner. To their advice and suggestions we owe much; but for the opinions expressed in these pages we alone must be held responsible.

II

TEXT

Verso.

ΙΑ

ΚΑΙ ΤΟΤΕ ΔΙΑΒΛΕΨΕΙC
ΕΚΒΑΛΕΙΝ ΤΟ ΚΑΡΦΟC
ΤΟ ΕΝ ΤΩ ΟΦΘΑΛΜΩ 7
ΤΟΥ ΑΔΕΛΦΟΥ COΥ ΛΕΓΕΙ
ΙC ΕΑΝ ΜΗ ΝΗCΤΕΥCΗ
ΤΑΙ ΤΟΝ ΚΟCΜΟΝ ΟΥ ΜΗ
ΕΥΡΗΤΑΙ ΤΗΝ ΒΑCΙΛΕΙ
ΑΝ ΤΟΥ ΘΥ ΚΑΙ ΕΑΝ ΜΗ
CΑΒΒΑΤΙCΗΤΕ ΤΟ CΑΒ 7
ΒΑΤΟΝ ΟΥΚ ΟΨΕCΘΕ ΤΟ
ΠΡΑ ΛΕΓΕΙ ΙC Ε[C]ΤΗΝ
ΕΝ ΜΕCΩ ΤΟΥ ΚΟCΜΟΥ
ΚΑΙ ΕΝ CΑΡΚΕΙ ΩΦΘΗΝ
ΑΥΤΟΙC ΚΑΙ ΕΥΡΟΝ ΠΑΝ
ΤΑC ΜΕΘΥΟΝΤΑC ΚΑΙ
ΟΥΔΕΝΑ ΕΥΡΟΝ ΔΕΙΨΩ
ΤΑ ΕΝ ΑΥΤΟΙC ΚΑΙ ΠΟ 7
ΝΕΙ Η ΨΥΧΗ ΜΟΥ ΕΠΙ 7
ΤΟΙC ΥΙΟΙC ΤΩΝ ΑΝΩΝ
ΟΤΙ ΤΥΦΛΟΙ ΕΙCΙΝ ΤΗ ΚΑΡ
ΔΙΑ ΑΥ[Τ]Ω[Ν] ΚΑ[Ι] . . Β[Λ]Ε[Ι]Ç
. . . . . .

Recto.

[. . . .] . . [. T]HN ΠΤΩΧ̣ΙᾹ
[ΛΕΓ]ΕΙ [ΙC̄ ΟΠ]ΟΥ ΕΑΝ ΩCIN
[. . . .]Ε[. . .] . . Ϙ̣ΕΟΙ ΚΑΙ
[. .]ÇỌ . Ε[. .] ΕCTIN ΜΟΝΟC
[. .]Ṭ̣Ω ΕΓΩ ΕΙΜΙ ΜΕΤ ΑΥ
Τ[ΟΥ] ΕΓΕΙ[Ρ]ΟΝ ΤΟΝ ΛΙΘΟ͞
ΚΑΚΕΙ ΕΥΡΗCΕΙC ΜΕ
CΧΙCΟΝ ΤΟ ΞΥΛΟΝ ΚΑΓΩ
ΕΚΕΙ ΕΙΜΙ ΛΕΓΕΙ ΙC̄ ΟΥ
Κ ΕCTIN ΔΕΚΤΟC ΠΡΟ
ΦΗΤΗC ΕΝ ΤΗ ΠΡΙΔῙ ΑΥ
Τ[Ο]Υ ΟΥΔΕ ΙΑΤΡΟC ΠΟΙΕΙ
ΘΕΡΑΠΕΙΑC ΕΙC ΤΟΥC
ΓΕΙΝΩCΚΟΝΤΑC ΑΥΤΟ͞
ΛΕΓΕΙ ΙC̄ ΠΟΛΙC ΟΙΚΟΔΟ
ΜΗΜΕΝΗ ΕΠ ΑΚΡΟΝ
[Ο]ΡΟΥC ΥΨΗΛΟΥÇ ΚΑΙ ΕC
ΤΗΡΙΓΜΕΝΗ ΟΥΤΕ ΠΕ
[C]ΕΙΝ ΔΥΝΑΤΑΙ ΟΥΤΕ ΚΡΥ
[Β]ΗΝΑΙ ΛΕΓΕΙ ΙC̄ ΑΚΟΥΕΙC
[.]Ị̣CṬ̣Οẹ̣ . . Ṭ̣ΙΟΝ CΟΥ Ṭ̣Ọ
. . . . . .

III

THE LOGIA

WITH TRANSLATIONS AND NOTES

Logion 1, ll. 1–4.

] *καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου.*

'. . . and then shalt thou see clearly to cast out the mote that is in thy brother's eye.'

Cf. Luke vi. 42, which agrees exactly with the wording of this passage. Matt. vii. 5 has *ἐκ τοῦ ὀφθαλμοῦ* instead of *τὸ ἐν τῷ ὀφθαλμῷ*. If we are right in maintaining that the *verso* side of this leaf came first in the book (*v.* p. 7), there is nothing to show whether the whole of the saying as found in Luke and Matthew preceded. If the *recto* side had come first, there would have been good reason for thinking that the saying appeared in a shortened form, since it is unlikely that more than a few lines are lost at the bottom of the leaf.

Logion 2, ll. 4–11.

Λέγει Ἰησοῦς, ἐὰν μὴ νηστεύσητε τὸν κόσμον οὐ μὴ εὕρητε τὴν βασιλείαν τοῦ θεοῦ· καὶ ἐὰν μὴ σαββατίσητε τὸ σάββατον οὐκ ὄψεσθε τὸν πατέρα.

'Jesus saith, Except ye fast to the world, ye shall in no wise find the kingdom of God; and except ye keep the sabbath, ye shall not see the Father.'

This striking saying is of course new and presents several difficulties. If the reading *κόσμον* is correct—and there seems to be no alternative—such an accusative after *νηστεύειν*, 'fast to the world,' is very harsh. Secondly, the

two halves of the saying are clearly intended to balance each other, and therefore we should expect *νηστεύσητε* and *σαββατίσητε* to be either both literal or both metaphorical. But while *σαββατίζειν τὸ σάββατον* is the ordinary phrase in the Septuagint for 'observing the sabbath' (Levit. xxiii. 32, 2 Chron. xxxvi. 21), *νηστεύειν* cannot here mean 'fast' literally. Can *σαββατίζειν τὸ σάββατον* be taken in any other than a literal sense? We have been unable to find a parallel, but, on the other hand, *σαββατισμός* is used metaphorically in Heb. iv. 9, and Justin (*Dial.* cap. 12) speaks of the perpetual sabbath enjoined by the new law. Possibly the phrase has here an inner meaning, 'make the sabbath a real sabbath.'

For the idea of 'renouncing the world' cf. Gal. vi. 14 *δι' οὗ ἐμοὶ κόσμος ἐσταύρωται, κἀγὼ κόσμῳ*, and the frequent references in St. John to 'the world' in a metaphorical sense. The idea plays an important part in Gnostic writings, though of course not in them alone. Cf. Pistis Sophia, one of the chief Gnostic works which have been preserved (p. 250, Schwartze's transl. p. 158), *Dixi vobis olim*: *ἀποτάσσετε κόσμῳ toti et ὕλῃ toti.* It is noticeable that 'I said to you aforetime,' or some similar phrase is the common formula used in that book for introducing quotations from the Gospels.

The phrase 'ye shall not find the kingdom of God' recalls Matt. vi. 33, 'Seek ye first the kingdom of God,' &c.

Logion 3, ll. 11–21.

Λέγει Ἰησοῦς, ἔ[σ]την ἐν μέσῳ τοῦ κόσμου, καὶ ἐν σαρκὶ ὤφθην αὐτοῖς, καὶ εὗρον πάντας μεθύοντας καὶ οὐδένα εὗρον διψῶντα ἐν αὐτοῖς, καὶ πονεῖ ἡ ψυχή μου ἐπὶ τοῖς υἱοῖς τῶν ἀνθρώπων, ὅτι τυφλοί εἰσιν τῇ καρδίᾳ αὐτῶ[ν] . . .

'Jesus saith, I stood in the midst of the world, and in the flesh was I seen of them, and I found all men drunken, and none found I athirst among them, and my soul grieveth over the sons of men, because they are blind in their heart . . .'

In l. 13 CAPKEI has been corrected by the original hand from CAPKI. Of the latter half of l. 21 only very faint vestiges remain. At the end of it the horizontal stroke which looks like the top of C might only be part of a long cross-bar of Є; and the dot which is discernible before this stroke, and which we have doubtfully transcribed as I, could be the bottom of a long P in the previous line.

The beginning of this Logion was probably suggested by Baruch iii. 38 *μετὰ τοῦτο ἐπὶ τῆς γῆς ὤφθη, καὶ ἐν τοῖς ἀνθρώποις συναναστράφη*—a passage which was applied by several of the early Fathers to Christ's sojourn upon earth. Cf. Irenaeus, *Adv. Haer.* iv. 20; Cyprian, *Testim.* ii. 6. Considered by themselves the aorists *ἔστην, ὤφθην, εὗρον* might suggest a post-resurrection point of view; but the present tense *πονεῖ* which follows does not support this, and there is no difficulty in referring the sentence to the period of the ministry. For 'athirst' cf. Matt. v. 6, and for the general tenour of the Logion, John i. 10.

Logion 4, l. 22.

Traces of two letters are discernible in the middle of the line, but, though excluding certain combinations, they are too scanty to afford a positive clue. ЄI is possible. The Є inserted above the line is by the same hand as the rest of the MS.

As it is uncertain how much has been lost after l. 21, l. 22 may contain the end of the preceding saying; but more probably it forms part of a distinct one. The word *πτωχεία* does not occur in any saying of our Lord recorded in the Gospels, so this Logion was very likely new.

Logion 5, ll. 23–30.

[λέγ]ει [Ἰησοῦς, ὅπ]ου ἐὰν ὦσιν [. . . .]ε[. . .] . . θεοι καὶ [. .]ϙ . ε [. .] ἐστιν μόνος [. .]τω ἐγώ εἰμι μετ' αὐτ[οῦ]· ἔγει-[ρ]ον τὸν λίθον κἀκεῖ εὑρήσεις με, σχίσον τὸ ξύλον κἀγὼ ἐκεῖ εἰμί.

'Jesus saith, Wherever there are . . . . and there is one . . . . alone, I am with him. Raise the stone and there thou shalt find me, cleave the wood and there am I.'

The meaning of this remarkable Logion, the beginning of which is unfortunately mutilated, constitutes the chief difficulty of the fragment. First as to the reading:—

In l. 23 immediately before ΟΥ there is part of a stroke which may very well be the end of the cross-bar of Π. In l. 24 the remains of the letter before ΕΟΙ are consistent with Θ only, and those of the letter preceding suit Α better than Χ or Λ, which seem to be the only alternatives. Before this there is the bottom of a perpendicular stroke, which would be consistent with Η, Ι, Ν, Π and perhaps Γ and Ψ. At the beginning of l. 25 what we have read as C may equally well be the second half of Π; and Ο. might possibly be one letter, Ω, though this does not correspond with the vestiges so well. In l. 26 the first letter of which any part is preserved may be Τ, Π, or Γ; but [Ε]ΓΩ would not fill the lacuna. In l. 27 there is not room for ΑΥΤ[ΩΝ], and moreover the tip of a letter is visible, which suits Υ.

It seems fairly certain that the Logion offers a general parallel to Matt. xviii. 20—'For where two or three are gathered together,' &c.—though with considerable divergences. An extension of that verse which comes nearer to our passage is found in Ephraem Syr. *Evang. Concord. Expos.* c. 14 (*v.* Resch, *Agrapha*, p. 295), where the important addition *ubi unus est* corresponds to μόνος here, and suggests that ΕΙϹ should be read either at the beginning of l. 25 or before ΕϹΤΙΝ. The meaning may then be that wherever there are several believers, or even only one, Jesus is always present. No explanation can however be considered satisfactory, unless it enables the lacunae in ll. 25 and 26 to be plausibly filled up, and provides an adequate conjecture for the word ending in ΕΟΙ, which is the real key to the whole passage. If ΑΘΕΟΙ is the right reading there, a contrast seems to be intended between the many ungodly and the one true believer:—'Where all men else are unbelievers, if one alone is (faithful), I am with him.' But ἄθεοι is hardly a natural word in this connexion; and some such adjective as πιστός would be required in l. 25, and it is difficult to see how this can be

obtained. Further, unless εἰ is lost at the beginning of l. 25, both the explanations suggested require either ἐστιν to be a mistake for ᾖ, or καί to be a mistake for κεἰ.

The whole passage should be compared with an extract from the Gnostic 'Gospel of Eve' quoted by Epiphanius, *Haer.* 26, 3 ἐγὼ σὺ καὶ σὺ ἐγώ· καὶ ὅπου ἐὰν ἦς ἐγὼ ἐκεῖ εἰμι, καὶ ἐν ἅπασίν εἰμι ἐσπαρμένος, καὶ ὅθεν ἐὰν θέλῃς συλλέγεις με, ἐμὲ δὲ συλλέγων ἑαυτὸν συλλέγεις. But the idea here, that Christ is *in* His believers (cf. John xiv. 20), is rather different from that of our passage and Matt. xviii. 20, where it is only promised that He will be *with* them. It is, however, somewhat tempting to connect the quotation with the remarkable but difficult sentence, 'Raise the stone,' &c., as implying the presence of Christ in all things; cf. Eph. iv. 6.

Another possible explanation of these words would be to regard them as a parallel to Matt. vii. 7, 'Ask and it shall be given you,' and as intended to teach the effort required in order to find Christ.

Logion 6, ll. 30–35.

Λέγει Ἰησοῦς, οὐκ ἔστιν δεκτὸς προφήτης ἐν τῇ πατρίδι αὐτ[ο]ῦ, οὐδὲ ἰατρὸς ποιεῖ θεραπείας εἰς τοὺς γινώσκοντας αὐτόν.

'Jesus saith, A prophet is not acceptable in his own country, neither doth a physician work cures upon them that know him.'

Cf. Luke iv. 24 οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. Matt. xiii. 57 and Mark vi. 4 have ἄτιμος, and the addition καὶ ἐν τῇ οἰκίᾳ αὐτοῦ (Mark καὶ ἐν τοῖς συγγενέσιν αὐτοῦ, καί, κ.τ.λ.). John iv. 44 has τιμὴν οὐκ ἔχει, but omits καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. The significance of the agreement between the text of the papyrus and that of St. Luke will be discussed later. In connexion with the second part of the Logion, which is new, the preceding verse in St. Luke's narrative, 'Physician, heal thyself,' &c., and the following verse in that of St. Mark (vi. 5) should be noticed.

LOGION 7, ll. 36–41.

Λέγει Ἰησοῦς, πόλις ᾠκοδομημένη ἐπ' ἄκρου [ὄ]ρους ὑψηλοῦ καὶ ἐστηριγμένη οὔτε πε[σ]εῖν δύναται οὔτε κρυ[β]ῆναι.

'Jesus saith, A city built upon the top of a high hill, and stablished, can neither fall nor be hid.'

The scribe certainly wrote ΥΨΗΛΟΥϹ, but he appears to have partially rubbed out the Ϲ.

The idea in Matt. v. 14 here appears in an expanded form. The additional matter suggests the parable of the house built upon a rock, Matt. vii. 24, 25. But it is not really admissible to suppose that this Logion is a mere conflation of the two passages, since there is no reference here to the rock, which is the essential point of the parable.

In Matt. v. 14 the ordinary reading is πόλις κειμένη. But ᾠκοδομημένη is supported by the Syriac versions and Tatian, *Diatess.* viii. 41, which all have 'built,' not 'set.'

LOGION 8, ll. 41, 42.

As at the bottom of col. 1, the traces of letters in the middle of l. 42 are very faint. The third letter could be Γ, the fifth Ϲ. [Ϲ]ΙϹ ΤΟ ΕΝΩΠΙΟΝ ϹΟΥ is a possible reading. The last letter of the line may be Ϲ, and the preceding one Γ or conceivably Κ. The Logion appears to be new.

IV

GENERAL REMARKS

It would be obviously impossible for us to attempt an adequate discussion of the questions to which our fragment gives rise, still less to assign its place in early Christian literature. But though this task must be left to theological scholars, it will not perhaps be out of place to indicate the chief problems connected with the discovery, and the direction in which its value seems chiefly to lie.

Since the papyrus itself was written not much later than the beginning of the third century, this collection of sayings must go back at least to the end of the second century. But the internal evidence points to an earlier date. The primitive cast and setting of the sayings, the absence of any consistent tendency in favour of any particular sect, the wide divergences in the familiar sayings from the text of the Gospels, the striking character of those which are new, combine to separate the fragment from the 'apocryphal' literature of the middle and latter half of the second century, and to refer it back to the period when the Canonical Gospels had not yet reached their pre-eminent position. Taking 140 A.D., then, as the *terminus ad quem*, and postponing for the present the question of the *terminus a quo*, we proceed to consider the possibility, which the *provenance* of the papyrus naturally suggests, that our fragment may come from the 'Gospel according to the Egyptians.' This Gospel, of which only a few extracts survive, was probably written about the beginning of the second century, and seems for a time to have attained in Egypt and even elsewhere a high degree of authority. It was however decisively rejected in the third century. Its chief characteristics seem to have

been its Encratite and mystic tendencies. Now, it might be contended that the asceticism of Logion 2 points to an Encratite bias; and that the 'mystic' nature attributed to this Gospel by Epiphanius and indicated in the only excerpt of any length that is preserved (Clem. Alex. *Strom.* iii. 6. 45, 9. 63–66), is in keeping with the phraseology of Logion 5. But asceticism such as that of Log. 2 finds abundant parallel in the N. T., and the mysticism of Log. 5 is open to doubt, and in any case it is much less marked than in the extract referred to. A more serious and, in our opinion, fatal objection to the identification is the setting in which these Logia are found. The use of the present tense λέγει, the regular repetition of the opening formula, and still more the obvious want of connexion between the individual sayings, which clearly relate to different occasions, are strongly opposed to the supposition that they could form part of a narrative Gospel. The same objection of course equally applies to the reference of our fragment not only to the 'Gospel according to the Hebrews'—which moreover is the less likely a claimant since it seems to have been closely related to St. Matthew's Gospel from which our fragment is widely divergent—but to any so-called 'Gospels.' These, whether professing to fill up gaps left by the Canonical Gospels, or going over the same ground from the point of view of a particular sect, at any rate gave a connected narrative of events and discourses, not a series of disjointed sayings.

But it will perhaps be said that, though our fragment may not actually form part of any one of these compositions, it may still be a series of excerpts from one or more of them. It is of course impossible to disprove such a theory. But in the absence of any clear case of parallelism between the contents of the fragment and what is known of these apocryphal books, it has little to recommend it. It has no *a priori* probability, the general character of the sayings lends it no support, and, since extracts would presumably be made with some purpose, it fails to explain the want of connexion between one saying and another.

A more satisfactory view, though not free from difficulties, is that this fragment is what it professes to be, a collection of some of our Lord's sayings. These, judging from their archaic tone and framework, were put together not later than the end of the first or the beginning of the second century; and it is quite possible that they embody a tradition independent of those which have taken shape in our Canonical Gospels. The insistence on the observance of the sabbath, if that be the meaning of Log. 2, suggests that the sayings may have been current in Jewish Christian circles. The principle of the compilation is not obvious. Perhaps it was their picturesque force that determined their selection; perhaps they were chosen as pregnant utterances requiring elucidation. In any case we may here have got for the first time a concrete example of what was meant by the Logia which Papias tells us were compiled by St. Matthew, and the λόγια κυριακά upon which Papias himself wrote a commentary. The statement about St. Matthew (*ap.* Euseb. *H. E.* iii. 39), Ματθαῖος μὲν οὖν Ἑβραΐδι διαλέκτῳ τὰ λόγια συνεγράψατο· ἡρμήνευσε δ' αὐτὰ ὡς ἦν δυνατὸς ἕκαστος, has always been taken as the starting-point in any discussion of the synoptic problem, but of the meaning of the word λόγια the most diverse views have been held. It is not of course at all likely that our fragment has any actual connexion either with the Hebrew Logia of St. Matthew or the λόγια κυριακά of Papias. It contains nothing which suggests the one or the other, and probably many such collections were made. But it is difficult to imagine a title better suited to a series of sayings, each introduced by the phrase λέγει Ἰησοῦς, than Logia; and the discovery strongly supports the view that in speaking of λόγια Papias and Eusebius intended some similar collection.

To sustain this theory, it is necessary to undertake some consideration of the relations of the fragment to our Gospels. The Logia which have clear parallels in the Gospels are the first, fifth, sixth, and seventh. The first, so far as it is preserved, corresponds precisely with the language of Luke vi. 42, but the difference between this reading and that of

Matt. vii. 5 is too slight to be of much importance. A much more remarkable case of agreement with St. Luke against the other Evangelists is the occurrence in Log. 6 of the word δεκτός. On the other hand, Log. 7 offers a point of contact with St. Matthew's Gospel which alone has the saying about the city set on a hill; and the promise 'where two or three are gathered together,' &c., which perhaps reappears in another form in Log. 5, is also peculiar to St. Matthew. Of the influence of St. Mark's Gospel there is no trace, nor is there any direct connexion with St. John's; but two of the new Logia, both in their general tenour and in the use of the words κόσμος, ὁ πατήρ, and ἐν σαρκί, have a Johannine sound. Against these points of agreement with our Gospels have to be set both the occurrence of new Logia, and the divergences of reading.

The first explanation which suggests itself is that we have here only another instance of free citation from our Gospels. But this cannot be considered satisfactory. If there were a perfectly clear case in our fragment of verbal agreement with one of the Evangelists, there would be some ground for supposing that the other passages which approximated to the Gospel text were loose or expanded quotations. Logion 1 is too incomplete to carry much weight. The only coincidence which is at all striking is the use of the word δεκτός in Logion 6. Here St. Matthew and St. Mark have ἄτιμος, St. John τιμὴν οὐκ ἔχει, and this is just one of the cases in which St. Luke's variation has been explained, not as due to a difference in, or an independent use of, the sources, but as a literary improvement. If this assumption is correct, it would certainly be reasonable to regard the passage in St. Luke as the origin of our Logion, the differences between the two could be put down to misquotation, and the following sentence about the physician could be taken as a literary expansion. But while the strength of this position may be admitted, it is far from being unassailable. In the first place, its basis is after all only a hypothesis, which, even if true for a number of variations, need not be so in this particular instance.

It may be argued from the occurrence of the word δεκτός unaccompanied by other points of agreement, not that the fragment borrowed from St. Luke, but that both drew from a common source, or at least were influenced by the same body of tradition. Should such a view be held to be probable here, it would have an important bearing upon the whole question of the independence of St. Luke's Gospel. Secondly, since we have in any case to assume a source other than the Gospels for the Logia which are entirely new, is it not simpler to regard this as the source of the whole collection? The validity of this argument of course depends largely upon the view taken of the new sayings. Those critics who put them down as 'Gnostic' inventions will probably maintain the dependence of their author upon the Gospels of St. Matthew and St. Luke as we have them. Starting from the fact that they do not appear to be quoted by any writer, while the MS. containing them may be as late as the third century, to postulate a Gnostic origin would be an easy explanation, and one to which the character of Log. 5 might be held to give some support. But, partly owing to the doubt as to the meaning of that passage pending a restoration of the first three lines, its 'Gnosticism' is far from being ascertained. And if the other new logia are to be branded as 'Gnostic,' it is difficult to see what might not be included under that convenient category. Of the peculiar tenets of developed Gnosticism we have here not a vestige. Even if the prevailing judgement of these sayings should be that they were preserved in Gnostic circles, and themselves show some trace of the tendencies out of which Gnosticism developed, it does not follow that they are therefore inventions. And, whether free or not from Gnostic influence, the genuine ring of what is new in this fragment, and the primitive cast of the whole, are all in favour of its independence of our Gospels in their present shape.

THE END

LITERARY SOUVENIR.

C. H. Spurgeon's

MS. Magazine,

Written by himself, when a boy,

under 12 years of age.

FAC-SIMILE REPRODUCTION.

LONDON:

J. BARTON, ST. GEORGE'S ROAD, SOUTHWARK.

PREFATORY.

This MS. Magazine was presented to a young lady who was engaged as Governess to the elder children of the family of the Rev. John Spurgeon, while resident in Colchester. Charles was attending a Day School at the time, and often took the opportunity of looking into the nursery school room while his brother and their two sisters were engaged in their studies.

As the earliest literary effort of Mr. Spurgeon this MS., reproduced in fac-simile, will prove an interesting Souvenir to many friends. The young editor of the Magazine of "The Home Juvenile Society" had not attained the age of twelve when he gave this first indication of a genius which, in its development, has enriched the literature of the Church and the age.

Home Juvenile Society

Vol 1

No 2

April 1846

Colchester. C. Spurgeon.

The editor would
be very grateful
if some one would
write a little for
this magazine.
All acknowledg-
ments & notices
may be made
in this magazine.

Sunday 12th

The prayer meeting this morning was omitted as Mr Jennings was out & thus an end was put to it.

I hope it will be resumed or else I shall keep to my engagement.

Exhibition

On Monday April 13 an Exhibition was held in order to defray the expences of the tea party;

One member in particular seemed very much pleased.

Tea Party.

In the evening a tea meeting was held & all the members seemed very much gratified.

Louisa was admitted as a member, to which all agreed

Sunday 19th

Praymeeting very good, carry it on & let me say that on 26th there is another.

Blessings come through prayer

Sunday 26

No prayermeeting what a decline imitate the page before.

Certainly this morning there is an excuse but only one in a month is shameful

There will be
a bussiness meeting
next ~~Wednesday~~ Wednesday
May 6th ult.

Prayer meeting
On saturday
9th ult

Age

A gentleman having asked a boy how old he was replied 8 sir. And how old is your brother Sir but when one more year has passed we shall be both of the same age.

Prospect of Success
To Our
Society

There is every prospect of success to our society, for other societies have succeeded then why should not ours. It is true there is a difference in number of members, amount of

money, age, these
are all compensated
for by our, unity,
ready hearts, & ~~for~~
growth.

Then do not despair
every hope belonging
to others belongs
to us

E.W

Greatness

One of the later kings of Spain, unsuccessful in war had lost various considerable provinces. His flatterers however gave him the title of Great; "His greatness," remarked a Spaniard, "resembles the extent of ditches which increases according to the quantity of

ground which is
taken away from
them

Sayings

Leonidas the leader of the Lacedamonians was told when he was about to engage with the Persians that their arrows obscured the

sun by the multitude
he replied. Then we
shall fight better
in the shade

J.B

Contributions for
this magazine will
be cheerfully recei
ved by the Editor

Ans^r to last Riddle
Because it has a
colonel (kernel)

Why is a plough-
man like a partner

Club

A club for raising
it^s has been opened

Emily
returns thanks for her
birth day presents

1 Pin per line is the cost for notices not of the societies

Juvenile Magazine

3 for one ½ penny

Contributions have been received from E Eliza, Spurgeon

A BAPTIST'S REPLY
TO
ALLEGED PRESBYTERIAN STATEMENTS.

RECENTLY I took the trouble to expose the misrepresentations contained in a leaflet entitled "Why Educated Members of the Protestant Church are unwilling to Worship in a Baptist Congregation," and I have now received a similar leaflet headed, "WHY EDUCATED PRESBYTERIANS ARE UNWILLING TO WORSHIP IN BAPTIST CONGREGATIONS." It evidently issues from the same source as the former, and I have good reason for believing that it is the work not of a Presbyterian, but of a "Churchman."

The title and the first reason—

("Because they observe:—1. That Baptists are not willing to worship in their congregations, from which they infer how wide the gulf must be which separates them")

are both at variance with the truth. "Educated Presbyterians" do often in many places worship with Baptists, and Baptists with Presbyterians, while the ministers of both denominations frequently exchange pulpits. Presbyterians know that the gulf which separates them from the Baptists is not nearly so wide as that which separates them from the Episcopalians.

"2. That Baptists indeed reject their Faith, their Sacraments, their Ministry."

Baptists are practically one with the Presbyterians in regard to the "Faith," the ordinance of the Lord's Supper, and "Ministry." They differ only on baptism and individual church-government, a point of which our friend seems ignorant.

"3. That 'High' Baptists attach extravagant importance to the quantity of water used in Baptism, and to the benefits of the rite as ministered by them."

"4. That 'Low' Baptists are ignorant, wavering in opinion between the 'High' and the 'Broad,' creedless, if well-meaning pietists."

"5. That 'Broad' Baptists deny the truth of the Holy Trinity, and, consequently, of the Godhead of our Lord Jesus Christ, not to mention such lesser things as the obligation of the Lord's Day, the Lord's Prayer, &c."

"6. That the Baptist Union refuses to count faith in these fundamental verities necessary for communion, the 'Broad' party being apparently able to command a majority of votes."

"7. That the greatest Baptist of our day, perhaps of any day, denounces the Baptist Union for this unfaithfulness, and has separated himself from it.

The division of Baptists into "High," "Low," and "Broad," sounds like an echo of my former statement concerning the Episcopalians, and is such that no "Educated Presbyterian" could make. The division does not exist. Our Church friend in Presbyterian clothes is mistaken in every point here advanced. *All* Baptists hold that there must be sufficient water to *immerse*, but they attach no importance to the "quantity of water" beyond that; they ascribe *no* "benefits to the rite." I suppose our author would say that John the Baptist attached "extravagant importance to the quantity of water," when he baptized in Ænon, "*because* there was *much* water there," or when he baptized our Lord in Jordan. If by "Low" is meant "Evangelical" according to its meaning in the Anglican Establishment (and all Baptists, with few exceptions, are Evangelical), then the audacious assertion is made that Mr. Spurgeon and Dr. Maclaren, and many other noble men "whose praise is in all the churches," are "ignorant" and "creedless"! "Educated Presbyterians" would never say so, and they would repudiate the statement when made

in their behalf. Taking "Broad" to mean those who are tainted with "modern thought" views, the pupils of the Anglican Broad Churchmen, I may only say that the points mentioned are not the points on which they are in error. The Baptist Union, so far from refusing to "count faith in these fundamental verities necessary," has passed a declaration in which the doctrine of the Trinity is distinctly avowed, and as distinctly the Deity of the Lord Jesus Christ, and the work of the Holy Spirit. I suppose it is useless to tell our critic that the Baptist Union is a voluntary association of ministers and churches, exercising no jurisdiction over individual congregations, and that while Mr. Spurgeon has separated himself from the "Union," his relation to the Baptist *Denomination* remains unchanged. But let me say that it is altogether beside the mark to taunt one particular body with "down-grade" tendencies. There is an epidemic of "modern thought" passing over the sister isles: the Established Church of England is most affected by it; Baptists and other Nonconformists in England have suffered somewhat from it; and the Presbyterians in Scotland are at present in great trouble concerning it. It becomes the duty of the godly in all the denominations to keep free from it themselves and endeavour to preserve others from its baneful influence. We are thankful that Baptists in Ireland are unaffected by it, and, as far as we know, the same may be said of the Presbyterians, but we are sorry to observe that the so-called Protestant Church of Ireland, if free from this phase of error, has of late developed such a strong tendency to Ritualism and Romanism; witness Dublin and Derry.

"8. That another leading Baptist, the Rev. A. E. Clarke, laments the 'divisions, the dislikes, the worldliness, the down-grade theories prevalent among some Baptist congregations.'"

This is amusing. The writer has evidently seen the pamphlet recently published by the Rev. A. E. Clarke, and he ought to know that that gentleman, so far from being "a leading Baptist," has just joined the Baptist Denomination, having been before a clergyman of the Church of England, and in his pamphlet has most strongly denounced the errors of the "Baptismal Regenerationists." But the falsehood contained in this reason is ridiculous; read the whole "Educated Presbyterians are unwilling to worship in Baptist congregations, because they observe that the Rev. A. E. Clarke has said so and so." How many Presbyterians have ever heard of Mr. Clarke, or seen his book, which has only been published a few weeks? We are to suppose that a general revulsion of feeling against the Baptists has taken place among Presbyterians because such a statement has been made by this ex-clergyman !!! If Presbyterians and others will read the book, which we heartily commend, they will be more likely to feel a holy horror of the unscriptural practices of the Anglican Church, which Mr. Clarke denounces.

"9. That Baptists count almost all Christians but themselves to be unbaptized, and therefore living in disobedience to their Lord's command; not truly "disciples" of Jesus Christ, S. Matt. xxviii. 19; probably in their sins, and without the Spirit, Acts. ii. 38; probably not 'buried with Christ' nor 'risen with Christ,' Col. ii. 12; probably outside the Kingdom of God, St. John. iii. 5."

This is one of the propositions of the former leaflet furbished afresh, and it rightly points to the great difference between us and all Pædobaptists. We do believe that only those who are immersed as believers are scripturally baptized, and that all Christians, not so baptized, are living in disobedience to one of Christ's commands. At the same time, we do

not charge our Presbyterian brethren with conscious wilful disobedience. Every other "probably" is the writer's own, and we decline to be held responsible for it.

"10. That Baptists count little children incapable of receiving Divine grace, although John Baptist was filled with the Holy Ghost even from his mother's womb, although Jesus 'took them up in His arms, laid His hands upon them, and *blessed* them,' although Peter said, 'The promise of the Holy Ghost is unto you and to your *children*,' and although Paul calls the children of a Christian parent 'holy.'"

Our friend artfully tries to speak as a Presbyterian, but his statement is not true. Baptists do not "count little children incapable of receiving Divine Grace." They believe all the passages cited, but deny that there is any reference in them to Baptism.

"11. That Baptists deny to little children admission into the visible Kingdom of God, although, should such die, they most illogically would not deny them admission into the invisible Kingdom, and although Jesus said, 'Of such is the Kingdom of Heaven,' and 'Except any one be born of water and the Spirit he cannot enter into the Kingdom of God.'"

The writer does not fully understand the Presbyterian position, for "Educated Presbyterians" do not generally apply the 3rd of John to Baptism. In any case, there is nothing illogical in the Baptist position. We believe that Christ will admit to the Kingdom of heaven those dying in infancy, but He has nowhere said that infants are to be admitted to His Church on earth by baptism. There is, however, something very illogical in the position of all who baptize infants. Christ instituted the two ordinances, Baptism and the Lord's Supper; the same requirements are demanded for participation in each; Pædobaptists admit infants to the one, but most inconsistently keep them back from the other. Those who in the 3rd century introduced infant baptism were more logical, for they coupled with it *infant participation in the Lord's Supper*. Why is that not done now?

"12. That Baptists reject the rite of ordination observed by the Apostles. Acts vi. 6; xiv. 23; 2 Tim. i. 6; by 'Prophets and Teachers,' Acts xiii. 3; by the 'Presbytery,' 1 Tim. iv. 14; by Timothy himself, 1 Tim. v. 22; by Titus, Tit. i. 5; and preserved in every branch of the Church ever since."

I have in my former reply dealt with most of these passages, giving as the reason why Baptists do not practise the "laying on of hands" at the election of office-bearers, that the passages show that some gift was conferred in Apostolic times, and, not having power to bestow the gift, we do not use the form, which is not commanded in the Word, to be used. Presbyterians, while retaining the form, do not, we are glad to say, make the startling profession of the Episcopalians, whose Bishops assert that, at ordinations, they do actually bestow the Holy Ghost, and grant power to forgive and retain sins! Presbyterians simply, by the ceremony, recognize the choice of the churches. The two fresh passages adduced (Acts xiv. 23 and Titus i. 5.) say nothing about "laying on of hands," but imply that the "elders" were elected by the churches, much as Presbyterians and Baptist churches elect their office-bearers, and publicly and solemnly "recognize," or separate them to the work to which, they believe, the Holy Ghost has called them.

"13. That Baptists consequently have no Presbyters,—Elders,—Bishops, because these were thus ordained from the beginning, and Baptists have no power to invent any new way."

What I proved in my previous paper is here admitted, that Presbyters and Bishops are synonymous terms, and in that case the whole system of modern "Episcopacy" is overturned. Baptists invent no new way of obtaining Presbyters or Bishops; they believe that as at first, so now

"pastors and teachers" are the gifts of the ascended Christ (Eph. iv. 11); that Elders or Bishops are made so by the Holy Ghost (Acts xx. 28); and that it is for the Church to recognize the gift, and by its election ratify the choice of the Spirit.

"14. That Baptists, therefore, plainly reject the primitive and practically universal testimony of the Churches of Christ to the Faith and Orders delivered unto them."

"15. That Baptists thereby really undermine the very foundation upon which Faith in the written Word of God rests; for if the primitive and universal testimony of the Churches of Christ as to the Faith and Orders delivered unto them be unreliable, it is at least equally unreliable as to the 'Oracles of God.'"

Similar statements I have answered before, only here the ground is slightly changed, under the pretence of speaking for the Presbyterians; but again I say, no "Educated Presbyterian" would think of making such a statement. If Presbyterians are right in their interpretation of the early Church's testimony concerning the form of Ministry, then manifestly Episcopalians are wrong, and might as well be accused of undermining the foundation of the Written Word. We maintain that Baptists are practically one with the early Church in regard both to Faith and Ministry, but our appeal is to the *Word alone.*

"16. That bodies of Christians like the Baptists, who disregard the primitive and universal testimony of the Churches, who have no regular ministry, no confession, no articles of faith, or 'form of sound words,' 2. Tim. i. 13, are always peculiarly liable to fall into fanatical extravagance and grievous heresies."

Once more I say no "Educated Presbyterian" could make such a statement about the Baptists. Presbyterians know that Baptists have a "regular ministry," in the full Scriptural sense. I believe there is not a Presbyterian church in the world which would not feel honoured in opening its pulpit to the ministrations of C. H. Spurgeon or Alexander Maclaren. They are not so foolish as to believe with the Episcopalians, that only those "ordained" in a particular way constitute a "regular ministry;" and they know that, though it suits the writer of this leaflet to speak as if he believed in the regular ministry of the Presbyterians, Episcopalians do not recognize Presbyterian or other Dissenting ministers as "regular;" for if the most gifted Presbyterian minister wished to enter the ministry of the Episcopal Church, he would have to submit to Episcopal ordination, while the most obscure and inefficient Roman Catholic Priest, without such ordination, would be allowed to enter the ministry of that Church, which so proudly arrogates to itself the title of "*the* Protestant Church." I have before stated that Baptists have a creed, although they do not place it above the Bible or on a level with it. After all, it would puzzle any one to show that the Apostolic Church had any other creed or confession than the Word of God. Every creed, in so far as it is true, is but an attempt to interpret that Word, and in intelligent interpretation of, and stedfast adherence to, the Word of God, Baptists yield to none; while their whole history shows that no denomination has been preserved more free from "fanatical extravagances and grievous heresies" than they.

In conclusion, let me say that Baptists never wish to shrink from fair controversy, but we do think those who write about us should remember an old injunction which does not seem to have been in our opponent's thoughts when he wrote his leaflets, "Thou shalt not bear false witness against thy neighbour." It may be that his next effusion will be "Why Educated Methodists, or Roman Catholics, or Unitarians are unwilling to Worship with Baptists;" but as I have sufficiently answered these slanders, I do not propose to take notice of any more.

BLUE RIBBON
Gospel Temperance Mission,

TO BE HELD IN THE

Beehive Assembly Rooms,

STREATHAM COMMON.

FROM

MARCH 11 TO 18, 1883, INCLUSIVE

SPECIAL PRAYER MEETINGS

WILL BE HELD AS FOLLOWS :

Tuesday, Feb. 27th : March 6th, Assembly Room,
AT EIGHT P.M.

Friday, March 2nd, and 9th, Greyhound Lane Mission Room, at 7 P.M.

DAILY PRAYER MEETINGS

Commencing March 12th, will be held in the Assembly Room, from 12.30 to 1.30.

An efficient Choir under the direction of Mr. Josiah Creagh will sing on each occasion.

HYMN BOOKS. Booth's Gospel Temperance Hymns, MAY BE OBTAINED AT THE BEEHIVE, 1*d.* EACH.

A few Chairs will be reserved till 8 p.m. *Tickets*, 1
May be obtained of MRS. DANIELS, The Beehive, or in the Assembly Room.

ALL OTHER ADMISSION FREE.

Freewill offerings will be received at close of each Meeting

Chairman of Committee : P. B. COW, ESQ.
Hon. Sec. : REV. G. I. SWINNERTON.
By whom, donations towards the expenses will be received and acknowledged.

All are earnestly invited to attend. All will be heartily welcome.

See Programme of Meetings on Other Side.

To the Christian people and the well wishers to humanity dwelling at Streatham Common and in its vicinity.

DEAR FRIENDS,

It was decided at the close of last year to hold a week's united Temperance Mission in the District at this time. In this procedure there is perfect oneness of feeling between myself and the Rev. A. McCaig, who may be taken for this instance as representatives of the Church people and Nonconformists of our Parish.

From the long and severe illness, out of which I am even now but very slowly emerging, I am unable, as well as forbidden, to take any part in the conduct of this weighty campaign -with what eagerness I should have thrown myself into it, many of you will know.

It has been thought, however, that my name and formal approval would be of use and I write this to give it.

I entreat every well wisher to his fellows to aid this effort. Aid it Fathers and Mothers and safe-guard the young—aid it heads of houses and sweeten your homesteads—aid it lovers of your country's weal, for "drink" is our national shame. Above all I summon all Christians within reach of my voice, to strengthen this endeavour to stop the tide of woe amongst us, to bless our homes, to awaken souls and snatch them from this sin of intemperance and bring them to GOD.

Your efforts, your prayers, your associated influence and example, your attendance and your money are all needed. I beseech you to give them for CHRIST'S sake.

Yours most truly,

STENTON EARDLEY.

DEAR FRIENDS,

We want to call your attention to this coming Blue Ribbon Mission in our Parish. Two reasons, I think, are sufficient to give for this work.

1st. The wide spread misery, caused by the intemperance of our country, the many sad homes, ruined prospects, and lost souls, and to come nearer home, the drunkenness in our own Parish calls to every Christian to do *something*.

2nd. The success which GOD has evidently given to the Blue Ribbon Mission, and the blessings which have followed it in so many Parishes, calls to us to use this instrumentality here.

Everyone to whom I write will acknowledge the evils of intemperance. Everyone must acknowledge also that great results have followed the efforts of Temperance workers; confessedly something has been, and is being, done to stem the torrent of this national vice: manifestly GOD has helped us. Until you have found out a perfect way of meeting this evil, come and join the movement which is doing something.

We want your direct personal help and example, we want your prayers. This mission is a Gospel Temperance Mission, [illegible] not, because we cannot, separate the gospel message from the [illegible] temperance if it is to be effectual ; and we believe and pray that this Mission week may be the turning point of many souls from darkness to light.

We want each one of you into whose hands this paper falls to be a worker, together with us, in one way or another. We want you to join our prayer meetings ; for it is the dependence upon God in prayer that has been the success of the Mission in the past, and must be ours too.

Come and help us. It is God's work. A glorious privilege. A solemn responsibility for each of us.

Yours truly.

G. I. SWINNERTON.

I am very pleased to unite with the Revs. Stenton Eardley and G. I. Swinnerton in drawing your attention to the Gospel Temperance Mission about to be held in Streatham. Surely it is unnecessary to remind you of the terrible havoc being made by intemperance in our land, and it must be admitted that this neighbourhood is not free from its blighting influence. It therefore becomes everyone who has the good of his fellow-men at heart to do what he can towards banishing the evil from our midst.

That general success has marked the temperance movement in the past is undeniable, while the manifest blessing that has attended this latest phase of that movement stamps it with Divine Approval.

We may therefore hope, that the forthcoming mission will not be fruitless. Success, however, will be in proportion to the efforts put forth and to the faith exercised in the GOD of all grace. We therefore entreat you to come to the help of the LORD against the mighty.

To the Christians of this Parish we specially appeal. Your sympathy, your prayers, your practical co-operation, will greatly aid us. Please try to attend the daily prayer meeting and help to sustain it, for there lies the secret of success in this, as in every other good work.

If you are not yet abstainers we commend to your prayerful consideration the Christian Law of self-denial, as illustrated by the Apostle, which many of us have found to be transmitted into a joyful privilege. "It is good neither to eat flesh, *nor to drink wine*, nor anything whereby thy brother *stumbleth* or is *offended* or is *made weak*." Romans xiv., 21.

We rejoice in the fact that this is a Gospel Temperance Mission. Our desire is not simply to lift the drunkard from the mire of drunkenness to the rock of sobriety, but to raise him, by God's grace, to the Rock of Ages, where alone he can be safe from the surging billows of temptation.

Yours truly,

A. McCAIG.

LIST OF MEETINGS, SPEAKERS &c

Sunday, 11th, — 10.45 A.M. } Divine Service, Immanuel Church.
6.45 P.M. }

REV. C. N. KEELING, Vicar of Collyhurst, Manchester.

8 P.M. United Prayer Meeting, Assembly Rm.

Monday, 12th, — 3 P.M. South Streatham Infant School, Women's Meeting. MRS. ANDERSON.

3 P.M. Iron Room, West Streatham, Women's Meeting. MRS. SEWELL.

8 P.M. Assembly Room, DR. A. CARPENTER, REV. STORER CLARKE, CAPTAIN RUSSELL, R.A.

Tuesday, 13th, — 3 P.M. Assembly Room, Ladies' Meeting, MRS. ARMITAGE.

6.30 P.M. Assembly Room, Children's Meeting, REV. W. HOBBS.

8 P.M. Assembly Room, REV. A. McCAIG, CAPTAIN RUSSELL, SURGEON MAJOR POOLE, MR. SELWAY.

Wednesday, 14th, 3 P.M. Iron School Room, Lewin Road, Women's Meeting.

8 P.M. Assembly Room, REV. A. W. JEPHSON MR. MARK KNOWLES, MR. RAINS.

Thursday, 15th, — 8 P.M. Assembly Room, MR. W. NOBLE, MR. SAMUEL BOWLA.

Friday, 16th, — 8 P.M. Assembly Room, CAPTAIN GRAVES, MR. ROBT. RAE, REV. W. HOBBS.

Saturday, 17th, — 3 P.M. Assembly Room, Children's Meeting, MR. P. B. COW, MR. A. SARGANT.

8 P.M. Assembly Room, Experience Meeting, MR. G. THORNELOE.

Sunday, 18th, — 8 P.M. Assembly Room, Meeting for Prayer and Thanksgiving.

ARBUS, DENTED, STREATHAM, LONDON

REASONS

WHY

NONCONFORMISTS SHOULD OPPOSE

HOME RULE.

BY A NONCONFORMIST MINISTER IN IRELAND,

A. M'CAIG.

DUBLIN:

HODGES, FIGGIS, & CO., GRAFTON STREET.

1886.

REASONS WHY NONCONFORMISTS SHOULD OPPOSE HOME RULE.

We are face to face with a General Election. The veteran statesman who has so often led the hosts of Liberalism to glorious victory, has again sounded the war-trump. Soon the echoes of Midlothian will proclaim the beginning of the conflict, and ere many days have passed, the battle will rage along the line. It is matter for extreme regret that so many Liberals, who have so long followed their venerated chief, should at such a time not only fail to follow, but feel constrained to take the opposite side. Every Liberal must deplore the division in the camp; but beyond question, Mr. Gladstone himself is responsible for that division. His Irish proposals came as a great surprise to friends and foes alike, and it would have been strange if they had evoked a different response. Beaten in the lobby, he now looks for victory at the polls, and the question of the hour is—Will he succeed? What will be the verdict of the people? No graver issue has been presented to the country within the century. The question must not be decided on mere party lines. Nonconformists, who of all people ought to be able to rise superior to party feeling, should see clearly what is involved, and cast the weight of their influence on the right side.

In one sense the Government Bill may be considered dead; but evidently Mr. Gladstone has buried it in sure and certain

hope of a resurrection, and if he is again entrusted with power, the resurrection will assuredly take place. The question, then, before the country is not quite so simple as Mr. Gladstone in his manifesto declares. We have not only to consider whether "Irishmen are to be allowed to manage their own affairs," but whether they are to be allowed to do so on the lines of the late Bill.

We are prepared to welcome any proposal that would be for the good of Ireland; but we protest against Mr. Gladstone's measure, or anything like it, because we believe it would be an injury to Ireland, an injury to Great Britain, and especially an injury to the large loyal minority in Ireland. Mr. Gladstone blames his opponents for not trusting the Irish people; but in the first place it is not sufficiently clear that the Irish people are desirous of being trusted with Home Rule. When we consider that about one-third of the Irish are avowedly opposed to it—that very many of the electors abstained from voting, presumably because, though not favourable to Parnell, they dared not openly oppose him, or at least were not sufficiently interested to take either side—when further it is known that the ballot afforded no protection to large numbers of illiterate voters, who, under the eye of their priest, could do no other than vote for his nominee—we have some ground for saying that Home Rule is not desired by the Irish people as a whole.

The question of trusting the Irish people resolves itself into one of trusting Parnell and his pledged professionals, the representatives of the National League. Does the past record of these men warrant us in reposing implicit confidence in them? Did Mr. Gladstone trust them when he described them as "wishing to march through rapine to disintegration and dismemberment of the Empire"? Did he trust them when he threw them into Kilmainham? Have they given any evidence of a change of character and aim since then, that we should trust them now? It is a notorious fact that they have continually avowed their disloyalty to the Crown, their intense hatred of English rule, their desire for separation. During the

late debate some of the Parnellites tried to explain away the force of their inconvenient disloyal statements; but they have expressed no regret for uttering them—they have never retracted them. On the contrary, they have sought to justify them, and have as good as said, that, given the same conditions, they would be quite ready to use similar language. Law-abiding people may well hesitate to intrust their best interests to the hands of such men. It is a suggestive fact that when Mr. Parnell and his lieutenants at last condescended to condemn the outrages brought about under the rule of the National League, they did not condemn them as crimes against the laws of God and man, but simply as "inexpedient," as "giving their enemies arguments against their cause," &c. Is there not reason for fearing that Home Rule would mean the establishing of National League Rule?

Amid all the noise and confusion of the Home Rule debates has anyone advanced any substantial reason why Ireland should have Home Rule? The assumption is evidently that Ireland is on the verge of social and political ruin, and that nothing can save her but Home Rule. But what evidence is given apart from the agitation maintained by the very men who make the demand for Home Rule? Have the Nationalists pointed out any particular grievance which can only be remedied by Home Rule? What exceptionally bad laws now exist in Ireland? Under what disadvantages as compared with England and Scotland does she labour? Let the matters that want remedying be fairly pointed out, and England is wise enough and strong enough to be just. I have asked many in Ireland what special grievance exists; but I can learn of none such. I find, indeed, that Mr. Gladstone a few years ago said, "There is no such grievance. There is nothing that Ireland has asked which this country and this Parliament have refused. This Parliament has done for Ireland what it would have scrupled to do for Scotland and England." This is strangely corroborated by the *Irish World*, which says, "*We have no grievance*—we advance no reasons. We simply say we want a certain thing, and we shall

have it because we think fit. *Else indiscriminate slaughter.*" The whole thing is largely a matter of sentiment. It is chiefly on sentimental grounds that Mr. Gladstone has defended his measures; and alas! that he who so truthfully described the character and motives of the Parnellites, should now seem to excuse all their past conduct, and supply them with weapons for the future, by speaking of British law as having a "foreign aspect," and wearing a "foreign garb." The sentiment—which makes heroes of assassins, whose chief distinction is to have suffered under British rule the penalty of their crimes—is not likely to be satisfied with a subordinate Parliament—it wants national independence.

The Land Question is an important factor in the case. There is no doubt that the motive which leads many in Ireland to support Parnell is the desire to get the land for nothing or next to nothing. The National League's crusade against rent-paying has fostered this idea. There are thousands who only think of Home Rule as a means to such an end. Many even of the Nationalist farmers say, "We don't want Home Rule; we want a good Land Bill." I fancy English and Scotch farmers would be glad to have the advantages that the Irish have now.

But the Irish farmers have been led to think that all things are possible to the National League; that, given sufficient time, it will make them owners of their farms at little or no cost to themselves. Thus, for instance, some little time ago, a priest told his parishioners that as their landlord had refused to give them a reduction of 5s. in the pound, they must be resolute, and next time demand more, and eventually they might hope to get 19s. 11¾d. in the pound.

Mr. Gladstone has declared his Land Bill inseparable from the Home Rule measure; and though he has said very little about it of late, Lord Spencer is still emphatic enough. Is the British nation prepared to trust the Irish farmers to the extent of 50 or 150 millions? Let Mr. Parnell be ever so willing to collect the British rent (and certainly as a landlord he has shown scant indulgence to some of his tenants), is it likely that where

the doctrines of the League have borne fruit, the farmers will be willing to pay? And are the leaders of the League the ones likely to enforce payment? I know a prominent Leaguer who, when the Bills were under discussion, said he sincerely hoped that the Irish would never pay a penny of the land tribute to England.

There is a third force in Ireland that makes for Home Rule, and that is priestly influence. Whatever may have been the attitude of the priests to the Nationalist movement in its early days, they now find it to their advantage to support it.

It is sad to think of the black catalogue of crimes committed under the inspiration of the National League; but it is sadder still to think that, in many cases, the President of the League is the parish priest. Its meetings are invariably held on Sunday, and so resistance to law receives its consecration.

Mr. Gladstone deprecates the introduction of the "venomous element of religious bigotry into this question." We trust that all venom and bigotry will be excluded; but the *religious element* cannot be left out. The character of Roman Catholicism is too well known to allow us to look with equanimity upon the supreme power passing into the hands of its adherents. At present there is complete religious equality, and Protestants have no desire for any ascendency over their Catholic brethren; they are entitled to object to a Catholic domination.

Mr. Parnell has plainly avowed his determination to deal with the Education Question; and who can doubt but that it will be moulded to suit the views of the Roman Catholic Church? As to the religious liberty of Protestants being preserved intact, there is room for grave doubt. Mr. Gladstone's Bill did not make sufficient provision for that. It is questionable whether any Bill on similar lines could do so. Messrs. Parnell, Sexton, and others assure us that they are determined to maintain religious equality. We may give them credit for honesty in this matter; but will it rest with them to decide the point? Just as behind them the discontented farmers would prove a strong force against the payment of the tribute money, so might we expect that the priests would have sufficient power to sway

the Irish councils in reference to religious questions. It may seem ungracious, it may savour of bigotry, to speak thus of any body of men; but the Romanist system must be judged according to its known character, and its avowed beliefs, and its usual fruits. I have made careful enquiries of Protestants, who could not possibly be reckoned as bigoted Orangemen, who have lived all their lifetime surrounded by Catholics, and have no feeling towards them but that of the truest Christian charity; but they are unanimous in the belief that if the Romanists had the power, Protestantism would not be safe. That belief is not gathered from books, but from what they have seen and known of Roman Catholicism from their infancy.

It is vain to say that the question of Ireland managing her own affairs is not a religious one. Religion is one of the greatest of Irish affairs. The Roman Catholics are intensely religious. The Protestants are not indifferent to religion. Indeed, we cannot help seeing that the religious element enters into almost every question that concerns Irishmen. In Poor Law Boards it is found to give colour to many a resolution, and it would be easy to mention cases in proof. No doubt, much capital will be made by the Nationalists out of the deplorable riots in Belfast. We are already told that they prove that the trouble in Ireland will not spring from the Catholics, but from Protestants. We unsparingly condemn such rioting as disgraceful and criminal; but it is startling to find that the evidence given at the inquests, and the verdicts pronounced, point to the policemen as the greatest offenders. The whole matter requires to be most carefully investigated.

As a set-off against the Belfast riots we have those in Sligo, deliberately planned by Roman Catholics, in the course of which the Congregational and Methodist Manses and Chapels received special attention from the mob. It now turns out that the outrage offered to the Catholic Cathedral, which was attributed to Protestants, and made the excuse for attacking them, was really perpetrated by three Romanists, who have confessed the deed and the motive.

Whatever other lessons these sad occurrences may teach, this one is written in large characters—that the fear of religious strife following the passing of a Home Rule Bill is not without foundation.

Mr. Gladstone places a false issue before the people when he says that the choice is between Home Rule and coercion. By the way, coercion need not be such a bugbear. The firm administration of the law is always felt to be coercion by law-breakers; but laws are not usually relaxed because the thief or the murderer has conscientious scruples against coercion.

Surely one of the first duties of a government is to see that the majesty of the law is upheld.

Mr. Trevelyan has clearly shown that the main provisions of the Crimes Act, which the Liberal Government wished to retain, are identical with the ordinary laws under which Scotland has been governed for ages. I had the privilege of living in Ireland while the Crimes Act was in force; but it was no more inconvenience to me than if it had not existed; nor has any law-abiding citizen had cause to complain of it. I believe that the theory held by Peter and Paul, as to administration of law, remains the true one—"the punishment of evil-doers, and for the praise of them that do well." Despite the taunts uttered in the course of the debate, I think a "judicious mixture" of firmness and kindness is what Ireland needs. Let it be known that the Government mean to enforce the law; that honest men will be protected in the discharge of their duties; that no measure will be extorted from the British Parliament by fear, but that every just demand will receive unprejudiced attention; and a great step in the right direction will be taken.

It is a prevailing belief among the people in Ireland that all past concessions are the fruit of intimidation. Kindness is reckoned weakness. That is no reason why a Government should refuse concessions that are seen to be just; it is a reason why the authority of the Crown should not bow to the authority of the National League.

But there is something else before the country than so-

called coercion. Mr. Chamberlain's scheme of Local Government seems in harmony with Liberal traditions and Nonconformist principles. Mr. Gladstone's action makes it necessary that something in that direction should be done. But it ought to be something that can be extended to England, Scotland, and Wales as well as Ireland. There has been enough of exceptional legislation for Ireland. There is no reason, save that supplied by agitation, why Ireland should have the preference in this matter. If Local Government be a desirable good, what have England and Scotland done that they should not enjoy it as well as Ireland? What superior fitness has Ireland shown for it that England does not possess? Some such carefully prepared scheme, maintaining unquestioned the supremacy of the Imperial Parliament, preserving inviolate the rights and privileges of minorities, and adapted to the whole United Kingdom, would be safer, wiser, and better than Mr. Gladstone's unfortunate scheme.

Meanwhile let all lovers of God and fatherland lift up their hearts in earnest prayer to the Great Counsellor that the decision given by the country may be in harmony with truth, righteousness, and justice.

POSTSCRIPT.

SINCE writing the foregoing, I have read Mr. Gladstone's Scottish speeches. There are many statements in them upon which one would wish to animadvert; but I must content myself with a reference to one point. At Glasgow he asked the question—"Is there any reason to suppose that the Roman Catholic majority would be disposed to persecute the Protestant minority?" He went on to say, in support of the negative answer, that the only possible grounds for suspecting the "Irish Roman Catholics of gross intolerance" were, that they were favourable to denominational education, and that they opposed the admission of Mr. Bradlaugh to Parliament.

How is it that Mr. Gladstone overlooks the one great reason—the reason given by himself in the "Vatican Decrees"—viz., "the essentially intolerant nature of the Roman Catholic Church"?

Mr. Gladstone's text for his Glasgow oration was taken from a sermon by the renowned Dr. Chalmers, and was therefore likely to interest a Scotch audience. Has Mr. Gladstone read the life of Dr. Chalmers? If so, has he observed the note by his able biographer in reference to these very sentiments expressed by Dr. Chalmers? I quote a portion of it. "Dr. Chalmers, in his later years, readily but sadly acknowledged that he had been disappointed; . . . . . that it had been a historical blunder to expect that gentle treatment would either strip Popery of its natural intolerance, or deaden its desire to rule."

A. M'C.

BRANNOXTOWN, Co. KILDARE,
June 26, 1886.

C. W. GIBBS, Printer, Dublin.

THE NONCONFORMIST VOICE.

THE following is the text of the address which the ministers of the Nonconformist Churches of Ireland presented to Lord Salisbury and Lord Hartington at the Hôtel Métropole, London, on the 14th November, 1888:—

"To the Most Honourable the Marquis of Salisbury and to the Right Honourable the Marquis of Hartington.

"We, the undersigned ministers of the Presbyterian, Methodist, Congregational, and Baptist Churches in Ireland, have seen with great regret the presentation of an address to Mr. Gladstone, signed by a considerable number of Nonconformist ministers in England and Wales in favour of a scheme of Home Rule for Ireland. We hold that the opinion of their brethren living in Ireland is entitled to far more weight than an expression of opinion from men who, however good their intentions, have little or no personal knowledge of the state of things in Ireland.

"We deprecate in the strongest manner, as disastrous to the best interests of the country, a separate Parliament for Ireland, or any legislation tending to imperil the Legislative Union between Great Britain and Ireland, or to interfere with the unity and the supremacy of the Imperial Parliament. We do not believe that any guarantees, moral or material, could be devised which would safeguard the rights of minorities scattered throughout Ireland against the encroachments of a majority vested with legislative and executive functions.

"While acknowledging that in the past large sections of the Irish people have suffered many wrongs, we believe there are no grievances removable by legislation which cannot be removed by the Imperial Parliament; while the establishment of a separate Parliament for Ireland would most seriously aggravate many existing evils, and would produce other evils greater than any that at present exist.

"We especially claim the aid of our co-religionists in Great Britain in resisting strenuously any such policy, believing that it would deprive us of our rights of citizenship in this great Empire."

Out of a total of **990** Nonconformist ministers of all denominations in Ireland, **864** signed the address. Only **eight** declared themselves Home Rulers, and the remainder mostly declined on the ground that, being ministers of religion, they wished to have nothing to do with politics.

THE PRESBYTERIANS.

The Rev. R. J. Lynd, Moderator of the General Assembly of the Irish Presbyterian Church, after presenting the Address, said:—

"The significance of their address was emphazied by the fact that until Mr. Gladstone abandoned the Liberalism of the greater part of his political life, at least 95 per cent. of the ministers of his Church were the right hon. gentleman's most ardent and devoted adherents, and he believed the same was true of other churches represented there. **Indeed out of the 600 Presbyterian ministers he questioned** whether they could have found more than a dozen who were not supporters of Mr. Gladstone's policy. At the present moment their attachment to Liberal principles was as strong as ever. **They had not surrendered their Liberalism,** but Mr. Gladstone had marched with colours flying into the Parnellite camp and put himself at the head of the Parnellite forces, and they declined to follow him. (Cheers)."

HALF A MILLION OF PEOPLE.

At two successive assemblies, one of them called for the special consideration of this question, a series of resolutions opposing Mr. Gladstone's policy was adopted unanimously. (Cheers). **The practical unanimity of their 600 ministers was fairly representative of that of their laity.** (Cheers). Their Church numbered within a fraction, half-a-million. In a district, for instance, containing 500

or 600 people they would find one or two farmers who said that they were Home Rulers, but Home Rule with them simply meant cheap land. They had an idea that the Parnellites would give them that, and they would be prepared to accept that under any rule, though it was that of the Czar of all the Russias. ("Hear, hear," and laughter). But the numbers of such were very few indeed. Their Presbyterian Church as a whole were through and through sound on this question. (Cheers.)

PUTTING BACK THE HANDS OF THE CLOCK.

It was from no lack of patriotism that they were opposed to the Nationalist policy. They loved their native land—(cheers)—and felt a profound interest in all that concerned her well-being. Could they be convinced that the Gladstonian policy would regenerate and elevate Ireland they would adopt and support it enthusiastically; but it was just because they were persuaded in their inmost hearts that it would throw back their country 100 years in civilization, and be destructive of her best interests all round, that, with much reluctance, they had made their present stand. (Cheers.)

THE REPRESENTATIVE PARTY.

Mr. Gladstone tried to discount any influence their statements might have by saying that the opinion of 85 representatives was of more weight than theirs could be. Theirs was disinterested at any rate. **They gained nothing by the course they had adopted.** Could the same be said for Mr. Gladstone's Parnellite following? How many of them dare call their minds their own? (Cheers.) Then he had no hesitation in asserting that they possessed much more reliable knowledge of Ireland and Irish affairs than Mr. Gladstone and his whole Parnellite following, and certainly they had both a deeper interest and **a fuller acquaintance with Irish affairs than their English Nonconformist brethren who had assumed an attitude of hostility to the cause of Unionism.** (Cheers.)

AN APPEAL TO ENGLISH BRETHREN.

He wished he could appeal to their Nonconformist brethren who would force Home Rule upon them. They did want Home Rule of a sort—that was, they wanted local government safely guarded, as the people of England and Scotland would have it. They wanted every privilege they could get for themselves; but they still proclaimed their resolve to adhere to the Union. (Cheers.) **If Home Rule came, then they must bid farewell** to the system of united secular and separate religious instruction to which they had been always true. They would then have the Romish Church endowed, not directly, but indirectly, through its educational institutions, which would be virtually teachers of the Romish religion. **They would have the prosperity of the North taxed to support the poverty of the South.** Trade and commerce and capital would be driven from the island, and, worse than all, the alienation and strife of centuries would be re-awakened with what results God alone could tell. (Cheers.)—*Times*, 15th November, 1888.

THE METHODISTS.

The Rev. Henry Evans, D.D. (Chairman of Waterford District), said :—

My Lords,—Strictly speaking, there is neither Conformity nor Nonconformity now in Ireland. **All Churches there are equal in the eye of the law,** and all stand on like voluntary relations to the people of the country. But whilst this is so, the Churches, whose ministers to-night address your Lordships, correspond to Churches in England that are Nonconformist—**the Irish and the English Churches being one in doctrine** and in polity, and one in the unity of an actually subsisting fellowship.

Addressing your Lordships in the name of the Irish Nonconformist ministers, I feel it due to my brethren to remember their sacred office, and in anything I may say about portions of our countrymen, to express it under the influence of charity, and

in such a spirit as befits the pastoral office. (Hear, hear.) We owe one another many things; we owe our brethren in England as well as those from whom we totally differ in Ireland, kindness, charity, forbearance, and courtesy; but, above everything else, we owe one another truth.

THE HOME RULE IMPOSTURE.

There is nothing, seemingly, so hard to get, and there is nothing pertaining to the Irish question so important. The truth, the whole truth, and nothing but the truth, would shatter to atoms the fabrications, the party inventions, the selfish strategy, the plausible sophistry, the inexhaustible impudence, by which the Home Rule imposture is promoted. It is solely in the interests of truth, and not the interests of party, that the Irish ministers present this address. In so doing, it is not a compliment to parties, but a tribute to patriotism, that we pay. **Face to face, and day by day, we see all that is dear to us as citizens dangerously imperilled;** we see falsehood sapping the foundations of truth; we see the sorceries of selfishness prevailing over honour; we see an organization, begotten in sedition and nursed in blood, extending its baleful influence to your country, and there, as well as in Ireland, fast tending to efface the eternal distinctions between right and wrong. My Lords, in view of such evils we cannot remain silent. It is to witness against them, it is to uphold your patriotic hands in the righteous effort you are making to throttle the impious immorality that menaces at once the civil and religious well-being of England and Ireland, that Christian ministers in Ireland have presented this address. (Cheers.)

OVERWHELMING OPINION.

That the public may appreciate its weight, I may mention on behalf of the Methodist Church, to which I have the honour to belong, that it is signed by the overwhelming majority of the **Methodist Conference.** It is signed by our Vice-President, who is our **highest officer in Ireland,** the

President being an Englishman and resident in England; it is signed by the Secretary of our Conference, and by all the Chairmen of Districts.

For our ecclesiastical purposes Ireland is divided into districts, such as the Dublin District, the Waterford District, the Cork District, the Limerick District and so on. The Chairmen of these Districts have very responsible duties entrusted to them, and every one of these Chairmen has signed this address. We have two colleges in Ireland doing a great educational work in the country —one in Dublin and one in Belfast. The Presidents of these two Colleges have signed the address. Besides, I should mention that of the body known as the Legal Hundred, in whose hands the legal keeping of our interests is placed—of that Legal Hundred a fixed proportion belongs to Ireland, and every member of the Legal Hundred resident in Ireland has signed the address. Vice-president, chairmen of districts, presidents of our colleges, members of the Legal Hundred, and the overwhelming majority of our ministers—signed by these, the address represents the closely knit unity of our body, and the increasingly strong and conscientious conviction with which we abjure 'Home Rule.'

The few ministers who have not signed, for the most part, fully agree with their brethren, hold opinions just as strongly opposed to Home Rule as they, and the proofs of this are in my possession under their own hands, but for reasons partly prudential and partly arising out of the devotion they owe to their sacred office, they prefer to remain in private. **Nor is this the first time the Methodist Church in Ireland has spoken out against the baleful attempts of the agitators** and leaguers to usurp the government of Ireland. (Cheers.)

PREVIOUS PROTESTS.

In January of 1886, the Committee of Privileges which represents the Conference on all public questions affecting the interests of the Body said this:

"That in our deliberate and solemn conviction there is nothing

in the history or necessities of this country which requires the establishment of a separate Legislature; that any measure which would even tend towards **a dissolution of the Legislative Union of Great Britain would be highly prejudicial both to the moral and material interests of Ireland**; and that its immediate effect would be to increase rather than to diminish the animosities that unhappily distract the country. That, in common with all lovers of social order, we deplore and deprecate the spirit of lawlessness which has been fostered by unscrupulous agitation, leading to intimidation and violence, detrimental both to the secular weal and demoralising to the national character, and most of all, injurious to the maintenance and spread of the great work of the Churches of Christ in the land."

REPLYING TO MR. GLADSTONE'S MEASURE.

Again, in a petition to Parliament against the Bill of Mr. Gladstone, the Committee said:

"These provisions are also, in the judgment of petitioners, utterly unjust to the loyal minority, who are thereby, without any cause shown, forcibly thrust out from relations to Great Britain, which they valued, and placed under the control of the **disloyal majority**, without any adequate security for property, liberty, or life. And inasmuch as this Bill will be regarded as an encouragement to the coercion which enforces lawlessness, and a discouragement to the coercion which enforces Constitutional Law, your petitioners are persuaded that it must prove misleading and delusive to those who expect from it a settlement of the Irish Question; that it must fail

to satisfy the disaffected; tend to increase instead of to heal the unhappy animosities which distract this country; and must imperil the future strength and integrity of the Empire."

RECENT ADDRESSES TO LORD LIEUTENANTS.

When Lord Carnarvon became Lord Lieutenant of Ireland the Methodist Church addressed his Excellency, and among other things spoke of "the disregard for law and order which so largely **prevailed in this unhappy country for years past, paralysing industry and rendering exceptional legislation necessary for the protection of life and property.**" They also begged "to assure your Excellency that, to the utmost of its power you may calculate on the sympathy and support of this Church in promoting the welfare of the country which you have been appointed to govern, and carrying out the wishes of one of the best of Sovereigns. (Cheers.)

Then again, when Lord Aberdeen was appointed Viceroy, the Methodist Church, in an address to him as the representative of the Queen, used these words:

"As a Church we have always inculcated and exemplified the duty of obedience to the laws of our country, and respect for the Constitution under which it is our glory to live. We would deplore any steps which might be taken, either by the Government or the Legislature, which would weaken the bonds that unite this country with Great Britain, and which would tend to the legislative independence of Ireland—a measure which, in our judgment, **would be fraught with evil to the best interests of the United Kingdom.**"

RECENT APPEAL TO ENGLAND.

And my Lords, still further: A year ago the Irish Methodist Conference in its annual address to the English Conference, said:

"In the present crisis through which our country and yours is passing, affecting, as it must of necessity, our religious as well as temporal wellbeing, **we claim your sympathy and prayers.** Public feeling is, with us, in a state of extreme tension and suspense. If we could do so with a good conscience, we would fain leave all such affairs of State to work out their own issues. But in a cause in which morality, liberty, and the social as well as religious welfare of the people are so deeply and hazardously involved, it was not possible for us to stand by as idle spectators and be blameless. In similar times our fathers did not do so. In common with all the Evangelical Churches of this land, and in pursuance of similar official and public declarations made again and again by our Conference, our Committee of Privileges has, during the past year, in addresses to the Executive and in petitions to Parliament, stated that in their judgment nothing should be done to weaken or invalidate the Legislative Union between Great Britain and Ireland. **In 1802 your fathers challenged our loyalty** to a united Methodism by referring to **'the new and glorious compact'** by which the British Isles had just been united. We hold you to that challenge. And we submit that, in the light of the past history of our work in Ireland, our claim both to know truly, and to love well our country, should not go for nought.

EIGHTY YEARS OF TRUE FIDELITY.

What the English Conference of 1802 asked us to do, we have faithfully done. (Cheers.) **They called upon us in Ireland to be faithful to the Union, and faithful we have been;** and now in our turn, after 80 years of spotless unflinching fidelity, we appeal to our brethren in England to be faithful, and call upon them in the name of all that binds us together to be true to their oft-asserted principles; **to be true to the history of our Church;** to be true to its loyal

genius and law-abiding traditions; to be true to the words of their own annual addresses to the Irish Conference for 80 years; **to be true to the Empire of England;** and, above all, and as embracing all, to be true to the trust they have received at the hands of our blessed Lord, and stand up in support of the Irish Connexion, which now in common with all the Christianity of Ireland conjures England to set its heart as adamant against the attempt to put us and the other loyal inhabitants of the country—amounting to two millions—under a legislature which would simply be the National League in quintessence. (Loud cheers.)

THE BLIND LEADING THE BLIND.

My Lords and Gentlemen,—Mr. Gladstone, at Bingley Hall, discourteously sneered at the signatories of this address, calling them "a handful of men in the North." He did not sneer at the address of English Nonconformists to himself. That was sweet to him as angel's music; and but for the blind partisan character of that address I do not think the Irish ministers would have so strongly felt the need of their present action. They saw Mr. Gladstone and their English brethren as **"the blind leading the blind,"** with the inevitable result, if they succeeded, that they should "fall into the ditch," dragging us with them, and that "ditch" in Ireland would be the dirtiest into which religion and loyalty were ever dragged. **Mr. Gladstone calls us "a handful of men in the North"—such is his knowledge of Ireland!** The signatories to this address live all over Ireland, and I am here to testify that the feeling of opposition to his insane policy of **putting Ireland under a cabinet of rebels,** is much deeper, much stronger, is resented with a far keener intuition of realities, and far more sensitive apprehension of consequences than I ever found to obtain in Ulster. (Cheers.) No! Our opposition to the proposed factory of thraldom is not what those who do not know better nickname "Orange bigotry." **It is the resistance of Christian men** to the proposed imposition of a yoke, such as neither our fathers nor we have been able to bear; and that resistance, if more silent, is, I repeat, deeper, and inwardly burns with a more ardent indignation, in the other

Provinces than it does in Ulster. We, "a handful of men in the North," what right have we to speak?

A BODY THAT CANNOT BE OVERLOOKED.

As regards my own Church, my lords, its right is that of a Body across whose shield the bar sinister has never been drawn—a Body on whose escutcheon there is not a blot—a Body whose Christian services and honourable citizenship history dares not challenge. Our right to be heard on behalf of our country is that of a Church among whose members there is the smallest percentage of illiteracy —is that of a Church of whose members, I believe, there is not one in jail in all Ireland—is that of a Church whose people are not in the "Workhouse" or a burden to the rates. (Cheers). **We neither manufacture criminals, nor paupers, nor have we ever obliged the State to expend a sixpence to make us loyal.** Our "local knowledge" tells us that Mr. Gladstone cannot say the same of his Fenian *proteges*, and Parnellite allies, out of whose "circles" and "branches" his proposed government of Ireland would be framed.

WHY THEY SUPPORT THE UNION.

Nor is our support of the Union due to any financial interest which we draw from it. **We have no endowments and never had.** There is nothing in the way of office to purchase our allegiance. Christianity and patriotism alone inspire and dictate our loyalty to the Union, for under imperial administration alone can the equilibrium and tranquil equipoise of rival interests be secured to Ireland. (Hear, hear). My Lords, I have been asked to indicate the hurt which a Parnellite Government would do to Ireland. It would inevitably put education under the priesthood; and I ask English Nonconformists how they would like that for themselves in England? **English Nonconformists are making an outcry at this moment against proposed denominational education.** How consistent they are! Would it be believed that Nonconformists in England bless Mr. Gladstone with aid to inflict a curse

on Ireland which they declare against being put upon themselves in England? Surely those who can act thus "put themselves out of court" on the question of Irish Government.

IN THE EVENT OF SEPARATION.

No wonder the Parnellite Press in Ireland makes much of the English Nonconformists. The subjection of Ireland to a government such as is proposed **would banish capital and warn off capital from the country.** The harm in this respect would simply be incalculable. It would also drive away the Protestant people from a vast number of places, and would be the speedy extinction of our existence over vast areas. **Merchants, traders, shopkeepers, and farmers have told me they could not live, and must inevitably leave the country in the event of separation.** We cannot consent to a measure which would thus depopulate Ireland of its best citizens, and leave our churches vacant, monuments of the past, by bereaving us of our people and banishing them to other countries. (Hear, hear.)

Mr. Balfour has done more for true freedom in Ireland than any of his predecessors. The wrong doers bespatter him as wrong doers are wont; but **thousands and tens of thousands of crushed and terrified children of Ireland bless him in the inmost sanctuary of their heart.** Let the same policy of fairness and firmness go on unchecked; let such measures as may yet remain to be provided for Ireland's weal be diligently taken in hand, and the day is happily near when Ireland will be as loyal as Scotland, and the merits of her people be among the brightest jewels in the diadem of our United Empire. (Cheers).

Rev. H. E. Bennett, of the Congregationalists, and Rev. A. McCaig, of the Baptists, also suppported the address.

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IRISH PROTESTANTS

AND THE

UNIONIST LEADERS.

On Wednesday, November 14, 1888, the Prime Minister and the Marquis of Hartington were entertained at a banquet in the Hôtel Métropole by the Nonconformist Unionist Association, the occasion being the presentation to their lordships of an address from Irish Nonconformist ministers. Sir George H. Chubb, Vice-President of the Association, occupied the chair; and the others present, besides the two distinguished guests, included the Moderator of the General Assembly of the Irish Presbyterian Church, Rev. R. J. Lynd, Belfast; Rev. Dr Evans, Methodist Church, Waterford; Rev. H. D. Bennett, Congregational Church, Sligo; Rev. A. M'Caig, Baptist Church, Brannoxtown, Co. Kildare; Rev. J. H. Orr, Antrim; Rev. J. S. Cregan, Belfast; Viscount Wolmer, M.P., Petersfield Div., Hampshire; Sir J. Corry, M.P., Belfast; Sir H. Cartwright, London; Mr J. H. Cooke, Winsford; Mr J. Corbett, M.P., Droitwich; Mr T. Winslow, Q.C. (Hon. Treasurer of the N.U.A.), London; Dr Ball (Hon. Sec. N.U.A.), London; Sir H. Havelock-Allan, M.P., Durham; Sir Joseph Lee, Manchester; Sir H. Mitchell, Bradford; Sir G. Bruce, London; Mr T. W. Russell, M.P., Tyrone; Mr J. Sykes Rymer, York; Mr T. Lea, M.P., Derry; Mr Mark Stewart, M.P., Kirkcudbright; Colonel Arthur, Clapham; Mr Sinclair, M.P., Falkirk; Mr Bompas, Q.C., London; Sir James D. Allport, Derby; Dr Collingwood Andrews, Hampstead; Mr J. Aldwinckle, London; Mr Alderman Acton, Nottingham; Mr John Bellows, Gloucester; Mr S. R. Bennett, London; Mr E. Bainbridge, Felton; Rev. J. Cumming Brown, Gunnersbury; Rev. J. Bond, Tottenham; Mr R. T. Broome, London; Mr

J. Broomhall, Surbiton; Mr John Bullough, Accrington; Mr H. Barnsley, Birmingham; Mr R. Chamberlain, M.P., Birmingham; Mr J. Collingham, Lincoln; Mr Jas. Calvert, London; Mr T. B. Carrington, London; Mr J. Clapham, London: Mr Thos. Cole, jun., Sheffield; Mr R. S. Cunningham, Totteridge Green; Mr E. M. Denny, London; Mr R. Davis, J.P., Wandsworth; Mr T. C. Dickie, Tyrone; Mr Charles Early, Witney; Mr W. Edmunds, J.P., Banbury; Mr W. Edwards, Tunbridge Wells; Rev. W. A. Essery, London; Dr A. Forsythe, London; Mr W. Fowler, London; Sir Julian Goldsmid, Bart., M.P., London; Mr H. Gwyther, London; Mr Albert Groser, Stroud Green; Mr A. Gunn, London; Mr J. Holden, J.P., Folkestone; Mr J. F. Haworth, Manchester; Mr R. Horner, Harrogate; Mr T. Hodgkin, D.C.L., Newcastle; Mr J. H. Hall, Bromley; Mr F. J. Hughes, Bromley; Mr R. Humphrey, Edinburgh; Dr T. F. Higgs, J.P., Dudley; Mr W. W. Howard, London; Captain H. Hart, Stamford; Mr J. B. Ingle, Blackheath; Mr J. W. Jepps, Clapham; Mr W. Johnson, London; Mr J. W. Keynes, Cambridge; Mr E. J. Leveson, Brockley; Mr H. S. Leonard, London; Mr Councillor Mark, Manchester; Mr F. W. Mawe, Chislehurst; Mr D. M'Laren, Putney; Mr A. G. Mitchie, Putney; Mr W. T. Ogden, London; Mr W. A. Osborne, Bristol; Mr H. D. Pochin, J.P., D.L., Conway; Mr J. R. Paton, Liverpool; Mr E. Prest, Sutton; Mr Alderman Peace, J.P., Bridgwater; Mr Alderman J. Pillman, Plymouth; Mr Geo. Phillips, Plymouth; Rev. C. J. Palmer, Devonport; Mr C. W. Robertson, London; Mr Talbot Reed, London; Mr E. Rawlings, Wimbledon; Mr Jas. Saunders, Wolverhampton; Mr T. Storrar-Smith, Clapton; Mr G. Mence Smith, London; Mr T. S. Scarborough, J.P., Halifax; Mr A. G. Snelgrove, Wandsworth; Mr A. Seth Smith, London; Mr E. J. Smith, Birmingham; Rev. F. Stephens, Birmingham; Mr W. W. Tasker, Hull; Mr J. Templeton, F.R.G.S., London; Mr W. Tillie, J.P., D.L., London; Rev. J. R. Thomson, M.A., Finchley; Mr Thos. Tanner, Gravesend; Mr Wickham Tozer, Ipswich; Mr B. Whitworth, Hampstead; Mr C. J. Wainewright, Finchley; Rev. A. Wilson, B.A., Bristol; Rev. W. L. Watkinson, Harrogate; Mr Powell Williams, M.P., Birmingham: Mr Wm. Vanner, Chislehurst; Mr H. T. Vanner, Clapton; Rev. J. D. Kewer Williams, Hackney; Mr H. G. Walker, Dudley; and Mr John Webster, Chislehurst. The banquet was held in the Whitehall Rooms, which were specially decorated for the occasion. Over the chair were the harp and crown, and underneath these symbols, *Tria Juncta in Uno; Quis Separabit?* and, facing the chair, *Libertas in Legibus.*

After the toast of "The Queen" had been duly honoured,

Dr BALL, Hon. Secretary of the Union, announced that the following letter had been received from Mr J. H. Barber, J.P., of Sheffield:—

"As a Unionist member of the Society of Friends, I very much

regret I cannot be at the banquet on the 14th of November. I am greatly

Opposed to coercion—

that coercion which prevents a law-abiding citizen in Ireland from enjoying the rights and liberty which his English fellow-subjects are privileged to possess. As a decided Liberal, I protest against the tyranny of an autocratic monarch, or an irresponsible secret conclave. I claim for my Irish brethren the right to let their land for reasonable rents—to become tenants in lawful sort without fear of maltreatment to themselves, their families, or their cattle. I claim for them that that they shall be permitted to do all things that the laws of a free Parliament, elected by household suffrage, permit, without being placed under the ban of a tyrannical conspiracy, and deprived of the right to buy, sell, or act as citizens protected by the State, while they do no legal wrong. I feel that

Morality is not geographical—

(cheers)—that what is morally right in England is so in Ireland. I believe that, so far from Ireland being cursed by union with Great Britain, no greater calamity could happen to Ireland than severance from a State whose utmost wish it is to make Irishmen happy, prosperous, and free, and whose patience no amount of abuse can destroy. I have held those views for fifty years. (Hear, hear.) I cannot renounce them at the bidding of a man who has taught me them—(loud cheers)—in the most eloquent language, and whose every speech is best answered by some other of his own." (Laughter and cheers.)

Letters were also read from the Rev. W. H. Dallinger, D.D., F.R.S.; the Rev. Clement Clemence, D.D.; the Rev. Arthur Mursell, of Clapham: the Rev. Richard Roberts, ex-President of the Wesleyan Methodist Conference; the Rev. T. M'Cullagh, ex-President of the Wesleyan Methodist Conference; and the Rev. Verner M. White.

Letters had also been received from the following ministers and gentlemen:—Newman Hall, J. Hiles Hitchens, D.D.; Dr Stoughton, D. A. Herschell, D.D.; James Billington, F. W. Brown; Charles Graham, H. Livesey, P. Prescott, D. W. Samways, J. R. Wood, Sir Archibald Orr-Ewing, M.P.; Messrs H. J. Atkinson, M.P.; E. S. W. de Cobain, M.P.; W. S. Caine, M.P.; R. T. O'Neill, M.P.; A. W. W. Dale, LL.D., of Cambridge; Alderman Hopkinson, J.P.; Henry Lightbown, J.P.; Josiah Tildesley, J.P.; H. Leachman, J.P.; F. F. Rigg, M.A., of Southport; T. G. Osborn, M.A.; W. Parkin, G. Hazley, R. A. Armitage, C. J. Angus, F. Audsley, T. Elson, Albert Stead, J. H. Turner, J. G. Davis, E. Waterman, W. R. Butters, and many others, including the Rev. E. K. Brown, who, on

behalf of himself and the Nonconformist Unionists of Great Yarmouth, expressed an earnest wish for the success of the meeting. There were also letters from English Nonconformists who desired to sign an address similar to the one to be presented. (Cheers.)

The CHAIRMAN, in introducing the deputation, said:—I am afraid that neither as regards nationality nor experience am I best qualified to preside over so important an assembly as this. There was one who, had his life been spared, would have been peculiarly fitted to occupy this position,—one who was beloved by all who knew him, and was outspoken in his denunciation of whatever would injure his native land,—I allude to the late Sir W. M'Arthur. (Hear, hear.) But as the kindness of the committee has placed me in the chair, it is my duty to say a few words respecting the

Nonconformist Unionist Association,

before introducing the Irish ministers who have come over to present an address to our noble guests. The Association was formed in self-defence—(hear, hear)—as a reply to the repeated insinuations of the Separatist party to the effect that Nonconformists were necessarily Gladstonites. ("No.") A friend recently remarked that the formation of the Association was "welcome, though late." But its lateness arises partly from the fact that there was a natural, and I think justifiable, reluctance to add to the number of existing political societies, and also because there was a desire not to accentuate differences among Nonconformists. (Hear, hear.) When, however, we found an

Organised attempt to graft the last Gladstonian doctrine upon Nonconformity,

we felt it was a necessity to form this Nonconformist Unionist Association, and so prove to the world that many Nonconformists care more for the welfare of their country and their Irish fellow-subjects than for the interests of sect or party. (Loud cheers.) I do not think we need fear the organised Separatist attempt to which I refer; it resulted in the presentation to Mr Gladstone last May of a Home Rule document, signed by only about one quarter of the Nonconformist ministers of Great Britain, while the address now to be offered to the united heads of the Unionist party has received out of the 990 Nonconformist ministers throughout Ireland the signatures of no less than 864. (Cheers.) It may be unusual for the ministers of Nonconformist Churches to unitedly express their opinion on a semi-political question; but the whole situation is unusual. When a political demand is made, which, if acceded to,

would, in the opinion of those best qualified to judge, result in social revolution and national disaster, surely it is time for trusted teachers of the people to speak out. There have been notable instances in the past history of this country when Churchmen and Nonconformists—in spite of ecclesiastical differences—have joined in meeting a common danger; and the members of our newly formed Association will loyally join their fellow-countrymen in opposing all that promotes disunion and antagonism of race and creed. (Cheers.) We believe

A large and increasing number of Nonconformists agree with us,—

a minority, it may be, at present, but a minority supported by such eminent ministers as the Revs. Charles Spurgeon, Dr Allon, Dr Dale, Dr Stoughton, Dr White, Dr Bruce, the Rev. Wm. Arthur, and many others. (Cheers.) Join such men with the compact body of intelligent Irishmen who this evening publicly protest against this dangerous Home Rule scheme, and surely the warmest partisan of that movement will begin to wonder if there is not more certain evil than possible good in Mr Gladstone's new Irish policy. The *Times* recently said—

"If the nation is fully informed on the subject of Ireland, it will come to a sound conclusion."

I think we fully agree with this opinion, and we are here to-night to gain and spread some information, and to express our earnest desire to retain for our fellow-subjects the civil and religious liberties now enjoyed. (Cheers.) It is with the greatest possible pleasure we welcome as our guest the noble marquis at the head of Her Majesty's Government—(cheers)—whose wisdom, and firmness, and prudence have indeed fitted him for his exalted and responsible position. We extend an equally hearty welcome to the Marquis of Hartington—(cheers)—whose patriotism and fidelity to conscientious conviction at this trying period will ever be gratefully remembered by his countrymen. (Hear, hear.) And now I beg to introduce to your lordships the

Irish deputation,

consisting of the Rev. Mr Lynd, Moderator of the Presbyterian Church of Ireland; the Rev. Dr Evans, of the Methodist Church of Ireland; the Rev. J. S. Cregan and the Rev. H. E. Bennett, of the Congregational Church of Ireland; the Rev. A. M'Caig, of the Baptist Church of Ireland; and the Rev. Dr Orr, of the Presbyterian Church of Ireland. (Loud cheers.)

The following address to the Most Hon. the Marquis of Salisbury, K.G., P.C., and to the Right Hon. the Marquis of Hartington, P.C., was then presented by the Rev. Mr Lynd on behalf of the deputation :—

"We, the undersigned Ministers of the Presbyterian, Methodist, Congregationalist, and Baptist Churches in Ireland, have seen with great regret the presentation of an address to Mr Gladstone signed by a considerable number of Nonconformist ministers in England and Wales, in favour of a scheme of Home Rule for Ireland. We hold that the opinion of their brethren living in Ireland is entitled to far more weight than an expression of opinion from men who, however good their intentions, have little or no personal knowledge of the state of things in Ireland. (Cheers.)

"We deprecate in the strongest manner, as disastrous to the best interests of the country, a separate Parliament for Ireland, or any legislation tending to imperil the Legislative Union between Great Britain and Ireland, or to interfere with the unity and the supremacy of the Imperial Parliament. We do not believe that any guarantees, moral or material, could be devised which would safeguard the rights of minorities scattered throughout Ireland against the encroachments of a majority vested with legislative and executive functions.

"While acknowledging that in the past large sections of the Irish people have suffered many wrongs, we believe there are no grievances removable by legislation which cannot be removed by the Imperial Parliament; while the establishment of a separate Parliament for Ireland would most seriously aggravate many existing evils, and would produce other evils greater than any that at present exist.

"We especially claim the aid of our co-religionists in Great Britain in resisting strenuously any such policy, believing that it would deprive us of our rights of citizenship in this great Empire."

The Rev. MODERATOR, after presenting the address, said :—

Although the address I have just read is represented as coming from Nonconformist ministers, there are really no Nonconformists in Ireland. Non-episcopal would probably be the more accurate representation ; but by whatever name we are designated, we stand

Shoulder to shoulder with united hearts and unshakable resolve

to resist and repel the common danger with which we are threatened in the shape of Parnellite Home Rule. (Cheers.) The significance of our address is emphasised by the fact that until Mr Gladstone abandoned the Liberalism of the greater part of his political life, at least ninety-five per cent. of the ministers of my own Church were the right hon. gentleman's most ardent and devoted adherents, and I believe the same to be true of the other Churches represented here. Indeed, out of the 600 Presbyterian ministers, I question whether there could have been found more than a dozen who were not supporters of Mr Gladstone's policy. At the present moment our attachment to Liberal principles is as strong as ever.

We have not surrendered our Liberalism,

but Mr Gladstone has marched with colours flying into the Parnellite camp, and put himself at the head of the Parnellite forces, and we have declined to follow him. (Cheers.) I beg further to say that this address is presented in no spirit of hostility to our Roman Catholic countrymen. (Cheers.) So far as the present agitation has been carried on, despite the wild oratory to which it has given rise on the other side, it has been markedly free on our side from anything which can give it the aspect of a religious crusade. Indeed we find ourselves at one

With all that is most independent and intelligent among Roman Catholics themselves;

and though we deprecate Mr Gladstone's policy—that is, the policy we suspect he has (laughter)—as tending to place perilous power in the hands of the Roman hierarchy—still, we desire, as we have always done, that Roman Catholics in Ireland may enjoy, as indeed they do, equal civil rights and privileges with ourselves. Certainly our address indicates no lack of interest in the land question or hostility to the interests of tenant-farmers. Indeed I believe that the land question lies at the root of the present discontent. (Cheers.) If it be solved, the present agitation will lose all its pith and force. (Cheers.) It would be a shame for us were we indifferent to the condition of the farming population.

Many of us, myself among the number, are sons of tenant-farmers.

Our ministers are among the first to advocate the farmers' claims. When tenants were altogether in their landlords' power, and when

few of them were qualified to take a platform, and almost all of them were afraid, many of the ministers of my Church were among the foremost to advocate their claims, and to expose themselves to much obloquy by so doing. (Cheers.) The tenant-right agitation began in the north; there the tenants' claims were formulated, and it was only when Parnellism discovered that it would be powerless without using the land question as a fulcrum, that it cast the weight of its influence on the tenant-farmers' side. (Cheers.) Though our address is signed by an overwhelming majority of the ministers of our Church, I admit that it is not signed by all. We have a number of ministers who, for very sufficient reasons, decline to take any part in political movements of a party character—some who object to take part in any. I strongly sympathise with the motives of these brethren. Until Mr Gladstone sprang his Parnellite policy on the nation, I never stood on a party platform, and if I believed that that question was one of party, most decidedly I should still pursue the same course. Some names are wanting on that ground, not because those who hold those views have any sympathy with Gladstonian policy. Others have not attached their signatures lest it might interfere with their usefulness in the south and west of Ireland, who are yet in full accord with us. A few fear that by signing the address, encouragement may be given to lay an arrest on further Liberal legislation on the land and other questions. With all those reasons we can more or less sympathise, but I am here to affirm that, so far as I am aware, there are

Not more than four,

or, at the very furthest, half-a-dozen, of our ministers who advocate or support Mr Gladstone's policy of a separate Parliament and Executive for Ireland. (Cheers.) And though those brethren who differ from us have a perfect right to hold their own views, they are in no sense representative, and I believe I am within the mark when I say they do not form more than one per cent. of our ministry. (Cheers.) At two successive assemblies, one of them called for the special consideration of this question, and a series of resolutions opposing Mr Gladstone's policy was adopted unanimously. (Cheers.) The practical unanimity of our 600 ministers is fairly representative of that of our laity. (Cheers.) Our Church numbers, within a fraction, half a million. In a district, for instance, containing 500 or 600 people, we can find one or two farmers who say that they are Home Rulers, but Home Rule with them simply means cheap land. They have an idea that the Parnellites will give them that, and they are prepared to accept that under any rule, though it be that of the Czar of all the Russias. ("Hear, hear," and laughter.) But the numbers of such are very few indeed.

Our Presbyterian Church, as a whole, is through and through sound on this question.

(Cheers.) No body of men has been ever more united, or more resolute to oppose with all their energy and with all the justifiable means at their disposal the fatal and, for Ireland, most ruinous policy of Home Rule. (Cheers.) My Nonconformist brethren have the same story to tell as I have; and then there is the Episcopalian Church, numbering almost 700,000, who are as resolute and unanimous, I believe, as we are in our hostility. (Cheers.) Besides, we have 700,000 or 800,000 of the very cream of the Roman Catholic population, representing almost all the education outside the priesthood, and all the wealth and most of the higher intelligence of the Roman Catholic Church, who are at one with us in our opposition. (Cheers.) You may ask,

What of the Protestant Home Rule Association?

The only power I am cognisant that it possesses is the power of drawing letters of congratulation from Mr Gladstone which are paraded over the land. (Laughter.) But as to any numerical or political power it can claim, that is outside the measurement of ordinary mortals. Some men call themselves Protestant Home Rulers who are Protestant simply because they are not Roman Catholics. They are not in membership with any Protestant Church, and are no strength to Protestantism in any sense. Then we have a few who imagine that Mr Gladstone's may still be the winning side, and who hope to reap their reward when the good time comes; and others who, if they are not Home Rulers, will never be known to be anything. (Laughter, and "Hear, hear.") These, with a few sincere believers in Home Rule who are genuine Protestants, constitute the Protestant Home Rule Association, which I am persuaded is not growing, nor likely to grow. (Cheers.) Whatever other delusions the Nationalists of Great Britain may cherish, do not let yourselves think for a moment that the Protestant Home Rule Association is a power in Ireland. (Cheers.) It is from no lack of patriotism that we are opposed to the Nationalist policy.

We love our native land—

(cheers)—and feel a profound interest in all that concerns her wellbeing. Could we be convinced that the Gladstonian policy would regenerate and elevate Ireland, we should adopt and support

it enthusiastically; but it is just because we are persuaded in our inmost hearts that it will throw back our country a hundred years in civilisation, and be destructive of her best interests all round, that, with much reluctance, we have made our present stand. (Cheers.) Mr Gladstone tries to discount any influence our statements may have, by saying that the opinion of eighty-five representatives is of more weight than ours can be. Ours is disinterested, at any rate. We gain nothing by the course we have adopted. Can the same be said for Mr Gladstone's Parnellite following? How many of them dare call their minds their own? (Cheers.) Then I have no hesitation in asserting that we possess much more reliable knowledge of Ireland and Irish affairs than Mr Gladstone and his whole Parnellite following; and certainly we have both a deeper interest and a fuller acquaintance with Irish affairs that our English Nonconformist brethren who have assumed an attitude of hostility to the cause of Unionism. (Cheers.)

We object to both the men and the methods of the Separation party in Ireland,

and we have no idea of putting the prosperity and wealth and the educational affairs of Ireland at the disposal of men who have never shown themselves to be capable of managing anything but an agitation which again and again has refused to be bound by the trammels of law. To set law-breakers at the head of affairs and make them law-makers, would be the height of suicidal folly. (Cheers.) Besides, if we grant Home Rule, so called, to-morrow, we shall be as far from settling the Irish question as ever. Those who know the country know that the real vitality of the movement means much more. We must look for it in the Gaelic and other kindred associations. The American and Irish Home Rulers who have any heart in the movement will never be satisfied with anything short of complete independence for Ireland. And, worst of all, there looms up before us the probability—I had almost said the certainty—of civil war, should Mr Gladstone's policy receive the sanction of the constituencies of the three kingdoms. (Cheers.) I have made careful inquiries in passing from place to place in connection with my official duties, and everywhere in the North I find the same deep-seated impression that civil war must ensue should Mr Gladstone have his way. I say nothing of the right or wrong of this; I simply state a fact, and I ask, is it not madness, not for Ireland only, but for the Empire, to risk this? (Cheers.) With a Parliament that cannot be strictly called democratic, we have disestablished the Church, taken the tithe question out of the way, and given measure after measure of tenant-right, until we have now, I believe,

The best land laws of any country in Europe,

though they are still capable of improvement. We have given a national system of education in both the lower and higher departments, which in time will produce splendid results. Shall we now, when every householder and lodger almost has been admitted to the franchise, risk all the good that has been accomplished, and plunge our country into the throes of civil strife, or at least of a coercion which will be a disgrace to England and destruction to us,—

For it will be coercion for loyalty to the Crown and to Union with Great Britain?

(Cheers.) At present there is no coercion but for crime,—for breaches of the law which are equally punishable in England. (Cheers.) It seems ominous to us to find the teachers of religion sympathising with those who break the law of the land, when we have a democratic Parliament to appeal to for its repeal if it be unjust. (Cheers.) Mr Gladstone and his supporters seem to us to be demoralising the principles of the community by the doctrines they are teaching. Boycotting is "exclusive dealing." The Plan of Campaign is the weapon of the weak against the strong. The maiming and wounding of dumb brutes in the most atrocious manner is the injudicious method of protesting against a policy which is not approved. For policemen at Michelstown to shoot any one is monstrous, but for policemen in Belfast to shoot many more is not worthy the slightest notice save in way of approval. (Cheers.)

Where is this to end?

Is opposition to Mr Gladstone's policy immoral, and are the most ordinary laws of morality to be ignored "in those whom he takes under his wing"? I wish I could appeal to our Nonconformist brethren who would force Home Rule upon us. We do want Home Rule of a sort—that is, we want local government safely guarded, as the people of England and Scotland will have it. We want every privilege we can get for ourselves; but we still proclaim our resolve to adhere to the Union. (Cheers.) If Home Rule comes, then we must bid farewell to the system of united secular and separate religious instruction to which we have been always true. We shall then have the Romish Church endowed, not directly but indirectly, through its educational institutions, which will be virtually teachers of the Romish religion. We shall have the prosperity of the North taxed to support the poverty of the South. Trade and

commerce and capital will be driven from the island, and, worse than all, the alienation and strife of centuries will be reawakened, with what result God alone can tell. (Cheers.) Mr Gladstone would fain see us return to what he, with very limited knowledge on the subject, calls the principles of our fathers. I most respectfully tell Mr Gladstone that he is doing his best, by the persistent pursuit of his present policy, to goad a peaceful and industrious population into rebellion were there the slightest probability that his policy will be successful. (Hear, hear.)

There was a time

when, if our fellow-Christians of the same faith were exposed to danger in any land, the hearts of Englishmen went out to them, and help did not lag far behind. So was it in the Netherlands, so was it in France; and we in Ireland venture to hope that the time is not far distant when the eyes of our Nonconformist brethren in this land and the eyes of our Presbyterian brethren in Scotland will be opened, and their hearts touched with fraternal sympathy for those who cannot look upon the policy they now support without dismay. But should we be disappointed, then, putting our trust in that God who has never yet forsaken us, we shall keep the stand which we have taken, and nothing but the whole force of the nation will drive us from it. (Cheers.) We feel profoundly grateful for the noble services of Lord Salisbury and Lord Hartington in the cause of Union. (Cheers.)

The Rev. Dr Evans,*

speaking on behalf of the Methodist Church, said:—My Lords, strictly speaking, there is neither Conformity nor Nonconformity now in Ireland. All Churches there are equal in the eye of the law, and all stand on like voluntary relations to the people of the country. But whilst this is so, the Churches whose ministers to-night address your lordships correspond to Churches in England that are Nonconformist—the Irish and the English Churches being one in doctrine and in polity, and one in the unity of an actually subsisting fellowship.

Addressing your lordships in the name of the Irish Nonconformist ministers, I feel it due to my brethren to remember their sacred office, and in anything I may say about portions of our countrymen, to express it under the influence of charity, and in

* No adequate report appears in the daily papers of Dr Evans's speech. We are, however, enabled, by Dr Evans's courtesy, to print his remarks in a fuller form than the exigencies of their delivery at the meeting permitted of.

such a spirit as befits the pastoral office. We owe one another many things—we owe our brethren in England, as well as those from whom we totally differ in Ireland, kindness, charity, forbearance, and courtesy; but above everything else we owe one another truth. There is nothing, seemingly, so hard to get, and there is nothing pertaining to the Irish question so important.

The truth, the whole truth, and nothing but the truth,

would shatter to atoms the fabrications, the party inventions, the selfish strategy, the plausible sophistry, the inexhaustible impudence, by which the Home Rule imposture is promoted. It is solely in the interests of truth, and not the interests of party, that the Irish ministers present this address. In so doing it is not a compliment to parties but a tribute to patriotism that we pay. Face to face, and day by day, we see all that is dear to us as citizens dangerously imperilled; we see falsehood sapping the foundations of truth, we see the sorceries of selfishness prevailing over honour, we see an organisation begotten in sedition and nursed in blood, extending its baleful influence to your country, and there, as well as in Ireland, fast tending to efface the eternal distinctions between right and wrong. My Lords, in view of such evils

We cannot remain silent.

It is to witness against them, it is to uphold your patriotic hands in the righteous effort you are making to throttle the impious immorality that menaces at once the civil and religious wellbeing of England and Ireland, that Christian ministers in Ireland have presented this address. That the public may appreciate its weight, I may mention on behalf of the Methodist Church, to which I have the honour to belong, that it is signed by the

Overwhelming majority of the Methodist Conference.

It is signed by our Vice-President, who is our highest officer in Ireland, the President being an Englishman and resident in England; it is signed by the Secretary of our Conference, and by all the Chairmen of Districts. For our ecclesiastical purposes Ireland is divided into districts, such as the Dublin District, the Waterford District, the Cork District, the Limerick District, and so on. The Chairman of these Districts have very responsible duties intrusted to them, and every one of these Chairmen has signed this address. We have two Colleges in Ireland doing a great educational work in the country—one in Dublin and one in Belfast. The Presidents of these two Colleges have signed the address. Besides, I should mention that of the body known as the Legal Hundred, in whose hands the legal

keeping of our interests is placed—of that Legal Hundred a fixed proportion belongs to Ireland, and every member of the Legal Hundred resident in Ireland has signed the address. Vice-president, chairmen of districts, presidents of our colleges, members of the Legal Hundred, and the overwhelming majority of our ministers—signed by these the address represents the closely knit unity of our body, and the increasingly strong and conscientious conviction with which

We abjure "Home Rule."

The few ministers who have not signed, for the most part fully agree with their brethren, hold opinions just as strongly opposed to Home Rule as they, and the proofs of this are in my possession under their own hands; but for reasons, partly prudential and partly arising out of the devotion they owe to their sacred office, they prefer to remain in private. Nor is this the first time the Methodist Church in Ireland has spoken out against the baleful attempts of the agitators and leaguers to usurp the government of Ireland. In January 1886, the Committee of Privileges, which represents the Conference on all public questions affecting the interests of the body, said this:—

"That in our deliberate and solemn conviction there is nothing in the history or necessities of this country which requires the establishment of a separate Legislature; that any measure which would even tend towards a dissolution of the Legislative Union of Great Britain would be highly prejudicial both to the moral and material interests of Ireland; and that its immediate effect would be to increase rather than to diminish the animosities that unhappily distract the country. That, in common with all lovers of social order, we deplore and deprecate the spirit of lawlessness which has been fostered by unscrupulous agitation, leading to intimidation and violence, detrimental both to the secular weal and demoralising to the national character, and most of all injurious to the maintenance and spread of the great work of the Churches of Christ in the land."

And, my Lords, still further. A year ago the

Irish Methodist Conference,

in its annual address to the English Conference, said:—

"In the present crisis through which our country and yours is passing, affecting, as it must of necessity, our religious as well as temporal wellbeing, we claim your sympathy and prayers. Public feeling is with us in a state of extreme tension and suspense. If we could do so with a good conscience, we would fain leave all such

affairs of State to work out their own issues. But in a cause in which morality, liberty, and the social as well as religious welfare of the people are so deeply and hazardously involved, it was not possible for us to stand by as idle spectators and be blameless. In similar times our fathers did not do so. In common with all the Evangelical Churches of this land, and in pursuance of several official and public declarations made again and again by our Conference, our Committee of Privileges has during the past year, in addresses to the Executive and petitions to Parliament, stated that in their judgment nothing should be done to weaken or invalidate the Legislative Union between Great Britain and Ireland.

In 1802 your fathers challenged our loyalty to a united Methodism

by referring to 'the new and glorious compact' by which the British Isles had just been united. We hold you to that challenge. And we submit that, in the light of the past history of our work in Ireland, our claim both to know truly and to love well our country should not go for naught."

What the English Conference of 1802 asked us to do we have faithfully done. They called upon us in Ireland to be faithful to the Union, and faithful we have been ; and now in our turn, after eighty years of spotless, unflinching fidelity,

We appeal to our brethren in England and Scotland

to be faithful, and call upon them in the name of all that binds us together to be true to their oft-asserted principles, to be true to the history of our Church, to be true to its loyal genius and law-abiding traditions, to be true to the words of their own annual addresses to the Irish Conference for eighty years, to be true to the Empire of England, and above all, and as embracing all, to be true to the trust they have received at the hands of our blessed Lord, and stand up in support of the Irish Connection, which now, in common with all the Protestant Christianity of Ireland, conjures England to set its heart as adamant against the attempt to put us and the other loyal inhabitants of the country—amounting to two millions—under a legislature which would simply be the National League in quintessence.

My Lords and Gentlemen,

Mr Gladstone at Bingley Hall

discourteously sneered at the signatories of this address, calling them "a handful of men in the North." He did not sneer at the address

of English Nonconformists to himself. That was sweet to him as angels' music; and but for the blind partisan character of that address I do not think the Irish ministers would have so strongly felt the need of their present action. They saw Mr Gladstone and their English brethren as "the blind leading the blind," with the inevitable result, if they succeeded, that they should "fall into the ditch," dragging us with them—and that "ditch" in Ireland would be the dirtiest into which religion and loyalty were ever dragged. Mr Gladstone calls us "a handful of men in the North"—such is his knowledge of Ireland!

The signatories to this address live all over Ireland,

and I am here to testify that the feeling of opposition to his insane policy of putting Ireland under a cabinet of rebels is, in the other provinces, much deeper, much stronger, is resented with a far keener intuition of realities, and a far more sensitive apprehension of consequences, than I ever found to obtain in Ulster. No! Our opposition to the proposed factory of thraldom is not what those who do not know better nickname "Orange bigotry." It is the resistance of Christian men to the proposed imposition of a yoke, such as neither our fathers nor we have been able to bear; and that resistance, if more silent, is, I repeat, deeper, and inwardly burns with a more ardent indignation, in the other Provinces than it does in Ulster. They, "a handful of men in the North"—what right have they to speak! As regards my own Church, my Lords, its right is that of a Body across whose shield the bar sinister has never been drawn—a Body on whose escutcheon there is not a blot—a Body whose Christian services and honourable citizenship history dares not challenge. Our right to be heard on behalf of our country is that of a Church among whose members there is the smallest amount of illiteracy—is that of a Church of whose members, I believe, there is

Not one in jail in all Ireland

—is that of a Church whose people are not in the "workhouse" or a burden to the rates. We neither manufacture criminals nor paupers, nor have we ever obliged the State to expend a sixpence to make us loyal. Our "local knowledge" tells us that Mr Gladstone cannot say the same of his Fenian *protégés* and Parnellite allies, out of whose "circles" and "branches" his proposed government of Ireland would be framed. Nor is our support to the Union due to any financial interest which we draw from it. We have no endowments, and never had. There is nothing in the way of office to purchase our allegiance.

Christianity and patriotism

alone inspire and dictate our loyalty to the Union, for under Imperial administration alone can the equilibrium and tranquil equipoise of rival interests be secured to Ireland. My Lords, I have been asked to indicate the hurt which a Parnellite Government would do to Ireland. It would inevitably put education under the priesthood; and I ask English Nonconformists how they would like that for themselves in England? English Nonconformists are making an outcry at this moment against proposed denominational education. How consistent they are! Would it be believed that Nonconformists in England bless Mr Gladstone with aid to inflict a curse on Ireland which they declare against being put upon themselves in England? Surely those who can act thus "put themselves out of court" on the question of Irish government. No wonder the Parnellite press in Ireland makes much of the English Nonconformists. The subjection of Ireland to a government such as is proposed would warn off enterprise and banish capital from the country. The harm in this respect would simply be incalculable. It would also drive away the Protestant people from a vast number of places, and would be the speedy extinction of our existence over vast areas. Merchants, traders, shopkeepers, and farmers have told me they could not live, and must inevitably leave the country in the event of separation. We cannot consent to a measure which would thus depopulate Ireland of its best citizens, that would leave our churches vacant monuments of the past, by bereaving us of our people and banishing them to other countries.

We wish our English brethren would allow themselves to see these things; we wish they might allow themselves to think what a

Sternly real force

it must be which, as by an act of omnipotence, has made Churches differing as Episcopalians, Presbyterians, Methodists, Congregationalists, Baptists, and Friends have done throughout their whole history, see and think as one on this proposal to put them under the authority of a government which must be the outgrowth of hereditary animosity, illiteracy, greed, and other worse elements of moral distemper. If the unanimity of conviction exemplified in this solidarity of belief of loyalists otherwise so widely differing has been achieved by a myth, then intellect itself must have suffered an inversion.

But, my Lords, before I conclude, let me testify to the

Vastness of the benefit which has accrued to Ireland

under the present Administration, but especially and emphatically under the administration of the present Chief Secretary. Mr Balfour's administration is the *fairest* as well as the firmest, the most evenly just as well as the most usefully continuous, that Ireland has seen since the Union. It is an excellent illustration of what imperial government can do, when patriotism prevails over party, and when the good of Ireland and not the exigencies of politicians is the inspiring motive.

Mr Balfour has done more for true freedom in Ireland than any of his predecessors.

The wrong-doers bespatter him as wrong-doers are wont; but thousands and tens of thousands of crushed and terrified children of Ireland bless him in the inmost sanctuary of their heart. Let the same policy of fairness and firmness go on unchecked; let such measures as may yet remain to be provided for Ireland's weal be diligently taken in hand, and the day is happily near when Ireland will be as loyal as Scotland, and the merits of her people be among the brightest jewels in the diadem of our United Empire.

The Rev. H. E. BENNETT, B.A., said:—

It is my honour to be

Chairman of the Congregational Union of Ireland,

but I am not here in that character, but rather to represent the opinion of Protestant non-Episcopalians in the West of Ireland. That opinion is strongly opposed to Home Rule, and is virtually unanimous. Speaking of Protestants generally in Sligo, we have five churches and one meeting-house; but, so far as I am aware, there is but

One Protestant,

and he an Episcopalian, who is in favour of Home Rule. All the rest are against it.

Mr Gladstone scorns the opinion of those whom he terms Irish Nonconformists, but we claim that we have a right to consideration, and that our opinion on a matter which so vitally concerns our own welfare, and the welfare of the land in which we live, should at least have equal weight with that of our brethren in England—and we think even more. And, as our opinion is held in conjunction with a more thorough knowledge of the state of affairs in Ireland than they can as a body reasonably lay claim to, we think we have good ground for asking them to hear what we have to say.

We are not naturally partisans of Irish landlords.

We have had no reason to be. The Nonconformist of Connaught has been no more agreeable to his Episcopalian landlord than the Nonconformist of Norfolk. The same measure of injustice has been inflicted upon him as upon the Roman Catholic, as a tenant-farmer. Nonconformists have been rack-rented; they have been evicted. There are even plenty of men who will tell you that Nonconformists have, in certain cases, suffered more than Roman Catholics. And this for two reasons: because they would not cringe as the Roman Catholic would, and they could be trusted not to send a bullet whizzing from behind a hedge at the oppressor.

But this condition of things is past.

The law relating to land is improved, and the power of any tyrannical agent or landlord is limited. Reforms are still needed, but not revolution, and

Home Rule is revolution.

By a considerable number of people in England, whatever we have to say against Home Rule is swept away by the one contemptuous word, "Orangeism." I should like to say that we are not Orangemen, and that we strongly deprecate anything which outrages the feelings or sentiments of our Roman Catholic fellow-countrymen, and when we are charged with desiring to maintain Protestant ascendancy we deny it utterly.

We are believers in religious equality.

We are glad that the laws which oppressed Roman Catholics are gone. We did not make them, and we are no more to be blamed for them than the present generation of men in England. They were the outcome of a spirit which pressed hard upon us as well as upon the Roman Catholics themselves—a spirit which, happily, is not so rampant to-day, but it has not wholly perished. But if any man thinks that it is only among the Protestants in Ireland that we have to guard against it, he certainly does not think wisely.

Reform is still needed,

but it will be more safely carried out by the British Parliament than by an Irish one. And one thing is absolutely certain, that so long as Ireland can send to Parliament a large body of energetic men who are wanted in any good cause, there cannot be much

danger, in the present democratic times, that their voice will be neglected.

I may say that personally, I am an Englishman and a Gladstonian from my boyhood, but that, while I may be mistaken, I am convinced that if my ministerial brethren in England had had the same experience and intimate acquaintance with Irish life and opinion that I have they would be, as I am,

Strongly on the Unionist side.

The Rev. A. M'CAIG said :—
Sir George Chubb, My Lords, and Gentlemen—

As representing the Baptists of Ireland,

I am glad to say that I heartily endorse all that has been so ably said by the gentlemen who have now addressed you. The Baptists of Ireland are not a large body—indeed, they are the smallest of those represented here to-night—but they are entirely in harmony with the rest of their Nonconformist brethren in this matter, and the address bears the signatures of nearly all our Baptist ministers, only two having refused to sign through opposition to its sentiments. I believe that the proportion of the members of our body in favour of Home Rule is much smaller than that of the ministers—

It is scarcely noticeable.

I am glad that some reference has been made to Protestant opinion in the South of Ireland, and I wish to add my testimony on that point. It has been repeatedly stated on English platforms by Mr Parnell and others, that while the Protestants in the North, where they are so numerous, are opposed to Home Rule and afraid of its consequences, the Protestants of the South and West, though few and scattered, have no such fear.

I give that statement an unqualified contradiction.

Living in the County of Kildare, I have had many opportunities of ascertaining the Protestant opinion of that county and the neighbouring counties of Dublin and Wicklow; and I have also made inquiries of friends well acquainted with the state of feeling in other counties, and I am prepared to state most emphatically that the Protestants of the South are as strenuously opposed to the policy of Home Rule, and as much afraid of its consequences, as their brethren in the North can be. They may not have expressed their feelings so loudly as others, but that has largely been owing

to their isolated condition, and to the fact that, surrounded as they are by those who clamour so much for freedom, they have scarcely been free to express their opinion.

We Baptists have some old-fashioned ideas which keep us from approving of this Home Rule movement. When we see that in connection with it

Not only the laws of men but those of God

are set at defiance, we do not feel attracted towards it. I may mention particularly the fact that it has constantly been attended by the

Wholesale desecration of the Lord's Day.

When we see that Sunday is the great day for League meetings; that members of Parliament choose that day for displaying their oratorical powers, with the accompaniment of bands playing political and party tunes—often to the annoyance and disturbance of worshipping Protestants—we think we may be excused for considering that a movement so signalised cannot be conspicuous for righteousness.

The disloyalty

that has marked the movement is another reason why we hold aloof from it. It is all very well for our friends in England to express their belief in the loyalty of the Home Rulers, but we in Ireland fail to see the evidence of it. We could understand the strongest opposition to any particular Government as consistent with loyalty to the Crown, but we cannot so understand the treatment accorded to the name of Her Gracious Majesty. And have we not been told by Mr Dillon and others, who ought to know, that the present movement is a continuation of the rebellious movements of the past? We shall be more inclined to believe the protestations of loyalty sometimes made by some Nationalists when we find that their bands are as fond of playing "God save the Queen" as "God save Ireland," and when at their public gatherings and banquets the sentiment of the National Anthem is as conspicuously honoured as it is now ostentatiously ignored.

But our English Nonconformist friends ask us how we can support a Government that has passed and is enforcing a Coercion Act to the subversion of the liberty of the subject? We might answer that by asking how our friends, without any qualms of conscience, supported the Government of Mr Gladstone in the Coercive legislation of the past; but we rather answer that the

So-called "Coercion Act" causes us no inconvenience whatever.

We have never found that from the present Act, nor even from the more stringent Acts of Mr Gladstone's Government, any trouble has come to the law-abiding citizen, and we are simple enough to agree with the Old Book that rulers should be "a terror to evil-doers and a praise to them that do well." "Yes," but our friends say, "though *you* may be let alone, how horribly these poor Nationalists are treated! No freedom of speech! No liberty of the press!" Now we who live in Ireland, and who know what floods of rhetoric are constantly being poured forth from platform and press, fail to see that there is a lack of freedom in this respect. We see that the only liberty denied

Is a liberty which no Nonconformist desires;

liberty to denounce his neighbours; liberty to stir up strife; liberty to incite men to break the law. These laws, they may say, are bad laws. We do not think so, but if they are, we submit that it is not the part of members of Parliament and others to break them, but to use constitutional means for altering them.

We are laughed at for our fears of religious intolerance on the part of the Roman Catholics, should they get the upper hand through Home Rule. Mr Gladstone taunts us with stirring up the fires of religious bigotry, &c. Now we have in our address expressed fears of other than religious disabilities, but undoubtedly the religious question is an important one with us. We assure Mr Gladstone, however, that Nonconformists in Ireland have done much to allay the bitterness of religious strife; and it is no stirring up of that strife to express our opinions on the subject.

We are continually being told that Home Rule would be the "making of the Irish nation." Mr Gladstone in his "Homer" has told us that "the first factor in the making of a nation is its religion," and certainly it is utterly impossible to divest the Irish question of its religious aspect.

We see a close alliance between the Parnellites and the priests.

There are various ways of accounting for it, but there is the fact, and we have every reason to believe that if Home Rule should ever become a reality the priestly allies of the Home Rulers would come in for their reward. The known character of the Roman Catholic system so well depicted in Mr Gladstone's "Vatican Decrees" is enough to warrant us having some little fear of the result. Let it be clearly understood, however, that we have no desire for a

Protestant ascendancy, while we claim the right to object to a Roman Catholic ascendancy. At present we have absolute religious equality, and we have what our brethren in Scotland and England desire, and what we hope they will yet obtain—Disestablishment.

In this connection let me say that we have been interested of late in watching the movement among the Nonconformists of England in opposition to any clerical control of the educational system. We sympathise with them in their feelings, but we cannot understand their consistency in wishing to place our educational system, with which Nonconformists at least are well satisfied, into the hands of the Roman Catholic hierarchy. *That*, it is well known, would be one of the first results of Home Rule. Yes, my Lords, we *are* apprehensive of the consequences of Home Rule,

Both religiously and politically;

and is it any wonder when, in spite of the fair words spoken in England, we have been warned by the leaders in Ireland that their day of triumph will be a day of retribution upon all who have dared to take the opposite side! and it has not been an uncommon thing for humble Protestants in country districts to be told by their Nationalist neighbours that Home Rule would mean their expulsion from the country.

Did time permit, I might allude to the

Land Question.

There can be no doubt that Home Rule is popular with many simply because of the hopes it holds out with regard to the land, and it is a significant fact that throughout the agitation so very little has been said in Ireland itself about Home Rule—the Plan of Campaign, rack-renting, land-grabbing, and kindred subjects have been the topics upon which the orators have dilated.

Our address affirms our belief that grievances capable of being remedied by legislation may be best remedied by the Imperial Parliament, but we believe there are some grievances connected with the land that cannot be remedied by legislation, but rather by honest industry on the part of the people, and by the fostering of kindly feelings between landlord and tenant; but I need not tell you that the

National League has been no help in these directions.

Legislation has already placed the tenant in a position vastly more privileged than his Scotch or English compeers; and, while we sympathise with tenants in real distress, we confess that our feelings

are not so easily moved by the harrowing descriptions in which Nationalist orators delight, when

We know for a fact that many who have refused to pay their rents have been perfectly well able to do so.

not a few confessing that they had the money, but were afraid to pay; others who have refused publicly have paid privately, some even declining to compromise themselves by a receipt. There may be found hard cases of "rack-renting," though that is less likely now that the machinery of the Land Courts is in operation, but there is another side; for instance, a farmer very recently went into the Land Court, obtained a reduction and a judicial lease, and at once he turns round and lets half of his farm, and for that half charges as much rent as he pays to the landlord for the whole! That is rack-renting for you!

In conclusion, let me say that we Baptists claim to be faithful to the

Glorious traditions of Nonconformity

concerning civil and religious liberty; we are none the less so because at this crisis we are constrained to arrange ourselves on the side of those with whom we have formerly differed, when we see them standing forth as the guardians of law and order. We grieve to have to oppose Mr Gladstone, whom we had long admired, but we are glad to find ourselves in the company of such tried Liberals as Lord Hartington, John Bright, and Joseph Chamberlain. We feel it to be our duty to pray that the present Unionist Government may long exist, and that it may be endowed with wisdom to devise, and courage to execute, whatever may be for the highest welfare of the Empire.

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A CREED, OR NO CREED?—IF A CREED, WHAT CREED?

OR A BRIEF EXPOSITION OF THE

EVANGELICAL CREED.

ALSO

A Defence of Prayer.

BY

RICHARD MORRIS,

CLIFTON.

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A CREED, OR NO CREED?

PROBABLY no time has witnessed a more perplexing presentation of the subject of religion than the present. Its doctrinal aspect is almost lost in the eager anxiety to emphasize its practical importance. The fine old theology of the Puritans has given way to the philanthropy of the present age, or a new theology is invented in the interests of modern speculation. A rivalry has commenced between religious and secular sects, to vindicate their claims by their practical value. The inevitable result has followed Truth and principles have frequently been divorced from their natural allies We are sometimes told, even by gifted religious guides, that we want neither doctrines nor theological dogmas, but conduct. The world is tired of theories, and now addresses itself to a genuine philanthropy. This attempt to separate truth from practice is fatal to all success. They are no rivals, they go together; they co-exist in mutual dependence, and in no department more than in Christian conduct and character. It is difficult to understand this attempt to detach practice from doctrine. The argument is in defiance of the spirit and purpose of inspiration. The Bible is filled with incident subservient to the great design of revealing truth, and this truth not mechanical, but forceful, and pregnant with a moral and spiritual influence that re-moulds the characters of both persons and nations. In every department of human enquiry the strict definition of truth and principles is sought, and in many cases the result of error is fatal. Nature offers no apology for her exactions. She severely punishes the erring as well as the reckless, but reserves her highest rewards for the truth finder. This discipline improves the character of her disciples, and with an autocratic voice she demands obedience from her students. We may expect the same rule to obtain in the search after religious truth. In this case a Divine revelation has been given to aid enquiry, and the probability of success increased. Revelation takes for granted that its great principles and designs may be easily appre-

hended, so that a wayfaring man, though a fool, need not err therein. Evangelicals and the Puritans may have erred in the impedimenta of their creed, but substantially they only follow the example of all successful enquirers after truth. Accepting a supernatural revelation as complete and final, they seek its cardinal principles and embody them in a creed. In this attitude they stand side by side of every scientist who believes in his acquired principles. Why science should have its creed, and religion none, has not been suggested, but an indiscriminate attack has been made upon religious belief because it attempts to express its truths in a definite form. It is obvious that either a creedless religion or a creedless Christianity is an absurdity. The contention is, that the Evangelical Creed transcends all others by its intellectual, moral, and spiritual value. It covers the whole region of the Divine dominion; it concerns itself with its supreme power and purpose. It also takes up the intermitting links of scientific enquiry and binds them to a higher subject and to an object of paramount importance. The *Divine personality and supremacy* may be regarded as the central attraction and force of this creed. It reigns throughout the whole of revelation. It is the master thought and impulse of its historians, prophets, and kings. It dominates in religious worship. "*Glory to God in the highest*" is its supreme purpose. The Divine personality is the crowning glory and living force of all revealed truth. Its supremacy is vindicated, no rival authority is tolerated. The choicest human relationships are subject to its control. These principles are written as by a sunbeam through the whole of the inspired scriptures, which are filled with vindications and illustrations of the sole dominion of the Christian's God. This patent fact lies at the basis of Puritanism and the Evangelical Creed. It has mastered some of our best modern thinkers. Carlyle was its disciple. He caught its inspiration in the presence of Cromwell and his compeers. And Froude has yielded to its influence. Neither Mill, Buckle, nor Clifford, gifted as they were, succeeded in detaching a personal God of sovereign sway from the universe, which is His servant. It is this imperial grandeur that invests the Evangelical Creed with its surpassing attractions. It honours the Divine that it may best serve the interests of the human. Man's welfare finds its best aid and only security in this dominant fact of the revealing record. It is this great doctrine that throws a flood of light upon the atonement of Christ. It removes it from the region of paternal impulse to the awful dignity of an

imperial sacrifice. It imparts a Divine splendour to the mysterious offering on Calvary. Not one jot or tittle of the law is either broken or evaded, and yet the Divine impulse of benevolence is triumphant and satisfied.

The history of man's creation and fall proves the absolute necessity of a supernatural power to control human corruption. A few generations sufficed to expel God from all voluntary subjection to His authority. The whole race plunged into a degradation that could only be subdued by Divine compassion and beneficence, otherwise despair reigned. In the unmitigated gloom God interposes, and as supreme assumes His rights, chooses His instruments, and prepares for ultimate conflict and triumph. Side by side of the uproar of a blatant rebellion He places a humble servant, who catches His own spirit, and meekly bows to His authority. Abraham becomes a co-worker with the Divine, and unconsciously forms the moral instrument that is destined to conquer the world. By faith Abraham became the link between the human and Divine, that gave promise and pledge of ultimate triumph. The central truths on which the patriarch's faith rested formed a magnificent creed, separating him from all cotemporary professions. He knew God as a person, to whom he willingly surrendered himself. The strain on his obedience was severe, but exemplary, intended to indicate how ultimately man could return to God. His belief was well defined, not by words, but by actions. The Divine supremacy had secured one heart over which it had dominion; and blended in the patriarch's character and life were the great principles that found their maturity in Christ and Him crucified. The Divine claim—human redemption by sacrifice, the obedience of faith—were all practically triumphant in the career of the devout patriarch. Adam and Eve were overwhelmed with conscious guilt, little suspecting that they had sown the seeds of a harvest of human sin and suffering; and the redeeming element was found in the simple faith of the humble patriarch, unconscious that his acts, Divinely prompted and controlled, were the beginning of a successful resistance to the general apostacy.

The pilgrim father of the Jewish nation knew but little of the tribes and peoples that surrounded him, and his descendants only touched the fringe of other nations; yet the prophets, seers, and historians everywhere condemn the world as universally guilty, and as alienated from God. Facts have demonstrated the truth of these pre-

dictions. Modern ingenuity has attempted to extort from existing cults evidence of primeval fidelity to the Divine Being. If the exceptions be proved, the terrible reign of revolt is scarcely lessened. All nations, as if impelled by a reckless defiance of the Divine claim, either sullenly or ostentatiously have rebelled against God. Practically, indifference to His claims is rebellion against His authority, and from this guilt no nation is free. Facts, as well as scriptural authority, declare that this world is a rebellious province of the Divine Empire. No suitable estimate of the remedy can be secured unless these facts be *felt*. The whole scheme of human redemption rests upon the universal prevalence of sin and its fatal results. Almost every mode of expression and form of imagery is employed by the sacred writers to indicate the fearful condition of the race. The value of revelation is never more seen than in its fearless acknowledgment of the magnitude of the evil with which its remedial grace has to contend. There is no evading of the difficulties nor palliation of the crimes. The Divine claim has to be vindicated—the Divine honour sustained, rebellion quelled, sin pardoned and subdued, and the rebel made a faithful, devoted, and loving subject. The Gospel, as Evangelically defined, professes to meet the necessities of the case. It awakens grateful adoration of the Divine person, and "*Glory to God in the highest*" is its key note. All other themes are subject to this supreme purpose, and no explanation that appears to lessen the Divine claims to obedience and honour satisfies The Evangelical Creed deprecates inferior remedies. It demands a mediator that masters the mischief, and it can find no adequate help but in a Divine Saviour, whose sovereign sway surpasses the dominant power of sin. The devout believer receives with loving trust the atonement by Christ as the befitting medium of pardon and reconciliation.

Puritanism made no pretension to the philosophy of religion, but it possessed it. Its creed embraced the vital principles that lie at the basis of both nature and society. Substitutionary service and vicarious suffering thread the whole fabric of society, and absolutely rule nature. Abstract these and both nature and the social structure collapse. This shadows the prevalence of vicarious suffering and substitutionary service among men. The highest and noblest human characters are among the classes that have suffered and done most for their fellows. The brave are heroic when their courage is not for their own sakes alone. The martyr gains the highest renown when his martyrdom secures a harvest

of blessings for others. These striking and instructive illustrations of a Divinely-appointed order the Evangelical Creed regards as but emblems and imperfect symbols of the vicarious sufferings and work of its Divine Lord. The foundation of human redemption was laid in the consecration of suffering and service as the means of restoration. The Cross creates no mystery. The same obscurity lies about the path of providence and physical science. God moves in a mysterious way outside redemption, and physical law proffers no explanation of its perplexing rule. If objection be taken to the innocent suffering for the guilty on the Cross, let nature explain her habit of punishing guiltless ignorance, and involving the lives of the innocent in the criminal neglect of her laws. It would seem that every department of human knowledge is designedly intended to anticipate the nature and sublime issue of the redeeming work of Christ. A calm dignity becomes the old theology when confronted with the attenuated theories of the modern school. The Mauricean attempt to substitute the Divine Fatherhood for the Divine sufferer, and to create filial affection by parental love, is but a poor substitute for the imperial remedy. If only the human heart had to be won, it would fail; but other difficulties have to be overcome ere such an appeal could be made, and greater interests are involved than even the changed character of man. If, as it is possible, the conquest at Calvary means the final triumph over sin and its abettors, the universe must be the servant for its purpose. The glad tidings of salvation may be heard far beyond the hearing of human ears, and responded to by a joy and ecstacy that no human spirit can ever know; but, if so, the supreme delight will come, not simply from the glorious fact that sinners are saved, but from the surpassing and supreme result that *sin is conquered.* Can it be possible that this majestic issue is to be the result of the character, sufferings, and death of a perfect man—of one who, dismantled of his Divinity, battles as ineffectually as any of us with life's stormy seas? He was wounded for our transgression, and the chastisement of our peace was upon Him. But in His lonely suffering and humiliation He disclosed a Divine spirit and a Divine power in perfect harmony with His Divine pretensions, rebuking the reproach that He was only human and not Divine. This view of the Divine atonement despoils it of its power, and appears to mock the very calamities it professes to remedy. It offers a paltry recompense to insulted beneficence, and reduces the

Divine government to a fitful capricious rule, assuming that sin and suffering are but the passing incidents of paternal authority.

The besetting infirmity of the modern theology is its inadequate estimate of the disruption caused by disobedience, and its inevitable results. The theory creates a world unlike the present, and disregards the facts that even science discloses, confirmatory of the shock to nature itself that this moral disruption may have occasioned. The whole creation seems burdened by this inexplicable sorrow. The rocky entombment of life that geology discloses may link itself to the violation of law. No human limit can be prescribed to responsibility, and, as Scriptures indicate, the first fall was not in Paradise. "*Fallen angels*" has an awful significance, and speaks of disobedience before our time began. The day of human history is but one beat in the progress of time. The past has its secrets of terror as well as of rapture, all probably prophecies of the surpassing interest of the perfected redemption. When Milton sang

> Of man's first disobedience and the fruit
> Of that forbidden tree, whose mortal taste
> Brought death into the world and all our woe,
> With loss of Eden, till one greater Man
> Restores us, and regain the blissful seat,

he sang of no Hebrew legend that had imaged a fancy piece of prehistoric superstition, but he felt he was in a world that told a more solemn and imposing tale than his imagination could depict. The splendid scenery of his sublime epic is charged with the thunder-clouds of punishment for sin. His "Paradise Lost" is no unnatural exaggeration of the real facts that lie behind his terrible images and awful detail of Divine anger and human guilt. His Puritanism and keen sense of the Divine sovereignty charged his imagination with images that may startle the placid theology of some, but aptly reveals the terrors that a Divine remedy removes.

The moral force of these transcendent truths, applied by the Divine Spirit, has no limit. They change the character, not as by a piece of mechanism, but as the appropriate means of transformation.

The relation of Evangelical truth to the formation of Christian character is a prolific subject. It illumines incidentally the whole realm of sacred truth. The change has been aptly called regeneration. "Ye must be born again" is the philosophy of Christian experience, and

this renewal reveals the fascinating influence and adaptation of Gospel truths. They appeal to the conscience, the imagination, and the heart. The atonement of the Lord Jesus Christ is the great central fact. It tends directly and powerfully to alter the character. All the vindictive passions of our nature are taught a solemn lesson. Surely Calvary is the place to learn the wickedness of revenge! The malign emotions get confronted by the bleeding, dying Son of God. The pride of the human heart is mocked by the meekness of Him who gave His life a ransom for the sinner; who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of man; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross. Familiarity with the Divine dignity of Christ, the august nature of His humiliation and sufferings, the mental and spiritual conflict that shook His spirit, the tenderness that hallowed every hour of agony and every scene of conflict, must capture the human heart as no other themes can. Calvary, the Cross, Gethsemane's garden are names engraven on the imagination and memory of every disciple of the Saviour; and the exhaustless goodness of this Divine redeeming sacrifice must produce kindred virtues in the penitent and believing spirit. The expansive illimitable resources of the mysterious Sufferer meet every necessity and aspiration of the troubled conscience and broken heart. Not one solitary spirit complains of the costliness of his redemption. Contrition and penitence do not exaggerate its value. They are but the creature's sympathy with the Creator's resistance of evil, and become the soil whence come a triumphant faith and a restored fidelity. Christian experience becomes disjointed and detached if a less firm hold of these great principles obtain. The faith that accepts the Divine help holds the germ, quickened by godly sorrow, of a noble Christian character. The human penitence and contrition shielded and nurtured by a vital faith ultimately ripens into a character conformed to the Divine image.

The imagination finds at the Cross the welcome means of surrounding the Sufferer with attractions that its boldest creations cannot exaggerate. The highest and its best can only shadow the real dignity of the regal Sufferer. Its Divine pathos tends to captivate the human heart, its beneficence secures ceaseless gratitude, and its example

becomes the exemplar for humanity itself. These splendid themes never despair. The Cross knows nothing of ultimate failure. Its ministrations are laden with prophecies of triumph, and its influence often pervades the character when least discerned. It is the pledge of the ultimate reign of beneficence and love. This buoyed the faith of the early suffering church, and no mediæval darkness could extinguish the hope of the universal reign of the Divine Redeemer. It has exacted the homage of its theoretic doubters. It so awakens the conscience, subdues the will, and charms the imagination, that thousands are *unconscious* captives of its grace. Charity hopes that often its peace and sanctifying influence are felt when the mind suspects not the cause. It may stumble at the theory of a Divine offering and expiatory sacrifice, but the conscience and heart break through the logic to cling to the Cross. Of such the eminent linguist, diplomatist, and politician, Sir J. Bowring, may be regarded as an example. It is perfectly inexplicable that his noble hymn of praise, dedicated to a suffering Redeemer, could only express reverence for human perfection and suffering.

"In the Cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

"When the woes of life o'ertake me,
Hopes decline and fears annoy,
Never shall the Cross forsake me;
Lo! it glows with peace and joy.

"Bane and blessing, pain and pleasure,
By the Cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide."

The kingdom of grace, as that of nature, has often its peerless dominion where least known, and may dwell in the solitudes of devout meditation and solitary quest. The ostensible church may be but the fringe of that great multitude that no man can number who are, though unobserved, in the pilgrim way to the heavenly home. The impassioned earnestness of Calvary, though so strong and glorious, neither breaks the bruised reed nor quenches the smoking flax, but meets the alarmed conscience wherever it finds it, and turns its penitence and sorrow into tranquil trust. It seems an absolute necessity for keen

contrition to find in the Cross the union of the Divine and human, the one for conquest, and the other to attemper its greatness to the weakness and danger of man. The heart stricken by a sense of guilt has no peace until a Divine voice has said "*Fear not, thy sins are forgiven thee.*"

An Evangelical faith forbids the selfishness that appropriates redeeming love to its own interests without regard to the honour and Divine claims of its author. When both justice and love are satisfied the instructed believer indulges in the spirit of adoption, and cries with adoring gratitude "*Abba, Father*," thanking the Divine for the beautiful but imperfect symbol that the human fatherhood presents.

The cementing power of this estimate of the redemption by Christ is a striking evidence of its correctness. It has proved its adaptation to all conditions of men. Other interpretations may capture the few, but this has subdued all classes. Some of its greatest triumphs are secured when contrasting characters find in it an irresistible bond of union. It melts all diversities into the golden chain of rapturous devotion to one Lord. The songs of Zion have a melody in which every regenerate heart can join. The outward circumstance and show may differ, but the sources of the inward life are the same. Among ourselves the examples are abundant. Roman Catholicism seems to muffle the Gospel by its meritricious symbols and ornate ritual; but the *Cross* asserts its power in the character and lives of many of the worshippers, who rest on the Divine Sufferer, though removed so far by the unhappy intrusion of priestly mediation. In the other extreme the placid and apparently indolent worship of the Friends is subject to the same sovereign influence. The silence leaves the heart at liberty to commune without hindrance with the crucified but risen Saviour. Everywhere and among all classes the regenerating influence begins at the Cross. This marvellous symbol, so pregnant with meaning, keeps the heart and mind near to Calvary while waiting for that magnificent future for which both faith and hope reverently wait. These sublime themes have in the past ministered to the joys of the millions that have fought the fight of faith and finished their course. They are now sustaining the confidence, stimulating the zeal, and soothing the sorrows of multitudes on their way to the eternal home, and they are destined to be the Divine companions of the whole host of weary pilgrims who at last shall form the redeemed family of God. The splendid future, the

solemn past, and the present conflicts cast a halo of glory around the Divine Sufferer, and admonish the believer never to lessen his hold of this glorious Gospel.

It does not limit its success to its special purpose, but reveals or modifies principles that lie in obscurity in every department of human enquiry. The Gospel dignifies man and discloses the secrets of a mysterious providence, solving many of the riddles of human history. But above all, it justifies the Divine government, and unveils the benignant smile of a loving God. No other system cares to attempt this beneficent purpose. The result is that there is a creed, and one of surpassing interest, finding its home in the Puritan heart and its defence in the Evangelical school. Ridicule has attempted to reduce this exposition to a low forensic view of the Gospel, but no burlesque can rob it of the noble purpose of vindicating the claims of justice before pardon can be secured. An impulsive forgiveness may suit a creature's weakness, but degrades the conception of the Divine Ruler of the Universe. The judicial aspect of the Divine government is of primary importance, and Christ and Him crucified vindicates and honours it in its majestic course of pardon and restoration. Perhaps no better alterative can be secured than reading the latest fancy pieces of Renan, with their scholarly puerilities, and then mingling among the sturdy disciples and believers of the Puritan school. The Frenchman takes us up in a balloon to see the beauties below. The Evangelical treads on solid earth, and *feels* the glory around him. To follow Renan is to travel a decorated path to despair ; to track the path of the old theology is to rough the way to a Paradise regained. The German interpreters of the Divine Word leave the student buried in the confusing mass of scholastic lore, and from each the simple enquirer finds relief in the happy success of a repentant faith. The brokenness of spirit induced by a sense of guilt instinctively accepts this simple remedy. It may be feared that the rejection of these truths reveals a character incapable of indefinite *moral* improvement, and inevitably exposed to the Divine anger. The terrible necessities that have successfully appealed to the *Divine love* are practically mocked by unbelief, and perhaps the most degrading in the Divine esteem is the absolute indifference of the mind and heart most needing the proffered aid. Practically it designates God's great work as "*Much ado about nothing.*" To tolerate such a disposition would be the surrender of the Divine sovereignty, and leave

the seeds of rebellion to reproduce the mischief but partially subdued. Belief or unbelief are vital questions. They reveal character both Divine and human, and include truths that affect the destiny of man and the government of God, and rescue from destruction every interest, both human and Divine. If so, how unseemly the paltry exaggerations that are indulged in, especially the vulgar cry of heresy hunters as applied to the men who guard the outposts of this citadel. A nervous apprehension of danger may tempt to narrowness and bigotry, but the infirmity is less dangerous than the possible mutiny among the professed defenders of the faith. Let the Pulpit and the Press remember that tolerance of ignorance may be a virtue and not a crime.

There is no obligation laid upon the Evangelical believer to explain the mysteries either of nature, providence, or grace. His interest and his duty alike prompt to a definite use of the truths he knows to be true. He finds these sufficient to subdue fear, awaken gratitude, create hope, and secure obedience. The lesser themes he keeps in strict subordination to these cardinal principles of his faith. The nature of inspiration, the larger hope, and kindred topics, pale in his esteem before the mercy and splendour of the Saviour's sufferings and work. Life is too short, and duty too imperative, to yield leisure for speculative theories; and to know the knowable of Evangelical truth demands more time and devotion than the most ardent student can give. Even in this solitary search Divine help is sought and found.

The following Paper formed a leader in a Metropolitan religious journal.

PRAYER, AND THE HIGHER CRITICISM.

WE recently referred to the loose and slovenly views of prayer and its results that have been expressed in some modern professedly Christian journals. The scientists have found their echo among the ranks of believers, and help has been given to reduce prayer to a piece of useful mechanism. It is no platitude to say that such views are in direct opposition and contrast to the Divine Word, and that the baptism of a devout Bible reading is the best cure for this malady. Unhappily, it is chronic, and does not yield to an occasional application. He who has no confidence in prayer can secure trust in it only by familiarity with the spirit of inspiration. It is saturated with prayerfulness, so much so that the Divine Being takes part in its attitudes, and consents to implore, bow down, listen, hearken, answer, and help—all as the result or attendants of prayer. In the garden of Eden, at Abel's grave, in Noah's security, and the world's perils, from Moses to Malachi, and from the Old to the New Testament, and there in tones of emphatic encouragement, prayer is honoured.

Any tampering with prayer is the sapping of the foundation of the Christian life and prospects. While human necessities remain as they are, prayer must be vital to safety and help. The materialists and worshippers of physical law are compelled to admit that it is often helpless without human assistance. All the resources of light, heat, gravitation, &c., practically pray to man that his intelligence may aid them to effect the myriads of results that they are adapted to secure. Until human knowledge and help are theirs they lie apparently wasting resources of infinite value; but, manipulated by man, they photograph, beautify, paint, travel, talk, sing, plough the ocean, drive the engine, and proffer to others an infinite variety of influences. Nature asks man to use her, and he prays Nature to co-operate with him. This combined and interlaced asking and having are prayer and its results, in the domain in which man appears as the prime agent. But it may be reverently asked, Where is their God? If the Divine

Being has given to Nature its laws, and to man his powers, can He be left out of the reckoning? Is it not probable that this practical dependence of man on physical law, and law on man, are but the types and shadows of that supreme dependence which connects each with Him? The farmer waits on Providence, and Providence waits on the farmer's fidelity and labour; and does it not seem but reasonable that both should wait on God, and that His rule should be the law to which each and all are amenable? If so, prayer is the honour and goal that science seeks, and dependence on God the necessity that physical law acknowledges. The subjection of the latter to the human will is among one of the wonders of creation. The light that has taken millions of years to mature can be touched, tempered, resisted, perverted, or used by the folly, craftiness, skill, or selfishness of either childhood or manhood. It may be used to ignite and destroy, or illuminate and beautify. So completely do the most sublime and extraordinary forces of nature lie at the disposal of man! If so, is the adorable Creator to be the only impotent being in the universe? Is He to be helpless in the midst of the helpfulness of His creatures? Are all to be ministering angels of weal or woe, and He to be neither? If not, then prayer to Him is the best policy, as it is the highest duty and privilege.

The saddening tendency of Christian professors and leaders of public opinion to ridicule simple dependence on the prevalence of prayer is amongst the most serious signs of spiritual declension. To address a Divine Father for sympathy and help, who necessarily refers the applicant to His laws as His reply, freezes all affection, and kills all buoyant faith and hope. It is as the heart knows these laws to be the easy instruments of the Divine will and the pliant means of the Divine purpose, that it clings with loving trust to the throne of the Heavenly grace as its refuge and hope. This spirit inspires our worship, pervades our hymns, sustains our Christian life, nerves our action, checks distrust, and subdues despair. The angels that are sent forth to minister to the heirs of salvation find physical law no obstacle to their benevolent mission, but catching the custom of the Divine, they know how to make the water wine and the bitter sweet, if their high mission may demand it. But their loftiest work is to discharge their embassy chiefly by the means of prevailing laws. We cannot understand the difficulty felt by some in the alteration of general law by a Divine

interposition. If creation be conceded, the after wonders of modification and alteration sink into insignificance. He who stamps His own independent impress upon His own works must reserve the power and liberty to modify, and these are appealed to by the importunate prayer of the hopeful and helpless believer. Even the anti-vaccinators, who depend more on prayer than vaccination, have reason on their side. Their error consists in an exclusive dependence on a half truth. It is quite true that God can more easily prevent the small-pox than man can; but the mode, and time, and opportunity are in His own keeping, and the prayer of faith that acknowledges a miracle to be possible strives always and hard to make it unnecessary.

If the enemy should succeed in taking the life out of earnest prayer, the strength of the Church is gone. The poet's utterances are those of the universal experience. It is the vital "breath" of the Christian life, and the more it is enjoyed the more triumphant it becomes. There are some hearts and churches where this scepticism has proved to be the dry rot in the structure. "Only the prayer meeting" is but the coarse and business designation that conceals the distrust. We confess that the ordinary prayer meeting far too frequently merits this contempt and justifies this doubt. It has lost its fervour and reality. It is like the counting of the beads of the Roman Catholic devotees; but this unhappy travesty of the warm-hearted and living meeting for prayer by the people is not the offence, but its approach to a real confidence in the power of prayer. We are questioned, Why ask for rain when we know it must be dry? Why selfishly seek safety when others are in peril? Such underlining of truth may serve the purpose of willing unbelievers, but not of either thoughtful or anxious applicants. We ask, and subject the limits of the reply not to the implied impotence of God, but to His power, regulated by His wisdom and love. We ourselves can often see a margin for answers without serious interruption of other laws and interests, and naturally infer that God sees more. There may be in Providence, as in Nature, an abundance of wealth that waits to be used by God in answer to prayer. Happily, most have passed far beyond these doubts and fears. They look back on a life that has been one perpetual answer to prayer. Daily blessings seem to have been linked by a special tie to the former appeals for aid, and Divine Providence has taken care to mould the reply so as to fit into the person's entreaty. As in the beautiful

mechanism of the skilled workman, some analogue is in each part which so corresponds that no other reply could have met the case. In the presence of the Bible, and of such an experience as each believer has enjoyed, it seems profane to explain away the specific power of prayer; but error always thrives in the vicinity of Christian truth and privilege, and needs watchful resistance. Happy would it be if this unbelief were confined to scientists, literary guides, and Christian journals; but the Church of Christ itself has no adequate confidence in the power of prayer. The prayer we mean is not that of public worship, the prayer meeting, or even family devotion. These are common currents that necessarily carry all with them. But the personal individual importunity of a single heart struggling with God for an end that only He can effect—this violence of faith that will yield to nothing but a Divine limit—out of this importunity has come the greater successes of the Church. The heart-wrestling of martyrs gave them all the triumph they secured. The eloquence of Irving, Chalmers, Hall rested for its effect, as they well knew, on prayer, their own, and on other kindred spirits of obedient trust. The prayer meetings of the Church are of incalculable value, but even this may be exaggerated. The devout spirit alone with its God has the better chance of success. It then best knows what it wants and why it is at the throne of the heavenly grace. It has the door shut, and the tumult is outside, while it essays to tell to God its sorrow, its joy, and its needs. This loneliness nourishes importunity, and the appeals unhindered go direct to the Divine ear. Private prayer is the strength and the hope of the Church. The prayer meetings should be the confluence of these separate streams, not their substitute. The room, field, shop, and study are the consecrated places whence comes a diviner spirit than all other places know.

We would listen attentively to our monitors, who remind us that Hercules is deaf to our appeals for help if we do not put our shoulders to the wheel to get our waggon out of the ditch. We are anxious to take our part, but only on the condition that when we have, we are not to be told that the god has no power to aid. The waggon had better by far continue in the mud than that we be laughed at both for our folly and credulity! Perhaps our higher critics will see in our faith in prayer a new illustration of the ignorant fear and hope that underlie the appeals of heathen worshippers to their gods. The cool impudence

by which some modern philosophers attempt to reduce Christian faith and practice to the level of heathenism is in perfect keeping with this explanation. The "mental processes that are clearly visible in the creeds, legends, and mythologies of the past resolve the whole phenomena of Christianity; and prayer, with its results, are but the new phases of old prophecies, outside Jewish and Christian influences." These echoes of Paganism would have no charm for us but as they express the ignorant groping of heathendom for the better revelation that is ours. If our modern critics mistake the twilight for the meridian splendour of the day, we have no wish for their sight. We are content to live amidst the easily-used privileges of prayer. They are to us the source of perpetual joy and hope. Prayer has been and is—

> The upward glancing of an eye
> When none but God is near.
>
> . . The sublimest strains that reach
> The Majesty on high.

And happily they do not reach that Divine Father in vain. He knows how to answer him that calls, and to open to him that knocks. Even on this special question, "if any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not."

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CREED OR NO CREED?

A QUESTION FOR THE BAPTIST UNION.

BY A BAPTIST MINISTER WHO IS A MEMBER OF

"THE UNION."

WITH A PREFATORY NOTE

BY

C. H. SPURGEON.

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PRICE ONE PENNY.

AN EARNEST NOTE BY C. H. SPURGEON.

This admirable pamphlet has been prepared by a minister of the Baptist Union, that the grave question to be discussed may be fairly placed before the Union from our point of view. He has largely used remarks of the late venerable Dr. Steane, and of the redoutable Andrew Fuller, because he hopes that their opinions will not be altogether without weight, even in this age of progress. I think he has argued both forcibly and temperately, and hence I am glad to send forth his paper at this most solemn crisis.

Cannot the brethren lay aside all that is personal to me in the discussion, and look the position in the face upon its own merits? Is there any denomination in Christendom which declines to state its views upon fundamental doctrine? Should there be any religious body devoid of a basis of union drawn from Holy Scripture? In all ages the Baptists have sent forth their confessions of faith, and our associations and churches still have them. What the strong objection to them can be based upon, it is competent for others to set forth; but I know nothing on that side which has any real force in it.

To me it seems that a strong desire to retain in fellowship those who seriously differ from the faith once delivered to the saints is the real motive for opposing a definite statement of fundamental truth; and therefore I urge upon brethren who hold to evangelical principles to avail themselves of the present opportunity to require such a statement. If this could be obtained at once, as I greatly fear it will not, they could justify their remaining in the Baptist Union, and could look for peace and unity; but without this their union will not be real, nor minister to their peace of conscience.

If such a concession is not made, there will be great searchings of heart in those who are not indifferent to vital principles. What will they do? Will they take the short and Scriptural method of coming out from a creedless confederacy, or will they remain to continue their efforts? I have taken the former course, and believe that in the end they will have to do the same; but as they judge that, for the present, the latter course is more prudent, I wish them the success for which I dare not hope.

At any rate, an opportunity for decided action is now before them, and it may never occur again with such prospects. Will not all who abide by the old faith vote for a firm but kindly statement of principles, such as will be submitted to them? All question about the vote of censure, as far as I am concerned, may be set aside. If any one wishes to repeat it, I trust he will find no friend of mine diverting the assembly from its main work by opposing him. Let the one question be discussed in all good temper, and let the truth be contended for in the name of our Lord Jesus Christ. *Shall the Baptist Union be a resort for men of every school of thought, or shall it be declared to be an evangelical institution?*

The result of the Assembly's deliberations must determine the future course of many, and I pray that the Holy Spirit may graciously direct them in the way which will best promote the interests of the Redeemer's Kingdom, and the truth so dear to them. Future generations may have to lament the decision arrived at by the Baptist Union, or may inherit untold blessings therefrom. May the Lord himself order it for his glory!

Creed or No Creed?

A Question for the Baptist Union.

IN March, 1872, Dr. Edward Steane published his valuable work, "The Doctrine of Christ." He was then the Senior Secretary of the Baptist Union of Great Britain and Ireland. He was still closely connected, as he had long been, with the Evangelical Alliance, its literature and its operations. He had a wide range of observation, and few, if any, knew better than he the state of the Theological Barometer at home and abroad. He was a man of wide sympathies, the very reverse of a bigot, the opposite of all that was narrow-minded, the soul of geniality, kindness, and sincerity; but he was a man of firm principles, and a steadfast adherent of what he believed to be the truth of God.

In the preface to the above-named work, he makes the following observations:—

"Neither the intention nor the spirit of the volume is polemical, but it is, nevertheless, designed to exhibit and to maintain Evangelical views of Revealed Truth as they centre in the mediatorial Person, and are illustrated in the mediatorial offices and work of the Redeemer. It is felt by the writer, in common, as he believes, with many of the elder ministers of the gospel, that the present are times in which an incipient departure from sound doctrine may be perceived, and a tendency to relax rather than to fortify and corroborate the faith. They are times, consequently, which call for the re-publication and enforcement of those grand fundamental verities of Christianity, which, after the long night of Papal superstition, revived at the dawn of the Reformation, and were subsequently preached, first by the Puritans, and then by the ablest and best of our divines down to the close of the first half of the present century. Since that time the current of Theological Thought has been flowing in two opposite courses,* both divergent, as the writer deems, from the old channel of that river which makes glad the City of God."

Dr. Steane laid no claim to prophetic foresight, but he witnessed certain movements, the source of which he well knew, and the results of which he could distinctly foresee. His book was intended as a testimony for the truth. Speaking in modest language of his excellent work, he says:—"There will at least be found in it no *concealment* and no *disparagement* of the proper and all-sufficient atonement for sin in the blood of Christ; of the now frequently discarded doctrines of substitution and imputed righteousness, and, in a word, of a redemption completely accomplished in the priestly work and sacrificial death of the Divine Redeemer." He then, in his own gentle way, warns his "younger brethren in the ministry" not to "suffer themselves to be seduced by the fascinating but misleading lights of modern theology."

* Ritualism and Rationalism must be intended.

Such words, coming from a man so temperate and judicious and full of brotherly love, have immense weight, and may well be recalled at the present crisis; when, if we may judge from the utterances of some of the Baptist Union Council, and still more from various letters in the papers, "the word of the truth of the gospel" seems to be very far from a matter of chief concern. We have no wish to refer to the many gross personalities which have blotted the columns of some of the journals, but rather to recall the question of the great importance of truth—the truth in relation to sin and salvation—over and above all consideration of learning, of cleverness, of position, of personal admiration, or even personal excellency. It is the truth with which we have to do—the truth once delivered to the saints—the truth entrusted to the church of Christ and her ministers, for preservation, exposition and diffusion. How best to preserve it inviolable, how best to diffuse and propagate it, and how best to illustrate its power and excellency, are surely and seriously our great concern. How can we best do this? Not certainly by discarding it, concealing it, toning it down, or being ashamed of it; much less by denying it. But those who begin by concealing it, commonly end by denying it. This has been only too true, over and over again, in multitudes of individuals and numbers of churches.

This is a fact which an immense proportion of the members of the Baptist Union would readily admit. But, if they admit the result as a fact, why should they question the tendency? The tendency to fundamental error, we mean. But in the case of some of the members of the Union, both in the Council and out of it, we have to do—taking their own words, at least—not with a *tendency* only, not with error in the bud, but with error full blown; not with a slight deviation from evangelical orthodoxy, but with rank heresy. Yes, we have to do with it. The thing is there, and it must be dealt with. The question is, how? Certainly not by a time-serving policy. Certainly not by compromising truth in the interests or under the name of charity. "Honesty is the best policy," has been proved times out of number. But this is a question, not so much of *policy* as of *principle*, and "Straight-forward is the best runner" always.

Turning back to the "Constitution" of the Baptist Union, as prefixed to the Handbook (it was called a *Manual* then) for 1855, we read, Rule III.:

> "That the following are the objects contemplated by the Baptist Union:—1st. To extend brotherly love and union among the Baptist Ministers and Churches, who agree in the sentiments usually denominated evangelical.

We cannot speak with certainty, but it is more than likely that Dr. Steane had a hand, at least, in drawing up the constitution of the Union of which he was Chief Secretary; and it is at least equally likely that he had a hand in framing the basis of evangelical faith adopted by the Alliance. We may fairly conclude, therefore, that the evangelical basis of the Alliance was the same substantially as the "sentiments usually denominated evangelical" of the Baptist Union. Now, why was that part of the constitution altered, so as to omit entirely any reference to evangelical doctrines, while simply retaining the principle of nonconformity, and the doctrine or rite of baptism? There needed no re-affirming of baptism as one of the distinctive features of the

denomination, for the members of the Union were Baptist Ministers and Churches; but if the grave fears of Dr. Steane sixteen years ago were well-founded, there needed a re-affirming of the great evangelical truths of the gospel. But this there was not; but rather an entire removal of all reference to evangelical faith. It was quite well to look after the out-works and see to the redoubts, but why leave the citadel undefended? Why take away the walls and the inner defences?

"Why?" say some of the advocates of breadth and charity and progressive theology, "because we want no creed at all. Creeds are useless, therefore away with them!" Now that is soon said; but saying and proving are not one and the same thing. We are quite ready to make some admissions. Confining ourselves to the different denominations of Protestants, we are quite ready to admit that there has been no creed framed, whether in Germany, Switzerland, Holland, France, or Great Britain, but it has in many cases been departed from, eluded, or gainsaid. But does that prove their uselessness? The same people who, having once professed, say, for instance, the Lutheran, the Reformed, the Helvetic, or the Westminster faith, but afterwards departed from it, professed also to take the Bible as their guide and rule, but have, in renouncing the one, departed from the other. Is the Bible, therefore, of no avail? Shall we away with it? Locks and bars have not in all cases been sufficient to keep out thieves and to protect property against robbers; are locks and bars therefore useless? The strongest bulwarks have sometimes proved ineffectual to keep out an invading enemy, and even a Redan and a Malakoff have been stormed and taken; shall we on that account discard all walls and bastions, and give no heed to defensive fortifications?

But these arguments deal only with the bare *defence* of truth; that is a noble thing to do, and must be done, and cannot be done by neglecting the truth and letting it lie uncared for to be trodden under foot of men. The truth committed to our trust is the food of the soul; it is heavenly bread, without which men can neither thrive nor live. Shall we not be careful whom we take as our co-workers? It may be they will seek to build again that which we destroy, and destroy that which we build. It may be that, while we give, or seek to give, the people wheat, they will give them chaff; that while we seek to train them up in faith and sound doctrine, the men who come with the same marks of authority and bearing the same name, will teach them another gospel; that while we sow, or when we have sown, the seed of the kingdom, the enemy will come—the enemy in the disguise of a friend and fellow-worker—and sow tares among the wheat. Such things have been done in Baptist Churches as well as in other communities; done over and over again. The wide gate of the Baptist Union, there being now no other test than adherence to nonconformity and belief in baptism, will admit men of any faith and men of no faith at all.

But why have baptism and nonconformity been retained, while all that relates to evangelical doctrine has been shelved and, in the "constitution," practically ignored? If creeds are of no avail, why retain the remnant? If creeds are useless and worse than useless, why retain the outer garments when the body itself has disappeared? What is Baptism without Christ? What is nonconformity without the

Mediatorial King, without redemption and sanctification by the blood and grace of him who has said to all his followers, "Come out from among them, and be ye separate, and touch not the unclean thing"?

All this mischief and misery, this contention and these disputes, have arisen out of the "tendency to relax", as Dr. Steane says, "rather than to fortify and corroborate the faith." It has all come of that "current of theological thought" which has been flowing towards rationalism, and in some cases is terribly near the point of confluence. Young minds with little balance of Christian modesty and humble faith, and with little experimental acquaintance with Christ and his glorious gospel, have suffered themselves to be "seduced," as Dr. Steane again says, "by the fascinating but misleading lights of modern theology." And so "the doctrines which have hitherto nourished our churches in faith and godliness," are to be ignored, tampered with, thrust into the background, toned down, and all for what? for the sake of retaining a few—we hope there may be fewer than some think—a few daring men, who would fain have us count them deep thinkers and men of advanced ideas, because they break down God's hedges, and "rush in where angels fear to tread."

"The progress of error," says Dr. Angus, "we may mark, is ever downward. Men first worshipped an image made like to corruptible man—and at last creeping things." * And the remark of the same worthy and honoured writer in reference to those who were on the "down grade" to gross idolatry, will commonly apply to those who have left the "good old way" for the new and untrodden paths of speculation: "So little did man feel his condition, that, while his folly most clearly appeared, he was boasting of his wisdom."

One of the arguments against a creed of any kind is that it cramps thought, restricts liberty, and fosters hypocrisy. Might it not be more correct to say that it *stimulates* thought, and helps to hold the mind in the safe middle course between servility on the one side and license on the other? And as to hypocrisy, men can act that part without a creed, and do, and even the Bible itself does not restrain those who are of a double heart.

The Council of the Baptist Union have among them men of the very first rank, some of them for learning, but more for long-tried fidelity to evangelical truth, and a few of them are known the world over as such. The thing to be deplored is that they have suffered themselves to be to some extent compromised by the action of *the Council as a body*. The "tendency to relax rather than fortify and corroborate the faith," of which Dr. Steane complained, and the "incipient departure from sound doctrine" which he "perceived," has become more than a "tendency"; for "the progress of error," as Dr. Angus says, "is ever downward" and the "incipient departure" more, and in some cases, much more than "incipient departure." Men have gone down into the mists and fogs of speculation, and casting dishonour on the inspired testimony of God's Word concerning sin and salvation, redemption and justification, eternal life and everlasting death—everlasting fellowship with God and eternal separation from God—they have been left to blunder on, and

* "Handbook of the Bible," 611.

frame to themselves, or adopt from others, notions which repudiate inspiration and falsify the grounds and principles of God's government of the world.

God gave the Church and the world a final revelation when he spake unto us by his Son; and we are assured that though "heaven and earth shall pass away, his word shall not pass away"; that while "all flesh is as grass, and all the glory of man"—the glory of intellect and other natural and acquired powers—"as the flower of grass, the word of the Lord endureth for ever." Dr. Steane tells us in his Preface, "that the doctrines of the New Testament"—"the doctrines which have hitherto nourished our Churches in faith and godliness"—and, we may add, founded, extended, and built up in power and influence our Missionary and other Institutions—"will be found imbedded in the writings of Howe, and Owen, and Charnock, and Flavel; of Leighton, Romaine, Thomas Scott, and Dr. Chalmers, and still later, in those of Andrew Fuller, Dr. Pye Smith, Edward Bickersteth, Dr. Wardlaw, and Dr. John Brown." He justly describes Andrew Fuller as "at once massive in thought, exact in discrimination, and conclusive in argument," and of the rest he speaks in terms equally expressive and appropriate.

But these men of mark, some of the new lights would have us believe, were men unworthy of our admiration, much less of our confidence; they were only groping their way along, and the light of "modern thought" and "progressive theology" had not even begun to dawn upon them. But the truth is, all these men had a creed; they believed it; and they held it fast, though they all subordinated it to the direct utterance of Holy Writ. Dr. Steane would have the doctrines these good men taught, still taught in our pulpits and held by our Churches, and, thank God, they are both held and taught in hundreds of Churches, and by hundreds of ministers. Why, then, should the honoured brethren and fathers, ministers of the denomination, so far yield the vital points at issue, so far implicate themselves in an endeavour to frame a formulary—it matters little whether you call it a "creed" or a "declaration," the thing is the same, which practically says to orthodox and heterodox alike,—"Here is a 'declaration' of belief; read it your way, and find as much of what you want as you can." Now this will never do. The thing won't wash; the building will not stand; the denomination will not have it; at least, it is hoped not. Let us have, in a few plain sentences, easy to be understood, a simple statement of evangelical truth; the things which our fathers surely believed, and which are as true now as they were then. And then, if any will not receive this doctrine, let them find a home somewhere else.

Well, but, they say, and others who ought to know better say with them, and for them, "We don't want a creed at all. Let us all be free to believe and teach what we like, so that we are Baptists and Nonconformists."

Whether or not an evangelical creed adopted by the Union would force these gentlemen to exercise their "liberty" somewhere else or not, it would form a platform for united action. In connection with many of our older churches there exist statements of doctrine, more or less diffuse, but commonly not differing much one from another; and on the circular letters of the different associations in former years there was

(and in some cases is, I believe, to this day) a statement of the doctrines and principles on which the association was founded, and which the churches acknowledged. This often gave a degree of compactness to the churches, united them more closely together, and ministered more or less of force and energy to their enterprises, in proportion as the doctrines were held, not as theories, but as truths most surely believed.

The very general laxness of modern days rebels against this order of things, and the common argument is, "We don't want a human creed; we take the Bible." It might be inferred that such people have a larger, fuller, and deeper acquaintance with the Word of God than had the fathers of the present generation. But, in most cases, we believe the result of an examination would be the discovery that in former generations Christians were better versed in the Word of God and its teachings than the bulk of professors are at this present time.

But this cry is not always sincere, and is commonly unreasonable. "The man who has no creed," says Andrew Fuller,* "has no belief; which is the same thing as being an unbeliever; and he whose belief is not formed into a system has only a few loose unconnected thoughts, without entering into the harmony and glory of the Gospel. Every well-informed and consistent believer, therefore, must have a creed—a system which he supposes to contain the leading principles of divine revelation."

There are a few other passages or sentences which we beg to quote from this luminous and forcible writer. He says:—

"If, indeed, a subscription to articles of faith were required without examination, or enforced by civil penalties, it would be an unwarrantable imposition on the rights of conscience; *but if an explicit agreement on what may be deemed fundamental principles be judged essential to fellowship, this is only requiring that a man appear to be a Christian before he can have a right to be treated as such.*" Again, he says:—

"Whatever may be said on the propriety of human systems of faith, they are not to be considered as the proper ground on which to rest our religious sentiments. The Word of God, and that alone, ought to be the ground of both faith and practice. But all this does not prove that it would be wrong for an individual to judge of the meaning of the divine Word, nor for a number of individuals, who agree in their judgments, to express that agreement in explicit terms, and consider themselves as bound to walk by the same rule."

It must be admitted that there is considerable force in what follows:

"The substance of the enquiry (concerning creeds) therefore would be, whether a body of Christians have a right to judge of the meaning of the doctrines and precepts of the Gospel, and to act accordingly? That an individual has a right so to judge, and to form his connections with those whose views are most congenial with his own, will not be disputed; but if so, why have not a society the same right? If Christ has given both doctrines and precepts, some of which are more immediately addressed to Christians in their social capacity, they must not only possess such a right, but are under obligation to use it. *If the righteous nations, which keep the truth,* be the only proper characters for entering into gospel fellowship, *those who have the charge of their admission are*

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* Works, p. 830.

obliged to form a judgment on what is truth and what is righteousness; without which they must be wholly unqualified for their office."

If this argument is correct—and we ask any one who can to dispute it—then, there ought to be, and there must be, some acknowledged basis of doctrine as well as practice, some *platform*, upon which all the churches composing the Baptist Union, and all the members, representative and personal, can find a common ground of agreement; and without some such basis or platform, the Union is no union, or a union only in name.

It is a common objection against all subscriptions and articles of faith generally, that they limit freedom of inquiry, and restrain the liberty of those who set their hand to or otherwise consent to them.

But this is in no wise the case; or, at least, it need not be; and the same argument would apply to the Bible itself. Different persons vary as to their opportunities for diligent research and their capacities for acquiring religious knowledge, and there will always be degrees of knowledge in every Christian community. A plain and easy compendium of doctrine, drawn from Scripture, and having the common consent of Christian people, has been found invaluable for novices in the Christian faith, and immeasurably beneficial in the instruction of the young in the truths of the gospel. The almost general disuse of Catechisms in Sunday Schools has resulted in the rising up of a race of young people having extremely vague notions as to Christian truth. The awakened mind is always an inquiring mind, and in the first stages of Christian enlightenment there is always a desire for teaching, and a feeling which the awakened eunuch fitly expressed in his answer to Philip's inquiry, "Understandest thou what thou readest?" "How can I, except some man should guide me?" A brief compendium of doctrine, as far as possible in the words of Scripture, would be helpful to many young and unlettered believers, who have little time for systematic study, and, perhaps, less capability.

The writer, in his school days, made the acquaintance of three Catechisms—the Church Catechism, the Baptist Catechism, and the Assembly's Shorter Catechism. The first he has never forgotten, though its special teachings were never really believed; the other two are a good deal alike, excepting, of course, on Baptism. These, and especially the last, have been very helpful to him. The study of them by some of our ministers might help them to a better understanding of Divine truth, and make them more acceptable preachers. This personal reference is introduced in order that the writer may testify that though, many years ago, he thought out for himself, with very little aid from books, and none from other men, that system of belief and teaching to which he holds more tenaciously than ever, he never found his Catechism knowledge hamper him in the least degree. A "Thus saith the Lord" was the weight he put into the scale, and whatever balanced the scale he retained, and whatever did not, being "found wanting," was rejected. He has read and heard and thought a great deal since, but his faith has never been shaken by any of the ologies which have been introduced to masquerade their little day on the theatre of Christendom, and then to retire to the limbo whence they came.

Before we advance to our next point, it may be well to quote again

from the pages of Mr. Fuller:—"Every one feels the importance of articles, or laws, in civil society; and yet these are nothing less than expositions, or particular applications of the great principle of universal equity. General or universal equity is that to civil laws which the Bible is to articles of faith; it is the source from which they are all professedly derived, and the standard to which they ought all to be submitted. The one are as liable to swerve from general equity as the other from the Word of God; and where this is proved to be the case in either instance, such errors require to be corrected. But as no person of common sense would on this account inveigh against laws being made, and insist that we ought only to covenant in general to walk according to equity, without agreeing in any leading principles, or determining wherein that equity consists; neither ought we to inveigh against articles of faith and practice in religious matters, provided that they comport with the mind of God in His Word. If articles of faith be opposed to the authority of Scripture, or substituted in the place of such authority, they become objectionable and injurious; *but if they simply express the united judgment of those who voluntarily subscribe them, they are incapable of any such kind of imputation.*"

Creeds have been abused for purposes of tyranny, and have often proved ineffectual to repel or expunge error and its abettors; but is a creed therefore useless as a fence and barrier? Laws are intended to safeguard the honest and upright and law-abiding; but do the wisest and most wholesome and most carefully drawn laws entirely prevent dishonesty? Do they hinder the scheming and crafty and those on evil bent from pursuing their nefarious practices? They, no doubt, exercise an effectual check on a great many, though the bold and daring often outrage all law as well as conscience, and make gaps in the strongest fences. Shall we do away with all laws, then, because they are not wholly effectual to prevent fraud and robbery? We might just as well argue that laws are useless because some people break them, as conclude that creeds are useless because they are not an effectual fence against the bold and daring innovator, or the crafty and Jesuitical heresy-monger. Men who make little of the landmarks of inspiration, and go far to ignore the judicial claims of God as the Judge and Ruler of men, will not be effectually restrained in their belief—or rather their want of belief—by any creed, however simple, well-drawn, and soundly scriptural. They are a creed to themselves: their "inner consciousness," as they say, or, in other words, the evanescent vagaries of their own heart and brain, are their law and rule. Against such, fencing is useless, and barriers are vain.

But if a simple, evangelical creed be no fence and effective barrier against such, any more than bolts and bars are against an accomplished burglar, it may serve as a test to discover and prove who are true and who are recreant to "the faith once delivered to the saints," so that "the contrary part may be made manifest."

"Ah, but you should have charity; charity sir, charity; charity as well as truth!" Even so. Charity by all means. Charity always, but not at the expense of truth; that is not charity, but unfaithfulness; it may even be treachery. We have all read of one who was renowned for charity; he was a man of deep and ardent affections; he was "the

disciple that Jesus loved." But neither bold and daring Peter, nor Paul who is renowned for his keen logic, his deep penetration of mysteries, and his unsparing denunciation of evil and error, is equal to "John the beloved" in his unflinching testimony against those who are the abettors of heresy, especially heresy relating to the Person, Offices, and Work of the Lord Jesus Christ. He calls things by their proper names; he calls, as we say, "a spade a spade." A man who gainsays the truth is to him "a liar," and a liar of the worst kind. We may all read how, in the epistle to "The Angel of the Church of Ephesus" dictated by the "True Witness," the Risen Saviour, "He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks," he commends that Church because she had tested the doctrines of certain false teachers,—"Thou hast tried them which say they are apostles, and are not, and hast found them liars." Without even hinting at any special system of interpreting these Apocalyptic Epistles, we all believe that they were written for our learning, and are specially adapted to guide us in difficult crises, like that through which the Baptist Denomination is now passing.

In Holy Scripture, though everything necessary to salvation and true Christian obedience is very plainly revealed, the doctrines and duties are not arranged systematically. It has been left to men gifted by God with special qualifications of knowledge, experience, and godliness, to arrange the doctrines and duties in such simple phrase and harmonious relations that they may be conveniently used as summaries of faith and practice and tests of orthodoxy; an appeal, in all cases, as a matter of course, always being open to the Holy Scriptures themselves. Now it is such a *test* that is wanted now, according to which churches and ministers may be received into and retained within, or, in case of proved heterodoxy, expelled from the Baptist Union. Some simple, well-defined formula of belief, with no vague generalities, and no utterances of doubtful or double-meaning, there must be, if the Union is to regain its former place in the confidence of Christendom. For it must be remembered that the Union and the Denomination are not precisely identical. The Denomination existed, laid the basis of its large and extensive growth, and founded the institutions which are its greatest glory, and which God has so marvellously blessed, many years before the Baptist Union as such was even an idea; and whatever the Union as a Union may do, the Denomination will continue, continue its testimony, continue its work, and by God's blessing, go on from grace to grace, and from glory to glory. Whether or not the Union, at its next assembly, adopt a sound evangelical *basis*, which shall serve as a *platform* for brotherly love and peace and unity, as a *barrier* against error and erroneous teaching, and a *test* of evangelical orthodoxy, there will be those, and a very large number too, who, in the Union or out of it, will do what our fathers did before there was any Baptist Union, evangelize the masses, found churches, diffuse education and religious literature, establish missions, translate the Scriptures, train the young, and testify for Christ as the Prophet, Priest and King, the sole Head of His Church, and the Saviour of all that believe.

Give us then a true, simple, and well-defined basis of evangelical doctrine, and it will serve all the purposes afore-named, and serve also

as a *rallying point*, around which the sympathies, the confidence, the affection, the well-tried energies of the Denomination shall gather, and then, united in the "One faith," led by the "One Lord," and still bearing our testimony against Rome and all that tends to it, in our "One baptism," we shall still go on "Conquering and to conquer."

Honoured fathers, beloved brethren! Let us hear and heed and act upon the inspired admonition and testimony of the disciple of love, the Apostle who above all others preached and exercised charity:—"Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that biddeth him Godspeed is partaker of his evil deeds" (2 John 8-11).

Let us act, I say, in obedience to this salutary and infallible rule, casting aside all personalities—all personal considerations of every kind—and peace may be restored; "peace with honour"—peace with truth and righteousness. Take the other course, sacrifice truth, or at least compromise truth, in the interest of a creedless unity, and who can tell what mischief will follow?

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

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BEING A PAPER READ AT THE

EIGHTH CONFERENCE

OF THE

PASTORS' COLLEGE EVANGELICAL ASSOCIATION,

BY

HUGH D. BROWN, M.A.

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Aut Dominus, aut Nullus.

A PLEA FOR THE DOCTRINES OF GRACE, COMMONLY CALLED CALVINISTIC.

BEING A PAPER READ AT THE EIGHTH CONFERENCE OF THE PASTORS' COLLEGE EVANGELICAL ASSOCIATION,

BY HUGH D. BROWN, M.A.

PHILOSOPHIC doubt and modern theology seem to have joined in an unholy conspiracy to hustle, if that were possible, the LORD GOD ALMIGHTY Himself out of His own universe. A Creator, bound hand and will by the red-tapeism of so-called scientific discoveries, whose actions are circumscribed by the supposed findings and arrogant dicta of His creatures, and whose purpose is liable to amendment or restraint through the antagonism of sinners, and the assistance of divines, is to us, old-fashioned thinkers, a Deity in name only, unworthy alike of credence and of worship. *The* GOD must be supreme, indisputable President of the universe physical and spiritual; nor will He condescend to consult any committee, human or angelic, in "working all things after the counsel of His own will" (Ephesians i. 11). McCabe may logically voice Arminian theology in the words, "This new factor, the God-like liberty of the human will, is capable of thwarting, and in uncounted instances does thwart the Divine will, and compel the great I AM to modify His actions, His purposes, and His plans in the treatment of individuals, and of communities;"* but to us, such language savours of blasphemy itself. AUT DOMINUS, AUT NULLUS, is our war-cry; GOD in the beginning, GOD in the continuing, GOD in the ending, GOD in the eternal yesterday, GOD in the everlasting future, GOD in creation, GOD in regeneration, GOD in preservation, GOD in destruction, GOD in the celestial glory; GOD supreme over praiseful angels, feeble mortals, and disloyal fiends, GOD shaping, directing, controlling mind and matter, animate and inanimate, to work out His purposes and discharge His sovereign will; GOD ruling and over-ruling for His own glory the mistakes of men and the rebellion of devils; GOD incomprehensible in the mysterious, half seen, and apparently conflicting workings of His machinery, yet comprehensible in Christ at the cross of Calvary and on the resurrection throne; "*This* GOD is our GOD for ever and ever; He will be our Guide even beyond death" (Psalm xlviii. 14—R.V. margin). Give us Him, or give us nothing; rob us of Him, and we are bereft of all things, "for in Him we live, and move, and have our being" (Acts xvii. 28). Such *is* our creed; such *was* the creed of Old Testament prophets and New Testament apostles, of Waldensian martyrs and Continental Reformers, of British and New England Puritans, of the founders of Free States, and the pioneers of Foreign Missions.

I.—WHAT IS CALVINISM?

The three main fundamental ideas of what is popularly known as Calvinism, we take it, are the absolute sovereignty—the benevolent despotism, if you will,—of GOD; the utter depravity and helplessness of man by nature, inheritance, and practice; and the eternal, electing

* McCabe, *Fore-knowledge of God*, page 62.

grace of the Father, who "hath chosen us" (the redeemed) "in Christ before the foundation of the world, that we should be holy and without blame before Him in love" (Ephesians i. 4). These tenets were not, however, first promulgated by the Genevan Reformer; Martin Luther held them, Wycliffe held them, Augustine held them, Paul held them, Isaiah held them, Moses held them, yea, they were enunciated by the LORD GOD Himself in Eden's garden. Calvin, indeed, with logical acumen and critical accuracy, systematized them as a theology, possibly with overmuch mathematical precision, for the boundless truth of the Infinite God cannot be squared and harmonized like an arithmetical table, within the confines of mortal mind, or in the pages of any volume of divinity; but *they existed before his day*, and were accepted by nearly all cotemporary Reformers, and by the greatest teachers of the subsequent century. It is ridiculous for certain modern preachers,—playing to the gallery,—to speak and write as if "election" were a word coined by Calvin, though such utterances may likely enough awaken plaudits, not only from the gallery, but from the very pit itself, since the doctrine of Predestination is the *natural* target for the scorn, odium, and rage of all those who have not themselves received a *supernatural* revelation; yet Moses speaks of "A holy, chosen, special people" (Deuteronomy vii. 6); Isaiah, of "Israel Mine elect" (Isaiah xlv. 4); the Lord Christ, of "His elect" (Matthew xxiv. 31); Paul, of "elect angels" (1 Timothy v. 21), and "The elect of GOD" (Colossians iii. 12); Peter, of an "elect Church" (1 Peter v. 13); and John, of an "elect lady" (2 John 1). The Arminian, therefore, must join issue with these witnesses, and with Augustine, Wycliffe, and a host of other notable theologians, patriots, and Reformers, who in pre-Calvinistic days held and taught firmly the Divine sovereignty, electing grace, and the utter depravity of man; nay, he must further assail the theology of even Martin Luther himself, for every onslaught on these doctrines attacks the German just as vigorously as the Swiss Reformer. Listen to Luther:—

"This is my absolute opinion; he that will maintain that man's free will is able to do or work anything in spiritual cases, be they never so small, denies Christ. This I have always maintained in my writings, especially in those against Erasmus, one of the learnedest men in the whole world, and thereby will I remain, for I know it to be the truth, though all the world should be against it; yea, the decree of Divine Majesty must stand fast against the gates of hell."—(*Luther's Table Talk*, edited by Hazlitt, page 119.)

"The sentences in Holy Scripture touching Predestination, as, 'No man can come to Me except the Father draweth him,' seem to terrify and affright us; yet they but show that we can do nothing of our own strength and will that is good before God, and put the godly also in mind to pray. When people do this, they may conclude they are predestinated."—(Page 21.)

Did Calvin ever write anything more terse and cutting to human pride than this? Yet, who wonders at such sentences from the monk who, as he staggered up the sacred staircase under the intolerable burden of sin (which so many thousands and tens of thousands had done before, but to return, still groaning under conscious

condemnation), was arrested, Paul-like, by a voice from Heaven as *his Elector* thundered the words into his ear, "The just shall live by his faith" (Habakkuk ii. 4)? Why, if ever a man recognized GOD in his conversion, Martin Luther must have done so, since the Divine sovereignty was written in such large letters over his entire biography that even Arminians are almost constrained reluctantly to exclaim, "See here the hand of GOD!" And if here, why not in Calvin's case, and Zwingle's, and Melancthon's; yea, in all the Reformers, in all the Reformed Churches, and for that matter in all the true members of every church; then, and now, everywhere and anywhere? *

In addition to this, remember that almost all the great Continental and British Reformers taught those views which are now generally termed Calvinistic. The Savoy, Helvetic, Gallic, Belgic, Synod of Dort, and Westminster Confessions of Faith are Calvinistic to the core; so are the Articles of the Church of England, the seventeenth especially being practically a paraphrase from Calvin's Commentaries †; while it is notorious that not only the Churches in Switzerland,

* Singularly enough, Luther, although holding so strongly the Divine sovereignty, yet thunders in his impulsive way against the doctrine of Election,—universal grace strives with all, none can of themselves accept, but some can and do resist. This investiture of man with negative powers, whereby he can defeat the Spirit of God, may be logical in other systems of theology, but hardly in that of one who affirms the inability of "man's free will to do or work anything in spiritual cases"; yet is the distinction purely metaphysical, since those who resist the gospel must either be of less plastic mould than their fellows, or else surrounded by a stronger mass of antagonistic influences, and if so, who made them thus, and who permitted the casting round them of this environment? It is remarkable that Lutheranism, as such, has not reproduced a race of heroes; and since losing the personality of its leader, it has never presented any thoroughly formidable breakwater against sacerdotalism and sacramentarianism. Calvinism has, for it lives to-day, not in the theologian himself, but in those distinctive doctrines which he loved.

† ARTICLE XVII.

"Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, He hath constantly decreed by His counsel, secret to us, to deliver from curse and damnation *those whom He hath chosen in Christ out of mankind*, and to bring them by Christ to everlasting life as vessels of honour. Wherefore they which be endued with so excellent a benefit be called according to God's purpose by His Spirit," &c.

ARTICLE XVII.

"As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, . . . so, for curious and carnal persons, lacking the Spirit of God, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation," &c.

† CALVIN.

"Now what is the end of Election but that, being adopted as children by our Heavenly Father, we may by His favour obtain salvation and immortality? The persons, therefore, whom God hath adopted as His children, He is said to have chosen, *not in themselves, but in Christ; because it was impossible for Him to love them except in Him*, or to honour them with the inheritance of His Kingdom, unless previously made partakers of Him. . . . Christ, therefore, is the mirror in which it behoves us to contemplate our Election, and here we may do it with safety."—*Calvin's Commentaries*, by Allen, Vol. ii., page 449.

CALVIN.

"As those who, in order to gain an assurance of their Election, examine into the eternal counsel of God without the Word, *plunge themselves into a fatal abyss;* so, they who investigate it in a regular and orderly manner, as it is contained in the Word, derive from such enquiry the benefit of *peculiar consolation*. Let this, then, be our way of enquiry, *to begin and end with the calling of God.*"—*Commentaries*, ii. 448.

but also in France, the Netherlands, and Scotland, drew their theology exclusively from Geneva. Bucer, Beza, Cranmer, Knox, William the Silent, Coligny and the Huguenots were Calvinists; as were nearly all the Puritans, including such men as Bunyan, Cromwell, Milton, Owen, Watts; so were Leighton, Rutherford, and the Covenanters in Scotland, Usher and his Evangelical *confrères* in Ireland; so were the Pilgrim Fathers and their intellectual giant, Jonathan Edwards, and in later times, Doddridge, Gill, Fuller, the Haldanes, Carson, Whitefield, Toplady, Newton, and Rowland Hill. Why, we could almost count upon our fingers any other than Calvinistic divines, whose names live after the fretting, searching criticism of a hundred years; while in our own days, Krummacher in Germany, Malan in Switzerland, Monod in France, Hodge in America, Chalmers in Scotland, Cooke in Ireland, and Charles Haddon Spurgeon in England,—the leading theologians *par excellence* of the nineteenth century,—fully maintained the spiritual and intellectual prowess of their illustrious ancestry.

Let me submit here a quotation which, linked with Luther's utterances, surely demonstrates the substantial concord which existed among all the Reformed Churches upon the twin truths of sovereign grace and human inability. It is from the Augsburg Confession, which formed the doctrinal basis of the Lutheran, Danish, and Scandinavian Churches, and was also adopted by the United Brethren, or Moravians, as their standard. It runs thus:—"That the power of free will may produce an exterior good conduct, and regulate the morals of men towards society, but that, without the grace of the Holy Spirit, neither faith, regeneration, nor true righteousness can be exercised or attained to." No doubt, Geneva outdistanced Germany in the stern strength of its doctrinal position, and Westminster possibly went further than both; yet he who quarrels with the latter must also combat Calvin, and he who opposes Calvin is logically compelled to join issue with the inimitable Luther. Let anti-Calvinists face these inexorable facts!

Again, be it remembered that Calvin preached the gospel to every creature as fully, freely, and unreservedly as Bunyan, Whitefield, Rowland Hill, and Charles Haddon Spurgeon ever did. It was not his desire, nor is it ours, to analyze the inscrutable decrees of an all-wise GOD, or reconcile to our half-blind reason apparently conflicting conceptions of the programme, scope, and offer of redemption; GOD'S thoughts are not our thoughts, neither are our ways His ways; for as the heavens are higher than the earth, so are His ways higher than our ways, and His thoughts than our thoughts (Isaiah lv. 8, 9). Bewildered reason can wait possible explanations in Heaven; but faith believes, for Jehovah has spoken. To understand GOD, I must myself be GOD; His very incomprehensibility linked with His manifestation, the hidings and outshinings of His power, the concealings and revealings of His love,—these are the allied factors which command my reverence, and call forth the worship from an awestruck, gladsome heart, "My LORD and my GOD" (John xx. 28). I know nothing much of man's machinery, its clattering noise, its multitudinous and conflicting revolutions, its little wheels whirling at

lightning speed, its big ones imperceptible in their motion,—these things amaze, confuse, confound me, and I shrink back lest an incautious curiosity should mean the mangled body of a once strong man; yet I know there is a mind behind it all, to whom the discord is all harmony, and the conflictings peace. Shall we, who dare scarce touch the fringe of the Divine omnipotence, ascribe to human engineering skill a tribute of respect and faith which we deny to the Eternal GOD? "Canst thou by *searching* find out GOD?" (Job xi. 7.) Arminians may, but Calvinists cannot, nor do they pretend to: "We *believe*, and therefore speak" (2 Corinthians iv. 13). Still, Ezekiel-like, we see upon a throne above it all "the likeness as the appearance of a man" (Ezekiel i. 26), and that gives rest.

Listen to Calvin's comment on that well-known, much-loved passage John iii. 16:—

"For His (Christ's) meaning was plainly to express that, though we seem to be born to death, yet there is certain deliverance offered in the faith of Christ; so that death, which otherwise hangeth over our heads, is nothing to be feared. He addeth also the universal note 'whosoever' both that He may invite all men in general to the participation of life, and cut off all excuse from unbelievers. To the same end tendeth the term 'world'; for though there be nothing found in the world that is worthy of God's favour, yet He showeth that He is favourable to the whole world, when He calleth all men without exception to the faith of Christ. Let us remember, however, that though life is promised to all who shall believe in Christ so commonly, that yet faith is not common to all men; for though Christ lieth open to all men, yet God doth only open the eyes of the elect that they may seek Him by faith."

The Synod of Dort* says:—

"The death of the Son of God is the only and most complete sacrifice and satisfaction for sins, of infinite value, abundantly sufficient to expiate the sins of the whole world. The promise of the gospel is, that whosoever believeth in Christ crucified shall not perish, but have eternal life; which promise, together with the command to repent and believe, ought promiscuously and indiscriminately to be published and proposed to all nations and individuals to whom God in His good pleasure sends the gospel. The reason why many, who are called by the gospel, do not repent and believe in Christ, but perish in unbelief, is not through any defect or insufficiency in the sacrifice of Christ offered upon the cross, but through their own fault. All those who truly believe, and by the death of Christ are delivered and saved, have to ascribe it to the grace of God alone, which He owes to no one, and which was given them in Christ from eternity. The gracious will and intention of God the Father was, that the life-giving and saving efficacy of the precious death of His Son should exert itself in all the elect to endue them alone with justifying faith and thereby infallibly bring them to salvation."

Assuredly, these men were not "hypers"; and we re-echo solemnly their teaching, for this is Calvinism,—Paulism!

* May, 1619, to which deputies were sent from England and the Reformed Churches in Europe, to settle the differences between the doctrines of Luther, Calvin, and Arminians, principally upon points of Justification and Grace. The Synod condemned the tenets of Arminians.

II. Why am I a Calvinist?

Firstly, *I am a Calvinist because this theology is Scriptural.* Indeed, the Bible is simply full of it: in complete bewilderment by the *embarras de richesses*, I know not where to turn, nor how to begin. A few moments would suffice to quote all references to the Lord's Supper, and possibly the allusions to Baptism might occupy fifteen minutes; but a labourer's eight-hours' day or a pastor's twelve-hours' day would not exhaust the detailed proofs and statements of the sovereignty of God in history and in grace. I subjoin a few testimonies culled almost at random from the Holy Scriptures:—

Joseph saith:—"So now it was not you that sent me hither, but God. . . . . But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Genesis xlv. 8; l. 20).

Moses saith:—"For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt" (Deuteronomy vii. 6—8).

Job saith:—"Who can bring a clean thing out of an unclean? not one. Seeing his days are determined, the number of his months are with Thee, Thou hast appointed his bounds that he cannot pass" (Job xiv. 4, 5).

"But He is in one mind, and who can turn Him? and what His soul desireth, even that He doeth. For He performeth the thing that is appointed for me: and many such things are with Him" (Job xxiii. 13, 14).

David saith:—"The Lord bringeth the counsel of the heathen to nought: He maketh the desires of the people of none effect. The counsel of the Lord standeth for ever, the thoughts of His heart to all generations. Blessed is the nation whose God is the Lord; and the people whom He hath chosen for His own inheritance" (Psalm xxxiii. 10—12).

"Thine eyes did see my substance, yet being unperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them" (Psalm cxxxix. 16).

"For the Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure. For I know that the Lord is great, and that our Lord is above all gods. Whatsoever the Lord pleased, that did He in heaven, and in earth, in the seas, and all deep places" (Psalm cxxxv. 4—6).

Solomon saith:—"The Lord hath made all things for Himself: yea, even the wicked for the day of evil" (Proverbs xvi. 4).

"The king's heart is in the hand of the Lord, as the rivers of water: He turneth it whithersoever He will" (Proverbs xxi. 1).

Isaiah saith:—"For Jacob My servant's sake, and Israel Mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known Me" (Isaiah xlv. 4).

Jeremiah saith:—"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jeremiah i. 5).

Daniel saith:—"At the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured Him that liveth for ever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me" (Daniel iv. 34—36).

OUR BLESSED LORD saith:—"I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight. All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him" (Matthew xi. 25—27).

"All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out. For I came down from heaven, not to do Mine own will, but the will of Him that sent Me. And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. . . . . No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day. . . . . Therefore said I unto you, that no man can come unto Me, except it were given unto him of My Father" (John vi. 37—39, 44, 65).

"I pray not for the world, but for them which Thou hast given Me; for they are Thine. . . . . Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world" (John xvii. 9, 24).

Luke saith:—"For of a truth against Thy holy child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done" (Acts iv. 27, 28).

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed" (Acts xiii. 48).

Paul saith:—"For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth; it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew My power in thee, and that My name might be declared throughout all the earth. Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth. Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast Thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew His wrath, and to make His

power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, even us, whom He hath called, not of the Jews only, but also of the Gentiles?" (Romans ix. 11—24.)

"It pleased God, who separated me from my mother's womb, and called me by His grace" (Galatians i. 15).

"According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will" (Ephesians i. 4, 5).

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (2 Thessalonians ii. 13, 14).

James saith:—"Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures" (James i. 18).

Peter saith:—"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Peter i. 2).

"Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed" (1 Peter ii. 7, 8).

Jude saith:—"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude 4).

John saith:—"For God hath put in their hearts to fulfil His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled" (Revelation xvii. 17).

Brethren, any system of Scriptural interpretation which *will* explain away, or will not recognize such Divine utterances, must surely be of men, and not from Heaven.

Secondly, *I am a Calvinist because this theology is reasonable.* Do not misunderstand me; I have given the first place to Scripture, and if reason and Revelation conflict, then I unreservedly, unquestioningly, and immediately bow to Heaven's ultimatum: "Trust in the LORD with all thine heart; and lean not unto thine own understanding" (Proverbs iii. 5). "Believe in the LORD your GOD, so shall ye be established" (2 Chronicles xx. 20); but if there be no such antagonism, it is not only my privilege but my responsibility to exercise such mental powers as GOD has given me; always, however, proceeding cautiously and humbly as befits a fallen creature whose semi-enlightenment leaves him often a prey to subtle dangers to which one absolutely blind is unexposed.

If the Supreme Power we worship be something more than a mere condensation of blind force—if, in short, we acknowledge that He is GOD, infinitely wise, and invincibly steadfast, it naturally and necessarily follows that, as such, He is possessed of Fore-knowledge. Theism, and, above all, Christianity, demands this. Now, if GOD,

looking down the vista of time, foresaw the panorama of the future ere that future existed, it must have then lived only in His Almighty mind, as sleeps the drama in the poet's brain, or else have been His infallible forecast of the inevitable outcome of the Divine decrees, and in either case we are logically forced a step further in our conclusions, and compelled to add to Theism and Fore-knowledge, Fore-ordination (or Predestination), since, if GOD foresaw the result of such decrees, and knowing the necessary consequences of His laws, decreed them, then not only causes but consequences are fore-ordained, and those who reject Predestination must also repudiate Fore-knowledge. This did not James when, in his memorable pronouncement at Jerusalem, he founded and drove home his conclusions from the argument that "Known unto GOD are all His works from the beginning of the world" (Acts xv. 18); and all prophetic utterances concerning "the Lamb slain from the foundation of the world" (Revelation xiii. 8) not only predict but predetermine the necessary sequence of events from Eden unto Calvary.

Again, if the argument from order and design,—those great hall-marks of a Creator's hand,—stamped upon every fragment of the material world, and covering all our physical being, compels us to abandon the theories of chance or fatalism, if we accept the resistless logic of those laws, which, penetrating the universe from its hundred thousand suns down to the tiny snowdrop and the homely daisy, control also the human organism, and set their sanctions round our general morality, surely the conclusion that a supreme mind, and not mere matter, governs the material, forces us to further acknowledge that the same mind governs the immaterial, and that GOD is, in short, Sovereign over mind as well as matter; that He devised and set a-going the mechanism of the universe, the clock-work of human events, and designed the end and programme of all physical and moral being. We cannot possibly evade this conclusion without in a greater or lesser degree degrading GOD from His position of indisputable supremacy. While we demur to many of the dicta of Spinoza, Mill, & Co., yet it is a singular fact that all philosophy worthy of the name is deterministic; and Professor Fairbairn has aptly described modern science as "Calvinism with GOD missed out."* But we prefer to have GOD in, and contend that all conceptions of intelligent creation and moral government demand His universal presence. Fore-knowing, fore-ordaining one event, He fore-ordains all, for each hinges and impinges on the other; and thus the foolish problem,—How can the ALMIGHTY answer prayer?—is easy of solution, since prayer, being part of the programme, is but a means to an end, and itself an element in the complex machinery of the Divine decrees.

Is the all-wise, all-holy, all-loving GOD then verily responsible for evil, its origin and continuance? I dare not say! GOD only knoweth. Far stronger minds than mine have gazed and gazed again into the fierce white light of this age-lasting mystery until both brain and heart have been scorched, and rendered useless for the practical

* Address at the Congregational Union, 1894.

service of this work-day life; yet pray remember that Calvinists have no monopoly of this vast difficulty, it is common to all systems of religious faith. Still have I my thoughts,—Is sin itself a means unto an end which could not otherwise be accomplished? One thing I do believe, a GOD of love permitted evil, and has ruled and overruled it for His glory. Humility, gratitude, faith, sympathy,—these words had practically no *expounded* meaning until the gates of Paradise had closed. The strength of conscious knowledge, and not the innocence of ignorance, the holiness and, above all, the love revealed at Calvary, —these were unknown quantities until the Fall was an accomplished fact; and I know that, on the glory-shore, it shall one day be said of all the powers of darkness, "But as for you, ye thought evil against me; but GOD meant it unto good" (Genesis l. 20), "to do whatsoever His hand and His counsel determined before to be done" (Acts iv. 28).

Is man, then, not possessed of free will? Again, I cannot say; although the clearly-revealed truth of personal responsibility would argue strongly in that direction; yet be it not forgotten that we are born fallen, with a distinct bias as regards the mind in certain directions. If Adam had free will in Eden's garden, who gave it him? Was it not GOD, who bestowed this fatal gift, foreseeing the inevitable consequences, and therefore, negatively permitting, if not positively fore-ordaining them? Besides, after all, what is free will? Is not the will largely conditioned by character, and even if the will engage in conflict with formed character, is it (the will) not then impelled and governed by other and external influences? It matters little whether these be physical, social, educational, or spiritual, the fact remains; freedom, absolute and uncontrolled, is but an idle boast; nay, further, license is not liberty, freedom being only possible through law, whether in the civil realm or in the soul. If, then, what we call free will is thus admittedly shaped and influenced by other minds, and other forces, shall we deny to GOD the power we readily concede unto our fellow-men? Freedom hath certainly its limitations, sanctions, and restraints; who placed them there? If GOD or devil, fate or chance, then is not man free unreservedly. If these be but a legacy from ancestry, or the outcome of present-day environment, then are we not absolutely free, and every one is moulded and influenced by surrounding circumstances. Diogenes once claimed exemption from the directings of human criticism, yet did his tub environment largely produce his cynicism. Calvinists but assert that GOD is supreme factor in all such influences, and that "His people shall be willing in the day of His power" (Psalm cx. 3). Our life abounds in paradoxes and seeming contradictions; the centripetal and centrifugal rule in the world of soul as in the world of space; but GOD can reconcile these contradictions, and as in Wagner's music discords blend in harmonies, so, when the pierced hand plays on the keys of this life's unsolved mysteries, shall poet, theologian, and philosopher discover that "of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen." (Romans xi. 36.)

Thirdly, *I am a Calvinist because this theology is supported by objective testimony.* The phenomena of human experience with singular

unanimity endorse its findings. Is it a fact that ALMIGHTY GOD elected to pass by the fallen angels, and to buy back unto Himself a much more worthless and unattractive race? Is it a fact that the Eternal JEHOVAH selected one people from among the many nations of the earth as the recipients of special favour; and if so, were they chosen on the ground of any overwhelming unselfishness, humility, integrity, or generous-heartedness? Is it a fact that Anglo-Saxons have been reared in an atmosphere of special civil, social, educational, and spiritual blessings, though Balolos and Hottentots are bereft of philanthropic, intellectual, and religious advantages? Is it a fact that we in this assembly are saved and justified by the grace of GOD, whereas many of our old playmates and school-fellows, more gifted, more amiable, more advantaged than we, are now this day outside of Christ, and in some instances lost in a grim eternity? Is it a fact that riches, gifts, graces, brains, friends, are unequally, and as it seems to us, often unevenly divided? Is it a fact that climatic, physical, social, educational, political, national, and religious surroundings largely shape our lives, and govern and control their future? I have no desire, brethren, to turn myself into a kind of theological Mr. Gradgrind: but like him I say, "Give me facts, sir, facts, facts!" We are told that it is only legendary to suppose, in this enlightened day, that tens of thousands of skilled warriors fled before a handful of Israelites,—that GOD ALMIGHTY interposed to break up worldly Jehoshaphat's ships, and to spoil his ambitious trading enterprise by an unfavourable wind at Ezion-geber,—that mighty King Sennacherib's army became "dead corpses", and he returned home baffled and discomfited by an angel of the Lord. Well, but what of those stranger "legends" nearer home,—the flower of Continental armies panic-stricken and routed before a singing Hussite band,—a sudden storm, and the sea engulfing Philip of Spain's Armada and ambitions by England's Southern shores, while a propitious wind gently wafts our Protestant Prince of Orange across the Channel,—a Russian snow-storm turning the fate of Europe when The JEHOVAH fought out *His* Waterloo with Bonaparte? If the free will of wealthy royal Xerxes caused defeat to Persia, who dare assert that free will constituted the poor clerk Clive, master of India? If free will caused Erasmus, graced and gifted, to die a worthless trimmer, who dare assert that the rough, plain-spoken Luther planned his way from the monk's cloister to the conquest of Pope and devil at Worms? If free will caused the scion of a noble house to end his days, unwept, uncoffined, and unknown, who dare assert it led the peasant boy, "From Log Cabin to White House," to die President of the great Western Republic? Who or what is responsible for all these things? Fate, chance, GOD? We would indeed be sorriest idiots did we not respond, in the language of this world's greatest poet,—

> "There's a Divinity that shapes our ends,
> Rough hew them how we will,"

for the phenomena of experience, right down to even the scientific theory of natural selection, prove the objective truth of Calvinism.

Fourthly, *I am a Calvinist because this theology appeals to my subjective experience.* Rejoicing in the conscious knowledge of salvation, and loving my GOD this day, I solemnly avow the reason is, because He first loved me (1 John iv. 19). I dare say naught else; it would be contrary to fact, a libel on my memory which affirms the truth that—

"I once was a stranger to grace and to God;
I knew not my danger, and felt not my load;
Though friends spoke in rapture of Christ on the tree,
Jehovah Tsidkenu was nothing to me;"

but our peerless, tender Saviour, in the obstinacy of His irresistible love, conquered the waywardness of my rebellious heart, and wooed and won me for Himself. I am wondering, with a more supreme astonishment each day, why He did it; but in every onward step of life must bear my humble steadfast testimony that I have seen His hand, and recognized His wisdom.

"With mercy and with judgment,
My web of time He wove;
And aye the dews of sorrow,
Were lustred with His love.
I'll bless the hand that guided,
I'll bless the heart that planned,
When throned where glory dwelleth
In Immanuel's Land."

Brethren, is not this your witness, too? Nay, further, is it not the testimony of every ransomed soul? I verily believe that, in his heart of hearts, as on his knees, every genuinely-regenerated man, whatever he may profess theologically, is at bottom a Calvinist. Hear sweet Charles Wesley as he sings,—

"He wills that I should holy be,
What can withstand His will?
The counsel of His grace in me,
He surely will fulfil."

We cannot reject the aggregated mass of subjective evidence drawn from the hearts and lives of regenerated humanity.

Ay! and the wearinesses, conflicts, storms, and sins of life are all so many factors forcing redeemed men and women up to the same great truth. The loosening of earth-ties, the facing of human and Satanic antagonisms, and the ever-widening and deepening consciousness of human need and creature frailty, teach us, increasingly, our utter and continual dependence, in all we have and hope for, in heart and life and work, upon GOD's all-sufficient momentary grace. Will you pardon a personal allusion? I started life a mild Arminian, believing that GOD foreknew something grace-worthy and respectable in me (though it must have long since disappeared, for I can now discover no trace of it); then, I became a theoretical Calvinist through the sermons of C. H. Spurgeon; but it was not until the devil, through his temptations, taught me (and as a Christian, too,) my overwhelming sinfulness and his exceeding subtlety and strength, that I became

a practical Calvinist. Thus may even Satan's wickedness be overruled of GOD to inculcate sound theology, for I do affirm most solemnly that this strange trio—the gracious Holy Spirit, the roaring devil, and a noble preacher—were my divinity instructors in the practical doctrines of grace.

III. WHAT ARE THE FRUITS OF CALVINISM?

Firstly, *it exalts GOD.* Brethren, I glory in a theology which makes JEHOVAH absolute, Alpha and Omega in creation, redemption, and regeneration. In a day when the deification of man is likely to end in his damnation, GOD will never censure us for making too much of sovereign grace. You married men have claimed, and we bachelors assert our right to claim, freedom of choice in the selection of a bride; yet modern theologians flatly deny that Jesus Christ had any special right to love the Church, and give Himself for it (Ephesians v. 25). Let us beware lest, in the desire to liberate man's will, we do so by the enslaving of our GOD. At all hazards, brethren, no matter how hurtful it may be to pride or prejudice, we must proclaim JEHOVAH King. He is the potter, we the clay (Romans ix. 21); nor will our battling against the truth affect one jot or tittle of His sovereignty. Can the creature create himself? The infant beget himself? The dead man quicken himself? Is the eternal destiny of man to be governed by chance, mere caprice, some blind fateful force, or is GOD to have mercy on whom He will have mercy (Romans ix. 18)? For my part, and I frankly confess it, I have more confidence in the unique, grand, solitary will of GOD for the uplifting and blessing of fallen mortals than in the aggregated free will of regenerate and unregenerate humanity. Is He not love? Did not He originate, and carry through the programme of redemption; and if, at the cost of the infinite sacrifice of His only-begotten Son, He has elected to save some from among a rebel race, is it not free grace to pardon any? If you, Sir Critic, cavil at this truth, then pray go further, and quarrel at the mystery of evil; but while *it* stands, albeit thy mind be mystified, find truest wisdom in subjection to the will of GOD, and in the thought that He is supreme, learn there to rest thy soul, amid the unsolved problems and enigmas of this lower life. It was for preaching this truth,—the electing love of GOD to the Sarepta widow, and the Syrian Naaman, that they thrust Christ our Saviour out of Nazareth, and would have hurled Him headlong from the city's hill, had He not then proved His sovereignty by walking calmly through their midst (Luke iv. 28, 30). It was through Christ's preaching of this truth that many of His disciples went back, and walked no more with Him (John vi. 66), while Peter, driven by stress of weather, exclaimed, "Lord, to whom shall we go? Thou hast the words of eternal life" (verse 68). If I do not anchor in this bay, there is no outlook for me but shipwreck in time, and through eternity. It was practically for preaching Calvinism that Stephen was stoned (Acts vii.); and yet, by the grace of GOD, in after years, his chief murderer exclaimed, "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting" (1 Timothy i. 16).

Professor A. A. Hodge, of Princeton, writes in words of aptful force:—

"Predestination exalts God, and abases man before God. It makes all men low before God, but high and strong before kings. It founds on a basis of eternal rock one absolute Sovereign, to whose will there is no limit; but it levels all other sovereigns in the dust. It renders Christ great, and the believing sinner infinitely secure in Him. It establishes the highest conceivable standard of righteousness, and secures the operation of the most effective motives to obedience. It extinguishes fear, it makes victory certain, it inspires with enthusiasm, it makes both the heart and the arm strong.

"The Ironsides of Cromwell made the decree of Predestination their base; hence they never lost a battle, and always began the swelling chorus of victory from the first moment that the ranks were formed. The man to whom in all the universe there is no God, is an atheist. The man to whom God is distant, and to whom the influence of God is vague and uncertain, is an Arminian. But he who altogether lives and moves and has all his being in the immanent Jehovah, is a Calvinist." (*Evangelical Theology*, page 138.)

Secondly, *Calvinism more than any other system of theology lays bare the enormity of human sin, and leads to holiness.* In spite of all the severe strictures written and uttered concerning its tendency to Antinomianism, yet the fact remains that the noblest and holiest men who ever lived were Calvinists. While recognizing no original germ of goodness which might be nurtured into a holy force; but, on the contrary, man's absolute corruption and inability, men like Bunyan, Rutherford, and McCheyne, who depended absolutely upon the grace of the Holy Spirit, yet emphasized the necessity that morality should cover the entire life, and govern thought, speech, and action. Low views of sin and false conceptions of holiness are not unfrequently associated with Arminianism; but the consistent Calvinist believes only in one election, and that to holiness (Ephesians i. 4). Sin is to him infinitely loathsome; resemblance to the character of Jesus Christ is his ambition and his goal. Man is saved, not to, but from selfwill, to gain his truest liberty in absolute obedience to the will of GOD. License is slavery; conformity to the laws of Heaven, the guarantee of liberty. GOD is free, yet He cannot sin, His actions being conditioned by His nature; and we can only find our highest freedom in the same environment. The professing Christian who exclaims, "Oh, I am saved, and can therefore live as I like!" is not regenerated, for he is still governed by his own fallen will; and emancipation from that will, and subjection to GOD'S will, is the liberty wherewith Christ doth make His people free. Election finds man enslaved by his own freedom; it leaves him free in GOD'S slavery. The sovereignty of grace, selecting rebels in their pollution as recipients of Divine favour, not on the ground of any distinguishing antecedent merit in them, but because "all who will be saved were the objects of GOD'S eternal and electing love, and were given by an act of Divine sovereignty to the Son of GOD," * effectually destroys that pride of spirit which is the spring and strength of man's antagonism to GOD; while the magnetism which loved our souls from

* Declaration of the Congregational Union of England and Wales, adopted May, 1833.

the pit of corruption (Isaiah xxxviii. 17) will become each day a more constraining force, until in glory we are absolutely conformed, body, soul, and spirit, as the great Father has predestinated us, "unto the likeness of His dear Son, that He might be the firstborn among many brethren" (Romans viii. 29).

Now, these doctrines of the innate depravity of man and the free sovereign grace of GOD, altogether apart from human merit, are naturally the strongest bulwark against both Romanism* and Infidelity. Brethren, believe me, our surest safeguard, nay, I might even say, our only one, against the insidious inroads of Ritualism on the one hand, and its inevitable companion, Agnosticism, on the other, lies here, simply in a childlike acceptance of the absolutism of grace, and the dogmatic, unapologetic enunciation of these old-time, yea, eternal doctrines; and so our enemies themselves perceive, for all other religions and theologies may be tolerated, and even patronized; but Calvinism, never. You remember old Grandfather Arminius; well, he begat two sons, the one, Mr. Legality, and the other, Mr. Uncertainty; and both of these had children, named respectively, Ritualism and Agnosticism. They and their descendants still wage deadly war with Calvinists. One of them, an Anglican, writing recently,† says, "That most wholesome doctrine and very full of comfort, Baptismal Regeneration, teaching as it does, and truly teaching that GOD mercifully receives every infant at its baptism, afforded an immense relief from the gloomy and crushing Calvinism of the time to thoughtful minds;" but, fortunately, as in the olden day the LORD set the children of Moab and Ammon against the inhabitants of Mount Seir, so now no less an authority than Professor Huxley writes in the *Fortnightly Review*:—

"It is the secret of the superiority of the best theological teachers to the majority of their opponents, that they substantially recognize these realities of things, however strange the forms in which they clothe their conceptions. The doctrines of predestination; of original sin; of the innate depravity of man, and the evil fate of the greater part of the race; of the primacy of Satan in this world; of the essential vileness of matter;

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* "Calvinism was thus, in a sense quite unknown to Lutheranism, the conscious and consistent antithesis to Rome. For one thing, a rigorous and authoritative system was met by a system no less rigorous and authoritative. The Roman infallibility was confronted by the infallibility of the *Verbum Dei*; the authority of tradition by the authority of reasoned yet Scriptural doctrine; salvation through the Church by salvation through Christ; the efficacy of the Sacraments by the efficacy of the Spirit; the power of the priesthood by the power of the ever-present Christ. The strength of Calvinism lay in the place and pre-eminence it gave to God; it magnified Him; humbled man before His awful majesty, yet lifted man in the very degree that it humbled him. Catholicism is essentially a doctrine of the Church; Calvinism is essentially a doctrine of God. In days when men have little faith in the supernatural and transcendental, Catholicism is an enormous power, its appeal to history is an appeal to experience, and men will cling to its traditions in the very degree that they have lost faith in God: but in days when men are possessed by faith in an all-sufficient Reason that knows all and never can be deceived, in an all-sufficient Will that guides all and never can be defeated or surprised, then the theology that holds them will be the theology that makes God most real to the intellect, and most authoritative to the conscience. And it was at this point and by this means that Calvinism so seized and so commanded men, faith in God being ever a less earthly and a sublimer thing than faith in a Church."—Principal Fairbairn, *Christ and Modern Theology*, page 149.

† *Irish Ecclesiastical Gazette*, 1895, page 327.

of a malevolent Demiurgus subordinate to a benevolent Almighty, who has only lately revealed Himself;—faulty as they are, appear to me to be vastly nearer the truth than the 'liberal' popular illusions that babies are all born good, and that the example of a corrupt society is responsible for their failure to remain so; that it is given to everybody to reach the ethical ideal if he will only try; that all partial is universal good; and other optimistic figments, such as that which represents 'Providence' under the guise of a paternal philanthropist, and bids us believe that everything will come right (according to our notions) at last."

Yes, sin is foul; so foul that, born as we are in it, and reared in an atmosphere the very purest part of which is still defiled and tainted, we cannot understand GOD'S holy hatred of its essential vileness until we occupy His standpoint, and see there its loathsome character, and the infinite holiness and grace which met our needs at Calvary; and this, Calvinism, more than any other system of theology, teaches us to know. The Puritans, stern, victorious, liberty-loving, godly men, albeit often sour and sometimes fanatical, were to a man Calvinists; but it was the dissolute court of Charles, with its gaiety, weakness, and sin, which first enabled Arminianism to obtain its stronghold in the Protestant Church of England. The testimony of Professor Froude is so admirable that I cannot refrain from quoting it in this connection:—

"They dwelt, as pious men are apt to dwell in suffering and sorrow, on the all-disposing power of Providence. Their burden grew lighter as they considered that God had so determined that they must bear it. But they attracted to their ranks almost every man in Western Europe who 'hated a lie.' They were crushed down, but they rose again. They were splintered and torn, but no power could bend or melt them. They had many faults; let him that is without sin cast a stone at them. They abhorred as no body of men ever more abhorred all conscious mendacity, all impurity, all moral wrong of every kind so far as they could recognize it. Whatever exists at this moment in England and Scotland of conscientious fear of doing evil, is the remnant of the convictions which were branded by the Calvinists into the people's hearts. Though they failed to destroy Romanism, though it survives, and may survive long as an opinion, they drew its fangs; they forced it to abandon that detestable principle, that it was entitled to murder those who dissented from it. Nay, it may be said that by having shamed Romanism out of its practical corruption, the Calvinists enabled it to revive."—Professor J. A. Froude, *Short Studies on Great Subjects*, Vol. ii., page 54.

Thirdly, *Calvinism has nursed and maintained a race of heroes.* Nearly all the great national growths of Freedom and Philanthropy have had their birthplace at Geneva. While we thank God for Luther's noble testimony, and for the stand of martyrs like Latimer and Cranmer, yet the creed of Lutherans and Anglicans (albeit mildly Calvinistic) lacked the force to overturn emperors and prelates, and it is simply an incontrovertible historical fact that the founders of Free States and parish schools were Calvinists. It was Calvin himself who made the little town of Geneva famous in the earth, and laid the foundation of the Swiss Republic. It was under William the Silent that Holland became awhile a mighty force, and drove back the armies of the aliens. It was when Oliver Cromwell reigned, before whom popes quailed and monarchs trembled, that England attained

her highest eminency as a nation. It was the Pilgrim Fathers who in their search for "freedom to worship God" established the great Western Republic of America. It was John Knox, and not noble Bruce and patriotic Wallace, who made Scotland above all countries of the earth the land of godliness and liberty, of enterprise and education. It was the crushing out of Coligny and the Huguenots, at St. Bartholomew's fatal massacre, which rendered the Revolution of 1790, and the *coups d'état* of recent years ineffectual to truly emancipate and ennoble France. How comes it that this much-derided "Creed of servitude" has yet invariably produced a race of free men, who, while bowing low before their GOD, knew nought of fear before the high and mighty of earth? Men of backbone, spiritual and philanthropic muscle, all of them Benaiahs—"Built of GOD," and Bezaleels—"dwelling in the shadow of the ALMIGHTY,"—these men recruited the ranks of martyrs, flooded the earth with heroes, overturned the powers of priestcraft and slavery, emancipated souls and bodies, hearts and homes and nations, nurtured philanthropy, encouraged education, and upheld the Bible.

Michelet, the Roman Catholic historian, writes:—"If in any part of Europe blood and tortures were required, a man to be burnt or broken on the wheel, that man was at Geneva ready to depart, giving thanks to GOD, and singing Psalms to Him." Stoicism, the noblest of heathen philosophies, enabled men to die with quietness; Mohammedanism caused them to put their enemies to death with a greater measure of satisfaction; but Calvinism, which I take it is but *applied Christianity*, taught men to play the rôle of martyrs with exultant joy; and this legacy of heroism, in altered forms, is still with us, from the little child who, pulling her bereaved father's hand, looks up wonderingly into his tear-stained eyes, and says, "Father, isn't mother happy now with Jesus?" unto the strong, braved-soul man, who faces inevitable disease by inches, and keeps all the while a sunny face, since it is GOD'S sweet will. There is much mystery in life, but with Robert Browning in "Rabbi Ben Ezra" we can say,—

> "Grow old along with me, the best is yet to be,
> The last of life for which the first was made;
> Our times are in His hand, who saith, 'A whole I planned.'
> Youth shows but half; trust GOD, see all, nor be afraid;"

or, better still, with Paul, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of GOD, which is in Christ Jesus our Lord" (Romans viii. 38, 39).

I append the glowing tribute of two such representative men as James Russell Lowell and Lord Macaulay to the Calvinists and the secret of their power:—

"I think some have been a little hard on Calvinism and St. Paul, and have used unwarrantably strong language; I think that is something we ought to guard against. Let us look at Calvinism, as at everything else, with steady eyes. However a certain instinctive feeling in the mind may rise and protest against some of its doctrines, yet they have produced some

of the strongest and most noble characters the world has ever seen, the very fibre and substance of which enduring Commonwealths are made. Look at Coligny, for instance; nay, the political and intellectual freedom we enjoy spring as truly, perhaps, from the loins of Calvin as from anywhere else; and I do not think it safe,—I am formulating no creed of my own, I have always been a liberal thinker, and have therefore allowed others who differed from me to think also as they liked, but at the same time I fear that, when we indulge in the amusement of going without a religion, we are not perhaps aware how much we are restrained by an enormous mass all about us of religious feeling and religious conviction, so that, whatever it may be safe for us to think who have had great advantages, and have been brought up in such a way that a certain moral direction has been given to our character, I do not know what would become of the less-favoured masses of mankind if they undertook to play the same game." —*Speech of James Russell Lowell.*

"They recognized no title to superiority but God's favour, and, confident of that favour, they despised all the accomplishments and all the dignities of the world. If they were unacquainted with the works of philosophers and poets, they were deeply read in the oracles of God. If their names were not found in the register of heralds, they were recorded in the Book of Life. If their steps were not accompanied by a splendid train of menials, legions of ministering angels had charge over them. Their palaces were houses not made with hands. Their diadems, crowns of glory which would never fade away. On the rich and eloquent, on nobles and priests, they looked down with contempt, for they esteemed themselves rich in a more precious treasure, eloquent in a more sublime language, nobler by the right of an earlier creation, and priests by the imposition of a mightier hand. The very meanest of them was a being to whose fate a mysterious and terrible importance belonged, on whose slightest action the spirits of light and darkness looked with anxious interest, who had been destined, before heaven and earth were created, to enjoy a felicity which should continue when heaven and earth should have passed away. Events which short-sighted politicians ascribed to earthly causes had been ordained on his account. For his sake empires had risen, and flourished, and decayed. For his sake the Almighty had proclaimed His will by the pen of the evangelist and the harp of the prophet. He had been wrested by no common deliverer from the grasp of no common foe. He had been ransomed by the sweat of no vulgar agony; by the blood of no earthly sacrifice. It was for him that the sun had been darkened, that the rocks had been rent, that the dead had risen, that all nature had shuddered at the sufferings of her expiring God!"—*Lord Macaulay's Essay on Milton.*

Fourthly, *Calvinism has produced the mightiest theologians, preachers, soul-winners, and hymn-writers of every age.* One of the most popular insinuations against Calvinism is that it is a distinct barrier to the progress of the gospel. John Wesley says:—"All the devices of Satan for these fifty years have done far less towards stopping this work of GOD than that single doctrine." (*Large Minutes.*)

Now, so far from this being true, it is to our mind the only pledge and guarantee concerning the progress and ultimate triumph of the gospel. Discomfited and beaten, Paul gets low-spirited; he has done his best, but failed, and is inclined to slink away from Corinth, till the LORD appears by a night vision unto the apostle, saying, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city" (Acts xviii. 9, 10). Verily, brethren, every time I preach, it is with the firm persuasion that ALMIGHTY GOD has a distinct and definite

message of grace to special souls; and whether I see results or not, His Word shall not return unto Him void, but shall prosper in the thing whereto He sent it (Isaiah lv. 11). Our ministry, as well as our salvation and sanctification, depends upon a life of faith; and in a very especial degree do I believe the promise true in gospel testimony and preaching that "them that honour Me I will honour" (1 Samuel ii. 30). Why, did I think that conversions depended upon my tears, my sympathies, my pleadings, my denunciations, warnings, phrases, methods, manners, and presentations of the gospel, or upon the whims, fancies, emotions, temperaments, and caprices of my hearers, I would at once abandon the pastorate; but when GOD is in this business, GOD behind any utterances, however feeble, if they be but faithful, then I can proclaim His message with a divine certainty of effectual success.

And so far from discouraging the profligate and abandoned, what other gospel than that of God's electing grace displayed to sinners in Christ, and on the grounds of His sacrifice and merits alone, can possibly give any ray of encouragement to devil-possessed, sin-enslaved, and earth-forsaken men? Certainly not Arminianism, which says:—"We have received as a maxim that a man can do nothing in order to justification. Nothing can be more false. Whosoever desires to find favour with GOD should 'Cease from evil, and learn to do well.' So GOD Himself teaches by the prophet Isaiah. Whosoever repents should do works meet for repentance; and if this is not so in order to find favour, what does he do them for?"* But grace, which states unconditionally to the worst of sinners, "There's pardon and deliverance for you if you will but take it as the free gift of GOD,—eternal life through Jesus Christ the Lord" (Romans v. 21), this brings hope to the most despairing, meets the offender in his sins, his need, and his pollution, and pledges to him pardon, purity, and peace. Ours is no "survival of the fittest" theology; but rather the salvation of the most unfit; no congregating together of goody-goodies in an upper room, who, by their prayers, tears, and praises, shall save themselves; but the unfoldings of divine grace and pardon to publicans and harlots, Rahabs and Manassehs, Magdalens and Newtons. Great GOD, with such a gospel, why should men mock lost sinners by eulogising salvation by relics, rites, ceremonies, works, tears, prayers, or holiness? "For by grace are ye saved through faith; and that not of yourselves: it is the gift of GOD: not of works, lest any man should boast" (Ephesians ii. 8, 9). What need to superadd to this the legal tests of time, or purgatorial expurgations beyond the grave? If GOD the Father's grace, GOD the Son's sacrifice, GOD the Holy Spirit's power be ineffectual to save in time, they cannot do so in eternity. Here, brethren, I find *my* larger hope,—GOD *will* have the great majority in Heaven, an innumerable multitude which no *man* can number (all of whom have, however, been numbered by our GOD), of all nations, and kindreds, and people, and tongues (Revelation vii. 9); saved thousands, and tens of thousands of them, it may be while the death-rattle was in their throats, by the effectual sovereign grace of Him, who worketh all things after the counsel of *His own*

* John Wesley, *Large Minutes*, quoted in Conder's *View of all Religions*, page 455.

will (Ephesians i. 11). As a Calvinist, I despair of none, for GOD is omnipotent; as an Arminian, I dare not rest secure concerning any, for man has well-nigh infinite possibilities of procuring his own damnation.

I said that Calvinism produced the greatest preachers, soul-winners, and hymn-writers; and history demonstrates the fact. Almost unconsciously, the names of Latimer in the 16th century, Bunyan in the 17th, Whitefield in the 18th, and Spurgeon in the 19th, rise up before our minds as the unrivalled preachers and soul-winners of their day and generation. These men, with the sweet singers, Watts and Doddridge, Kelly and Bonar, were all Calvinists; D. L. Moody and John McNeill, the world-renowned evangelists, believe in Election, while Thomas Spurgeon and A. G. Brown preach to the two greatest congregations in the largest city of the world the same great truths; and these men were and are no "hypers", but pre-eminently graced and blessed of GOD in the matter of soul-winning. What hymn has brought more souls to glory than that one by Toplady which formed the dying utterance of our Prince Consort,—

> "Nothing in my hand I bring,
> Simply to Thy cross I cling;"

except, indeed, it be that of immortal Cowper,—

> "There is a fountain filled with blood"?

Yet both these men were stern Calvinists. The fact remains indelibly written on the pages of religious history, nor can it be erased, that in every age those who were holders of what is commonly called Calvinistic theology, or rather, those who were held by it, have been, under grace, most successful in the ministry of regeneration and holiness.

Only one great personality, the founder of Wesleyan Methodism, with his unique powers of organization and incomparable energy, forms a startling exception to this statement; but he, brethren, is the notable exception which proves the rule. That the great GOD, in His unquestioned sovereignty, can use even an Arminian to the blessing of souls, I do not question; but it was not because of, but in spite of, his mistaken views concerning election, perfection, justification, works, eternal security, and baptismal regeneration; and I believe, brethren, that John Wesley died an unconscious Calvinist, for when the glory streamed down upon the old man from the opened gates, with supernatural energy raising himself, he thrice repeated from his dying bed an utterance worthy of even his old opponent Toplady himself, "The best of all is, GOD is with us;" and no Calvinist claims more than this, GOD with us, our Guardian, Friend, and Home from everlasting to everlasting.

Lastly, *Calvinism produces a race of optimists.* "What, Dr. Judson, are the prospects of progressive work among the heathen?" enquired one of those "Doldrum" Christians to whom our worthy President referred on Tuesday last.* "They are bright, sir," responded the

* See the Conference Presidential Address, by Pastor Thomas Spurgeon, published in *The Sword and the Trowel*, June, 1895.

veteran missionary, "as the promises of GOD." So believed Andrew Fuller, Carey, Marshman, and Ward, and all the originators of Foreign Missionary enterprise in the last century; Wesleyan Methodists excepted, and yet they believed and believe it, too! Why do we inform a trusting sinner that he is saved by resting simply on the blood of Jesus? (1 John i. 7.) Because GOD has pledged His honour to it; and that is Calvinism. Why do we assure the weeping hearts around a dying man that GOD will never fail their dear one, nor forsake him, that he will speedily depart to be "with Christ, which is very far better" (Philippians i. 23)? Because GOD has pledged His honour to it; and that is Calvinism. Why do we look out with rapturous joy unto the glories of the archangel's trump and of the resurrection morn? Because GOD hath appointed from all eternity the day and hour when the Son of man shall return (Matthew xxiv. 36); and that is Calvinism. Why do we believe that, one day, the kingdoms of this world shall become the kingdoms of our LORD, and of His Christ (Revelation xi. 15)? Because GOD hath predicted it; and that is Calvinism. Arminians, did they rightly estimate the powers of evil, the force of sin, and the helplessness of man, should indeed be pessimists; but Calvinists never,* since we believe that what our GOD has promised, He is able also to perform (Romans iv. 21), for "GOD is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Numbers xxiii. 19.) Were the date, hour, place, method, and executioners of the Lamb "fore-ordained before the foundation of the world" (1 Peter i. 20), fixed from all eternity by GOD for a certain Paschal Friday, four thousand and thirty-seven years after the first promise fell upon the ears of our shivering guilty parents in Eden's garden? Do all Christians believe this? Then do we roundly claim them all as Calvinists, for the cross is GOD's great centre in the solar system of sovereign grace; and by it and round it are all events in Heaven and earth and hell shaped, governed, moulded, impulsed, and controlled. So was it yesterday; so shall it be to-morrow, for "GOD hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts xvii. 31). Then shall that same Jesus, who hung upon the cross for sinners, despised, rejected, and forsaken, become the central figure in GOD's universe of glory as He has already been in GOD's universe of grace, and this refrain be echoed on and on adown the isles of Heaven, and through a

* The Holy Spirit having predicted that "in the last days perilous times shall come" (2 Timothy iii. 1), that "evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Timothy iii. 13), that "some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons" (1 Timothy iv. 1), that "the love of many shall wax cold," (Matthew xxiv. 12), &c., we believe these utterances, and look upon this gathering darkness as the herald of the coming dawn of that millennial glory, which shall be brought in by the personal and pre-millennial advent of our Lord and Saviour. Some may call this pessimism; but we term it Scripturalism; nor is our faith one whit shaken to note the present apostacy. Indeed, it would be shaken were things otherwise; for we expect both the apostacy and the glory afterwards, on the authority of Jesus Christ and His Apostles.

regenerated universe, and that for ever, "Alleluia: for the LORD GOD omnipotent reigneth" (Revelation xix. 6).

I conclude with the prayer of one who, though not himself a Calvinist, could find no language outside of Calvinism grandly strong enough to utter forth his praise (Dean Alford):

"What rush of hallelujahs
Fills all the earth and sky!
What ringing of a thousand harps
Bespeaks the triumph nigh!
Oh! Day for which creation
And all its tribes were made;
Oh! joy for all its former woes
A thousandfold repaid.

"Bring here Thy great salvation,
Thou Lamb for sinners slain;
Fill up the roll of Thine elect,
Then take Thy power and reign!
Appear, Desire of nations,
Thine exiles long for home;
Show in the heaven Thy promised sign,
Thou Prince and Saviour, come!"

Ay, "even so, come, Lord Jesus;" our hearts are lonely for Thee. "Come, Lord, and tarry not."

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REGENERATION.

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."—John iii. 6—8.

THE shades of evening have descended like a funeral pall and wrapped in the gloom of night the city of Jerusalem. The streets which had so lately resounded with the hum of industry, the glad shouts of childhood, and the wild, discordant cries of revelry, are now deserted and silence reigns, almost unbroken, in the great Jewish metropolis. One distinguished citizen, however, named Nicodemus, a ruler of the Jews, cannot sleep because his mind is disturbed by perplexing thoughts. He had listened to the preaching of Jesus of Nazareth and witnessed some of the miracles wrought by that great Healer, and notwithstanding the baneful power of deeply-rooted Pharisaical prejudices, this member of the Hebrew Sanhedrim is fully convinced that the despised Nazarene is a "Teacher come from God." Moreover, the earnest words of the Prince of Preachers have convinced Nicodemus that his religion of mere form and ceremony is worthless in the sight of God, and in teaching others he has only been "a blind leader of the blind." These truths greatly startle and distress the mind of the Jewish teacher, and the longer he contemplates them in view of coming death and judgment the more terribly significant do they become, and consequently his perplexity of mind and agitation of spirit proportionately increase. At length his distress becomes so great that he resolves to go to Jesus. Passing out of his chamber into the darkness of the night, with stealthy step, this sin-darkened soul goes for spiritual enlightenment to the Light of the World. The feelings of this proud Pharisee can be better imagined than described as he enters the temporary abode of the Friend of Sinners, and stands before the carpenter's Son waiting to be instructed concerning the deep things of God. The conversation is opened by Nicodemus, who says: "Rabbi, we know that Thou art a Teacher come from God: for no man can do these miracles that Thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." The Jewish teacher is utterly confounded and bewildered by the plain, unvarnished statement of truth that falls from the lips of the "Teacher come from God." All the man of culture and refinement can say in reply to the words of wisdom which fall from the lips of Him who spake as never man spake is, "How can these things be?" This is almost invariably the first effect of Gospel truth upon the natural man. He may be distinguished for the vigour of his intellect or the plenitude or variety of his knowledge, but he "receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." There

is only *one true* religion in the world, and only *one* way of being saved. That way the great Teacher unfolded to Nicodemus, and it startled him, because what Jesus said was contrary to all the moralists' preconceived notions of religion. What Christ said to the Ruler of the Jews is applicable to all who are descended from Adam by ordinary generation. "For all have sinned, and come short of the glory of God." Hence all who would enter heaven "*must be born again.*" Keeping this important truth before our minds we shall proceed to consider in the first place—

I. THE NATURE OF THE NEW BIRTH.

There is a natural life that all mankind living possess. This life is spoken of in Scripture as "the flesh," "the old man," "the old nature," "the natural man." Of this life many good things may be said by man, but according to the judgment of God, the natural man is blind and dead to the realities of religion. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." In contrast to this natural life in which we all share, there is a spiritual life in which only those share who have been "born again." The natural life is of the earth and is earthly; the spiritual life is from above, and is heavenly. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Human life soon draws to a close, whereas spiritual life is ever on the increase, and the child of God is renewed day by day, and goes on from strength to strength, until he appears in glory before his Heavenly Father a perfect man in Christ Jesus.

Thus we have a striking contrast between those who are born of the flesh and those who are born of the Spirit. The children of the flesh, like the flowers of the field, perish in a short space of time, but the children of the Spirit live and abide for ever.

Perhaps no doctrine in the Bible is so offensive to the religious formalist as the New Birth. The expression, however, is Scriptural, so when men mock at us for using it, they mock Him who spake as never man spake, from whom we have learned it. "Marvel not," said our Lord to Nicodemus, "that I said unto thee, Ye must be born again." Those who scoff at the term "New Birth," when applied to man, do not hesitate, however, to make use of the expression when speaking of the regeneration of their country.

Is the idea of a regenerated individual, we ask, an extravagant one to be sneered at, when, in the estimation of our opponents, that of a regenerated nation is a sober one to be treated with respect? Regeneration, according to a distinction of old theology, is something which is not only done *for* a man, but which is also done *upon* him. In this respect it differs from the justification or pardoning of the sinner, which is only something done *for* him, so as to change his *state* in the reckoning of law; whereas regeneration changes the man *himself*—gives him a new *character*, and places him in "the path of the just that shineth more and more unto the perfect day." In order to have a clear conception of the nature of the New Birth, it is absolutely necessary for us to remember that, in regeneration, it is the man's mind, and not his body, which undergoes the change. The change, being mental, is effected, not on the faculties of the understanding, but on the passions and affections of the will. Regeneration does not give a man a new brain. If a man's memory be unretentive, his judgment naturally obtuse, and his imagination sluggish, the New Birth will not make his memory retentive, his judgment exceptionally clear and infallible, and his imagination powerful and vivid. Regeneration awakens the conscience, cleanses the heart, ennobles the life, and diverts the powers of the mind from the sinful pursuits of the world to the service of God. This change enables a man to bring forth the fruit of the Spirit, which is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, tem-

lessness about God and His Son Jesus Christ into a state of filial reverence, faith, and obedience; of dependence upon Christ alone for salvation, and of loyalty towards Him as our Lord and King. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

"So far as the nature of regeneration is concerned," says Dr. Anderson, "there is no mystery in the subject. It is comprehensible with the clearest distinctness. Viewing it in the most striking aspect as being such a change of mind that the subject of it now loves what it once hated, and hates what it once loved, it is nothing different from what we every day see exemplified by worldly men. And when we find them expressing themselves this morning in terms of admiration respecting certain political characters, for example, whom we found them denouncing bitterly last night,—where is their sense of either reason or justice, when they mock at us as being visionary and fanatic, when we teach that, in the course of the short time, and less, from when the Sabbath congregation assembles till it is dismissed, a man shall be so regenerated that, from being the rude blasphemer he was when he entered, he shall retire a reverent worshipper of God?

Before passing to the second division of our subject, I would here protest against a mystical conception of theology which has led some persons to entertain the erroneous idea that in the process of the New Birth something mysteriously new is imparted to the heart. This new mystical acquirement is spoken of as a "light within," a "secret voice," an "extraordinary impulse." We, however, prefer to speak of it as the figment of a romantic mind, the outcome of a wild imagination, and often of something worse, even arrant hypocrisy, and unblushing impudence. Such unscriptural teaching must inevitably produce in the minds of those who imbibe its spirit, fanaticism or disheartening perplexity. It is faith, not feeling, that saves the soul. The truly regenerated man feels nothing more than he can clearly comprehend. His experience is that of the man whose blindness was taken away by Christ: "One thing I know, that whereas I was blind, now I see." There is, we frankly confess, a deep and unfathomable mystery in the work of regeneration;—the mystery, however, has to do with the Agency by which the change is produced, not with the nature of the change itself. It is the old love of the old heart, with which it loved things earthly, newly directed by God to the loving of things heavenly. "If ye then be risen with Christ . . . set your affection on things above, not on things on the earth."

II. The Necessity of the New Birth.

We wish it to be clearly understood at the outset that by the necessity of the New Birth no absolute obligation either for its bestowment or reception is meant, but only a relative indispensableness in order to qualify sinners for admission into the kingdom of Heaven. "Flesh and blood cannot inherit the kingdom of God." The New Birth is not the *meritorious* cause or condition of our gaining the heavenly inheritance. It is only the condition of qualification for the home above. The intercessory work of Christ, proceeding on the ground of His substitutionary work, is the *procuring cause* of our entrance into the heavenly kingdom, and our individual regeneration is the *qualifying cause*. Thus we see clearly that "though the qualifying cause may not be so *important* as the procuring one, it is every whit as *necessary*." The New Birth, then, is an indispensable necessity if we are to enter Heaven—

1. *Because man's nature is totally depraved.* It is hard for a sinner to take in the extent of his utter ruin. Man's theory is, that there is good in his nature which only requires to be cultivated and developed. Against this theory the face of Jesus is set like a flint. His testimony is that true morality in the sight of God is the outcome of regeneration. It is not the mending and cultivating of the old nature that is required, but a new heart. Man is unclean, and that

Book of God, having been "shapen in iniquity," and conceived in sin. "Every imagination of the thoughts of his heart is only evil continually." The fact that human nature is universally depraved is proved incontrovertibly by all experience, all observation, and by the testimony of "God that cannot lie."

2. *Because man cannot change his nature.* The mistake commonly made is to attempt to live the Divine life without the Divine Spirit. Men content themselves with polishing and improving the natural man, ignoring altogether these words of Christ: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Nothing can be better than the original from whence it comes. The effect will partake of the nature of the cause; the fruit of the nature of the tree; the action of the nature of the agent. "The Ethiopian cannot change his skin, or the leopard his spots," neither can the sinner change his nature. Polishing brass will not convert it into gold. Neither will the chiselling of a rough block of marble into the perfect likeness of the human body put life into the marble statue. In like manner you may educate a man to the highest possible point of intellectual polish; pass him through the most exalted circles of what is called "good society," and make him a perfect model of etiquette and refinement; put the phraseology of religion in his lips, and the soundest theology in his head; confirm and baptize him, and place him in a high position in the Church, but unless his heart has been cleansed by the precious blood of Jesus Christ, the voice of God from the excellent glory will say to this model man, "Thou must be born again!" Reformation cannot issue in regeneration. Culture may do a great deal for a man, but it cannot change his nature. No man can bring a clean thing out of an unclean; hence it is impossible to evade the law which Christ Himself has laid down, and which can never be set aside: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Thus it is clear as truth itself, that we must be born again in order to see the kingdom of God.

Moreover, we observe that the New Birth is absolutely necessary—

3. *Because it is both a preparation and qualification for Heaven.* Regeneration is not only indispensable in respect to the character of those who would enter the kingdom of God and participate in the joys of Heaven, but it is also essential in respect to the Divine complacency. The man who stands in the immediate presence of God must be holy, so as to be an object not only presenting nothing offensive to the eyes of the Divine holiness, but one whom the Majesty of Heaven contemplates with delight. "Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill? He that hath clean hands, and a pure heart. . . . For Thou art not a God that hath pleasure in wickedness: neither shall evil dwell with Thee. The foolish shall not stand in Thy sight."

The character of a king's courtiers is generally regarded as an index to the character of the monarch himself. The character of the King of Heaven is protected by peculiar sacredness. "Holiness becometh Thine house, O Lord, for ever. . . . And there shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's Book of Life."

Heaven is a prepared place for a prepared people. It is a kingdom of holy love and adoring song; and it is an education of love and praise, by which God makes all His children meet to be partakers of its felicity. By approaching to God through faith in His Son Jesus Christ, we become like God; "are received into the number, and have a right to all the privileges of the sons of God." Thus by devotion to God on earth, we prepare for, and anticipate the glorious work of Heaven. We join ourselves, beforehand, to the society of angels and blessed spirits above; we enter on the delightful employment of eternity, and begin the song which is heard for ever around the throne of God.

tered in the Lamb's Book of Life, and our entrance into the heavenly Canaan made sure.

III. The Author of the New Birth.

It is through the operation of the Holy Ghost, that this change takes place. He is the sole Agent in the process of the New Birth. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour." Salvation is "through sanctification of the Spirit and belief of the truth."

"Christians," says Jonathan Edwards, "are called spiritual persons because they are born of the Spirit, and because of the indwelling and holy influence of the Spirit of God in them." "We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by His Holy Spirit." This is done "by working faith in us, and thereby uniting us to Christ in our effectual calling." "The work of the Spirit in applying the redemption of Christ," says Hodge, "is represented to be as essential as the redemption itself. It is therefore indispensable that we should know what the Bible teaches concerning the Holy Ghost, both as to His nature and office." In order to prevent misunderstanding regarding the nature of the Holy Spirit's work in the process of the New Birth, we observe—

1. *The operation of the Spirit is consistent with man's free will.* The assistance which we receive from God, in our conversion from sin, and throughout the whole of our Christian life, is entirely rational, and has only a persuasive and moral influence. It does not resemble the inspiration of the prophets of Old Testament times, which was often sudden and violent, and sometimes overpowered the mind, superseded the use of reason, and suspended for a while the exercise of the natural faculties. The prophets were but the instruments of the Spirit, but we work together with God. The grace of God does not take away the powers of the mind, but exalts them. It does not destroy the natural liberty of the mind, it makes us free indeed. If a man loses his free will, he ceases to be a man—he is a machine, and is acted upon. In opposition to this, God is said, in Scripture, to draw us with the cords of love, and with the bands of a man—that is, in such a manner as is most consistent with freedom of choice, and agreeable to the constitution of a reasonable nature. Reason being the noblest faculty of the human frame, it first partakes of the influence of the Divine Spirit. Its views are enlarged to take in the system of Divine truth, and its power is increased to govern the whole man. This Divine aid extends to the heart and affections, places them on proper objects, and gives them their noblest joys. In short, it takes in the whole of the Christian life. It inspires us with good resolutions and purposes of new obedience; carries us on in the way of righteousness; renders the discharge of our duties easy and delightful, and brings us at last to the enjoyment of uninterrupted and everlasting happiness beyond this scene of toil and care.

We thus see, that the influence of the Holy Spirit is, in a way, agreeable to the frame of human nature, gentle and persuasive; not controlling or obstructing the use of reason, but by the use of reason influencing the will, moderating the affections, and regulating the whole conversation. It is no argument against the reality of Divine aid that it is not distinguishable from the operations of our own minds, and that we do not feel it in a sensible and striking manner. How difficult is it in our own character to distinguish what is natural from what is acquired; to distinguish between the natural treasures of the mind, and those foreign stores which she imports from education. The Spirit of God, in regenerating and educating the man, acts in such a manner as is most agreeable to the faculties of the man's mind. It is in this manner, also, that God acts in the material world. Whatever is done in the heavens, or in the earth, or in the

effects, from the lowest up to the throne of God, we call by the name of the course of Nature. But what is the course of Nature? It is the energy of God. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

2. *The influence of the Spirit is known by its effect upon our lives.* The Holy Spirit is compared by Christ to the wind; we do not see the wind, we cannot tell whence it cometh, nor whither it goeth—its laws are beyond the reach of human ken; but we can trace its effect—we hear the voice thereof—sometimes in the strong gale, which sweeps over land and sea, sometimes in the gentle zephyr, which visits the flower, and cools the heated atmosphere. And so it is with the Holy Spirit—we do not see Him, neither can we understand His methods, for they are imperceptible to sense, and cannot be distinguished in the precise moment of their operation, but they are visible and certain in their effects, and in the fruits which they produce. "God is His own interpreter." A life of obedience and holiness is the proof, and the only proof, that we have passed from death unto life, for it is in their actions and in their affections that the true children of God discover themselves, and give incontrovertible evidence of their New Birth. When the Holy Spirit's power is felt, the weak are made strong, and the faint-hearted are full of might. "Greater is He that is in you, than he that is in the world."

At the naval battle of Salamis, Themistocles, the hero of the Greeks, tarried on shore until nine o'clock in the morning. Every patriot's heart beat with impatience at the delay, and it was hinted at the street corners that Themistocles had sold his country! But the hero knew well that at nine o'clock a land breeze would spring up that would send his boats to sea, and thus change the rowers into warriors ready for the fight. By waiting for the land breeze, Themistocles secured forty fighting men, instead of twenty, for each vessel. That land breeze might well represent the power of the Holy Ghost, energizing the believer and making his efforts double in value. This is the power that God sends to secure victory to His people, and this is the power that brings a soul out of nature's darkness into the marvellous light and liberty of the children of God. Mere oratory and flashy rhetoric will never lead a soul to God. The rhetorician, in decorating the doctrines of grace with artificial flowers of rhetoric, only darkens the counsel of God and obscures the Cross of Christ by the shadow of himself. May the God of all grace help us to "preach not ourselves, but Christ Jesus the Lord, . . . that the excellency of the power may be of God and not of us." A curate who was a brilliant, talented, and highly-cultured preacher, was transferred to a new parish. He drew large congregations, and the majority of his hearers were much pleased with him. They relished the matter, and greatly appreciated the ornate style of his sermons. There was one element awanting, however—his preaching was not drawn from experience. The believers in his congregation felt the power of his intellect, but longed for the influence and power of a truly regenerated heart in the pulpit. Pretty flowers, brilliant periods, and intellectual treats could not satisfy their souls, which were famishing for the Bread of Life. The proprietor of the principal estate was a young gentleman much given to worldly amusements. One day he came to the church, and listened very attentively to the sermon. It was on the text, "Ye must be born again."

The matter was clearly and logically explained, but the living souls thought it was not that of a man who had experienced the New Birth himself. The young squire left, thinking, "I don't know anyone who has been born again—I should like to do so; I shall invite the curate to dinner and ask him if he has been born again." The curate received the note. He thought, "Well, I suppose I must go and listen to this young fellow's talk about dogs and horses, instead of spending the evening at the literary society. It is a great

length the curate broke the silence: "By-the-by, you wish to speak to me about something?" The squire replied, "Yes, it is about that sermon of yours." The curate answered, "Why, what was wrong with it?" To which the young gentleman rejoined, "Nothing that I know of. Only—I don't know anyone who has been born again. Now, to put it personally, have you been born again yourself?" The curate felt the home-thrust deeply. His host saw the emotion and went to the window until the preacher should recover himself. In a few minutes he felt a gentle touch on the shoulder, and the curate put the question, "Can we have prayer together?" "Yes, certainly," was the answer; "come into the library." They prayed earnestly together, and both rose from their knees new men in Christ Jesus. It was the Holy Spirit's work. "God moves in a mysterious way His wonders to perform." "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

3. *The variety of the Holy Spirit's operations.* The primary work of the Holy Spirit is to convince man that sin is not his *misfortune*, but his *guilt;* that sin unforgiven leads to everlasting punishment; to knock from under the deluded formalist every false prop; to persuade the sinner to abandon the idea of saving himself; to turn his eyes away from Sinai to Calvary, and to lead him, through faith, to accept Jesus Christ as his Substitute and Saviour. The means used by the Spirit to accomplish this great work are various, but the object to which He leads the sinner is always the Lamb of God, who "put away sin by the sacrifice of Himself."

A great hindrance to the enjoyment of pardon and peace is the desire of some souls to be *awfully* converted. Some people imagine that in order to be what they term *soundly* converted the sinner must necessarily pass through days and weeks of indescribable agony of soul before he can have the blessed assurance of sin forgiven. Jesus, knowing the thoughts of all men, in order to counteract this error, has set before us the work of the Spirit under the figure of the wind, thereby teaching mankind the variety of the Holy Spirit's operations in the process of the New Birth. Sometimes, by the still small voice of love, He speaks to the awakened conscience, and gently leads a Lydia to Jesus. At other times the thunders of Sinai roll over the sinner's head, the lightnings of Jehovah's vengeance flash around his soul, and the terrors of the Lord shake his whole being; then a Bunyan or a Newton is constrained to flee from the wrath of God to Christ the sinner's only Refuge.

There is often great power where there is little noise and excitement. The silent light of the morning, that quietly steals over the face of Nature, bathing everything in its own glory, is a far mightier agent than the bellowing thunder or the mighty earthquake. The storm and the avalanche may shatter the large masses of ice to pieces, but it is the warm beams of the sun that alone can melt them; and so, under the mild and gentle teachings of the Holy Spirit, the kingdom of God, "that cometh not by observation," is set up in the hearts of many weary, heaven-laden souls. As the soldier lies mortally wounded on the battlefield, gazing up at the silent stars through the long night, his mother's earnest prayers and his father's wise counsels are remembered, and as the Spirit leads him to meditate upon Gospel truth learned by him in the Sunday-school, his heart is softened; and there, amid war's deadly alarms, the soldier, through faith in the Captain of our Salvation, enters into the peace and everlasting rest of Heaven.

As the mother takes her last look of her first-born son lying in the sleep of death, and with bursting heart and quivering lips imprints her last kiss on his cold brow, the Spirit of God makes her to realize the changeableness and vanity of life, and gently leads her to Him who is "the same yesterday and to-day and for ever." Her tears are wiped away, and her sorrow is turned into gladness, as she anticipates the happy reunion with her loved one in the

As the careless sailor treads the deck of his vessel in the lonely midnight watch, gentle as the breeze that sighs through the shrouds above his head, or causes the soft ripple of the waters beneath his feet, comes the Spirit with holy thoughts of home and pious scenes. His sins become hateful to him, his neglected Bible is sought out and read, and lips that so lately burned with blasphemies begin to pray. Thus many can say with David, "Thy gentleness has made me great."

My friends, our time is gone, but before closing I wish to remind you that the question under consideration is not how were you led to see yourself a lost sinner, nor how intense have been your convictions, nor how long have you been in a state of alarm about your soul's welfare, but—have you been born again? If you want to be miserable *continue* in sin. If you want to be distracted, *look around* in search of deliverance from the power of sin. If you want to be happy, *look up to Christ* in a spirit of childlike faith. Looking at your own vileness will never change your character before God. You might just as well attempt to produce heat by looking at snow; to produce light by looking at darkness; to produce wealth by looking at poverty; to produce health by looking at disease; to produce life by looking at death, as to produce true repentance and reformation of life and character by looking at your sins.

"It is not thy tears of repentance or prayers,
But the blood that atones for the soul."

"Your tears," says McCheyne, "will not blot out sin. They do nothing but weep in hell, but that does not justify them. Your right views of the Gospel will not justify you; you must be covered with a spotless righteousness. . . . Jesus offers you this perfect righteousness; in Him you may stand and hear God say, 'Thou art all fair, My love.'" Abandon all hope of saving yourselves. You might as well attempt to walk to America upon the pathless sea as to enter Heaven on the ground of personal merit. There is absolutely nothing between you and pardon but your own unbelief. "Believe on the Lord Jesus Christ and thou shalt be saved," is God's message to every sinner. Jesus is "the Way, the Truth and the Life." Come to the Saviour for pardon, rest and peace. I only ask you to do what I have done myself. Eighteen years ago in this building—

"I heard the voice of Jesus say,
'Come unto me and rest;
Lay down, thou weary one, lay down
Thy head upon My breast.'
I came to Jesus as I was,
Weary, and worn and sad;
I found in Him a resting-place,
And He has made me glad."

My friends, what Christ has done for me, and for my old schoolfellow,* who preached so eloquently this morning, and for many others who have gone forth from this church to preach the unsearchable riches of Christ in many lands, He is able and willing to do now for you. Do not put off your salvation till a more convenient season. Delays are dangerous. "Seek ye the Lord while He may be found, call ye upon Him while He is near." "Resist not the Spirit." Remember

"God's gracious entreaties may end with to-day."

May the love of the Father, the grace of the Son the Saviour, the power of the Holy Ghost the Quickener—one God—create in you a clean heart, and renew a right spirit within you, so that you may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." To Him be glory, both now and for ever. Amen.

"Christian Baptism."

Know ye not that so many of us as were baptised into Jesus Christ were baptised into His death? Therefore, we are buried with Him by baptism into death, 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.—Rom. vi, 3, 4.

Buried with Him in baptism wherein also ye are risen with Him through the faith of the operation of God who hath raised Him from the dead.—Col. ii, 12.

In addressing you to-night on the subject of "Christian Baptism" I desire to say at the outset that I am influenced by no other motive than a supreme desire to be loyal to that which we apprehend to be the changeless truth of God. As Baptists, we will be second to none in our desire for unity in the church of Christ and love one to another on the part of all who bear our Saviour's sacred name. None sorrow more than do we at beholding the church

"By schisms rent asunder,
By heresies distrest."

But love can never blot out loyalty. God loved the world, but loyalty to the Word of His truth had to be satisfied at the cost of His own Son. We love in sincerity and as brethren all who have been washed from their sins in our Saviour's blood, who seek with us to tread the pilgrim path, and with whom we hope and expect to share the glories of our Father's Home. But whilst we love them we love Truth still more, and even at the cost of forfeiting their company, their immediate fellowship, and sometimes their good opinion we are constrained humbly and affectionately to part company with them in order to obey our convictions. Bunyan's Christian loved Christiana passionately, but obedience to the Book in which he read forbade that she should hinder him, and they trod separately the way to the Celestial City.

We do not attempt to conceal the fact that we differ from our Presbyterian and other friends, and we are in no sense ashamed of our differences. But God forbid that any one of us should by thought, word, or deed treat any child of God in any spirit but one of the most decided Christian charity. I ask you to accept in this spirit all that I shall say this evening in reference to our friends who differ from us

The sermon to which I am to reply is divided into two parts: (1) The mode of baptism; (2) The subjects of baptism. The division is a simple one, and, for the sake of convenience, I shall adopt in replying.

In introducing his subject Mr McKerrow makes a statement which is significant. He says "that the determination of the latter question (subjects) would carry with it the determination of the former (mode)," and alleges that they must be void of common sense who would think of immersing infants. If this be admitted it is by no means surprising that we find no cases of infant baptism in Scripture. But I would point out that the remark as to "common sense" is a terribly severe reflection upon the compilers of the Church of England prayer-book, who therein demand that "the priest shall dip the child in water." I am not disposed to argue on the point; I am only glad that it was Mr McKerrow's hand that dealt the blow!

Let me begin then with the mode, and afterwards deal with the subjects for baptism. I am pleased to observe that the sermon under review does not deny the validity and Scriptural character of immersion. It only claims for sprinkling a like validity. Now we contend that both cannot be Scriptural. Another Presbyterian minister has expressed his willingness to admit that baptism as taught by us is valid and

right if we will admit as much with regard to the ordinance passing under that name as practised by him. Our friends will see at once that this we cannot, dare not, do. If we see white to the Scriptural, how can we admit that black is just as good? It is not to us a question of water—more or less. The quantity of water employed does not enter into our minds. It is the very meaning and significance of this ordinance—the very sacrament—for which we are contending; not for a mere matter of water. Baptism is spoken of and admitted to have been administered to those who were newly converted to the Christian faith—from the power of Satan unto God. And the very significance of the ordinance is that in being immersed beneath the waters they are dead and buried to the world and to sin; and in stepping forth from the waters they go forth as having risen to newness of life. One has only to study the Acts of the Apostle—and, indeed, all the references to baptism in the New Testament—to see unmistakeably that "these things are so." The best of writers of all denominations agree here. Bishop Lightfoot, that Prince of Expositors, says: "Ye were buried with Christ to your old selves beneath the baptismal waters, and were raised with him from these same waters to a new and better life." Among Church of England deans and archdeacons, bishops and archbishops, whom I might quote to the same effect, let me remind you of the words of Archbishop Tillotson, who was for ten years a Presbyterian minister and who afterwards became Archbishop of Canterbury. He says: "Anciently those who were baptised were immersed and buried in the water to represent their death to sin, and then did rise up out of the water to signify their entrance upon a new life." So does John Wesley, in commenting upon our text in Romans, say "This alluded to the ancient manner of baptising by immersion." It is because sprinkling and pouring (even in the case of believers) altogether fail to set forth this 'burial' to sin and 'resurrection' to righteousness, that, with all love to our brethren who practise them, we uncompromisingly reject them; and it is because immersion, despite its alleged crudeness, sets forth that death, burial, and resurrection with beauty and simplicity that we delight to accept, defend, teach, and practise it.

The first part of the sermon recently published is divided into four distinct arguments—viz: (1) The meaning of the word "baptise"; (2) the ceremonial baptising of the Pharisees; (3) the Ethiopian eunuch; and (4) the baptism with the Holy Ghost. Let me reply to them in that order. First, the argument concerning the meaning of the word baptise. On previous occasions I have gone at length into the usage of the word in the original. Let me to-night vary the procedure a little by laying before you certain facts, and leaving it for you, as thoughtful men and women, to draw your own conclusions. Now, what course do we naturally adopt when we are undecided as to the meaning of a word? We instinctively turn to the dictionary. Now, there are published between thirty and forty Greek-English dictionaries or lexicons, prepared, of course, by men specially proficient in the Greek tongue, and without exception they give the meaning as "Immerse," "soak," or "dip." They are not Baptists. Yet not one of them suggests "sprinkle." Can they all be *wrong*? (2) Then consider the fact that the word is translated as signifying immersion in the Bibles of all the following nations, as well as in other less important languages: German, Syriac, Gothic, Coptic, Ethiopic, Armenian, Arabic, Swedish, Danish, Dutch, and in the earliest of all Latin versions. The Dutch Bible speaks of the forerunner of our Lord as "John the Dipper." Can *all* the translators and *all* the revisers in *all* of these languages have made a fatal mistake? The very supposition is the essence of absurdity. (3) I would remind you, too, that wherever the word "baptise" is used in Greek writings outside the New Testament it is invariably rendered "immerse," or "dip," or "soak," and never "sprinkle." You may not all have the facilities at hand for testing this. May I venture to refer you to one ancient Grecian writer, with the translation of whose fables you are familiar. I refer, of course, to Æsop. Let me give you three instances in which the word "baptise" occurs in his original. The first is the instance of the mule who, laden with panniers filled with salt, slipped into the river and, of course, dissolved his load. The fable tells us that whenever after that he was loaded with salt he purposely walked

into the river "and (Gr. baptised) *immersed* the panniers." The second is the fable of the "Shepherd and the Sea." "A violent storm came on, and the ship being in danger of being (Gr. baptised) *immersed* he threw out all the lading into the sea, and with difficulty escaped in the empty ship." (The Greeks always spoke of ships that had found a resting-place among the rocks and seaweed on the ocean-bed as "baptised.") The third instance in Æsop's Fables is the man who was (Gr. baptising) *immersing* tow in oil, tying it to the fox's tail, and setting fire to it. These are examples of the general and invariable rule governing the use of the word baptise in Greek literature. 4. And upon this I particularly insist — What people upon the face of the earth should we expect to be able to give us a decided and final answer as to the exact meaning of the Greed word "baptiso?" The Greeks, of course! And right down through the centuries the Greeks have never allowed that word to be translated in any other way than "to immerse." Nor is that all. But the Greek Church has never allowed baptism to be administered in any other way than by immersion. So strongly do the Greeks feel upon this point that they insist in all their churches to this day in immersing each candidate three times—into the name of the Father, and of the Son, and of the Holy Ghost respectively! In the light of this our University professors and doctors may well declare emphatically that "baptise" can only mean immerse. It is even then almost presumption to tell the Greeks that we agree with them as to the meaning of their own mother-tongue. It is madness without method to contradict them.

Now I have made these four statements, and I am prepared to maintain them. Any reasonable man will confess that if they are true the case for immersion, and immersion only, is proved up to the very hilt. The only chance of escape, it will be admitted, is that they are *false*—and *that* I here and now publicly *challenge Mr McKerrow to assert.*

Need I add to these statements? Or need I trouble you with the conclusions of Presbyterians, English Churchmen, Congregationalists, Wesleyans, and others of the highest standing and scholarship? Suffice it to say that our Presbyterian friends will surely give weight to the emphatic assertion of their own excellent and learned Dr. Chalmers when he sums up the whole matter by asserting emphatically: "The original meaning of the word baptism is immersion." He continues: "We doubt not that the prevalent style of the administration in the apostles' days was by the actual submerging of the whole body under water."

Now, secondly, consider the argument concerning the ceremonial baptising of the Pharisees (Mark vii, 4) Mr McKerrow adopts the marginal reading of the Revised Version. It is certainly the best, and we could not wish for a better illustration of the difference in the use of the words signifying washing (nipsontai, verse 3) and immersion (baptisontai, verse 4). The whole force of the passage turns upon the punctilious extent to which these Pharisees performed their ceremonial cleansing. The third verse tells us that before eating they at all times washed their hands; but, says verse 4, after they had been to the market place and mixed with the heathen and unclean they actually baptised themselves. This is fully borne out by the note made by the Revisers at the end of their version (see note on Mark vii, 4 — "for wash read bathe"), and to put any other interpretation upon the passage is to destroy the force and meaning of the whole. Dr. Maclear, in his Cambridge Bible for Schools, says "'Wash' here implies complete immersion." If you put upon the passage Mr McKerrow's interpretation and make "baptiso" mean—what it never can mean, under any circumstances — "to sprinkle," I assert that the passage is perfectly ridiculous. You then make the Pharisees to have undergone actually less cleansing after returning from the contaminating market place than they underwent on ordinary occasions—"which is impossible." This brings us to the remainder of the verse, which deals with the baptising of "the cups, and pots, brazen vessels, and of tables." Mr McKerrow argues that it is ridiculous to suppose that these were immersed. It is a little singular that he began arguing on this passage from the margin of the Revised Version. He now abandons the Revised Version altogether and has gone back to the Authorised Version. If he will turn again to his first love

he will find that the Revisers have omitted "the tables" altogether, and the verse simply reads "cups, and pots, and brazen vessels." Now I appeal to the ladies present as to whether they would wash "cups and pots and brazen vessels" by sprinkling or by immersion. And would these Pharisees do less? Baptise means immerse. I have pointed out that the Revisers omit "and tables"—so Mr McKerrow goes back to the old version. I am pleased to meet him on that ground. Then he prefers to call the tables "couches." I am pleased to accept the revision. It is the same word in the original as that rendered "bed" in Matt. ix, 6 ("Take up thy bed and go.") And now Mr McKerrow considers it ridiculous to suppose that they plunged these couches into the water, and argues that they must have sprinkled them. It is unfortunate that before making the statement our friend did not consult the command on the subject (Lev. xi, 32)—"whether it be vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be wherein any work is done it must be put into water." He speaks of the couches as "cumbrous articles of furniture." Perhaps he was thinking of our modern couches. But if he will refer to his Encyclopedia he will find that the couches of the Jews were little more than mere mattresses after all! The most vivid imagination cannot depict the sick of the palsy walking off home with "a cumbrous article of furniture!" And we are told that it is absurd to suppose that these were immersed. Mr McKerrow need only consult a dictionary of Jewish custom or Jewish history, in order to find a description (as in the writings of Moses Maimonides) of the actual immersion of these very couches—even to such minute details as the exact quantity of water used, and an account of the way in which the couches sank in the pool and were lifted again out of the water! The whole passage proves that "baptiso" can only mean to immerse, and the two words "baptise" of the 4th verse are in marked contrast with the simple "wash" (nipsontai) of the 3rd. The Greeks had separate words for pour and sprinkle, and if they had meant either of these they would have said so. No wonder that an authoritative voice near home (I mean the Professor of Greek at Melbourne University) writes: "I know of no honest Greek lexicon which gives 'sprinkle' as a meaning of 'baptiso.' I would have little respect for a lexicon which did. The word will never mean anything but to dip or soak!"

And now, Mr McKerrow occupies three-quarters of a column with his third argument—that referring to Philip and the eunuch. And on this point I find it difficult to believe that he is serious. He says that since we lay stress upon the fact that "they went down both of them into the water" (Acts viii, 38), and "came up out of the water" (verse 39), we must admit that if the words prove that the eunuch was immersed they also prove that Philip was immersed too! Now, no Baptist has ever contended that "the going down into the water," and "the coming up out of the water" constituted the baptism. It would be the height of folly! But it is written (please look to your Bibles!) that they went down into the water, that *then Philip baptised him*, and afterwards they came up out of the water. There would have been no necessity for them both to go down into the water in order that Philip might sprinkle the eunuch's face, and we contend strongly that the going down into the water *before* the baptism, and the coming up out of the water *after* the baptism prove that when Philip baptised the eunuch he immersed him. We are told concerning our position that "it seems to me little less than degrading the sacrament of baptism." We can only reply that to depict two sacred personages from the pages of Holy Writ struggling together beneath the surface of the water is *a little more* "than degrading the sacrament of baptism."

Now let us consider Mr McKerrow's last argument, that concerning the baptism of the Holy Ghost. The argument is briefly stated thus: It was promised that the disciples should be "baptised with the Holy Ghost." The baptism of the Holy Ghost is described in the Acts in such terms as "shed forth," "fell upon," and "poured out." And after the argument has been elaborated we are asked triumphantly: "What becomes of immersion when the baptism of the Holy Ghost is described by such expressions?" Let us see. To the law and to the testimony!

be "baptised with the Holy Ghost." I can not stay now to show you that in every case where baptism with the Holy Ghost is mentioned the margin of the Revised Version renders it "baptised *in* the Holy Ghost." Were it not approaching irreverence I would ask: Supposing we allow "baptise" to mean "sprinkled," and the promise is to be understood literally and materially, what will you understand by the promise that the disciples shall be "sprinkled in the Holy Ghost?" But I cannot stay. Please look that up for yourselves. We object to this materialism in expounding as a fulfilment of such a promise a literal baptism in the Divine Person of the Holy Spirit. A little child would understand it to be figurative language. It was clearly fulfilled when the disciples were all filled with the Holy Ghost. How can this be understood as sprinkling? They came fully under the power of the Spirit. Their minds thought, their lips spake, their hands wrote, and their very feet walked as they were moved by the Holy Ghost. So fully were they immersed in His power. We object to pandering to the demands of an irreverent materialism which expects to find the disciples literally plunged into (or, as they wish it, "sprinkled" into) the Holy Ghost. But one who has condescended to answer a materialist according to his materialism has replied thus: "The promise is, 'Ye shall be baptised in the Holy Ghost.'" The record of the fulfilment (Acts ii, 2) says that the Holy Ghost came as "a sound from Heaven as of a rushing mighty wind, and it *filled all the house where they were sitting.*" Of course it was "poured out" upon them, for it filled all the house; of course it was "shed forth" upon them; of course it "fell upon" them, for it came down from Heaven and filled all the house, so that "they were all filled with the Holy Ghost (verse 4). That is baptism, and you can answer for yourselves—had it been water that came down and "filled all the house where they were sitting," would it have been sprinkling, pouring, or immersion?

Here end the arguments from the first part of the sermon. I hold that they each show clearly and unmistakeably that immersion is the only Scriptural baptism. There are doctrines which I prize as more [illegible] teaching am I more certain than on this. All Scriptural instances of the word go to bear this out. There is not a single jarring note—not one inharmonious word. Look for a moment at one passage where most beautifully baptism is referred to figuratively: "And were all baptised unto Moses in the cloud and in the sea" (1 Cor, x, 2). There they were—the cold, glassy, watery walls of sea towering up on both sides of them, dry land beneath, and the cloud hanging thick over them—covered on every side, surrounded, overwhelmed, immersed—a fit illustration of one baptised in water. Moreover, they had all—both young and old—just been redeemed and delivered by the blood of the Passover lamb; and this striking figure of our baptism immediately follows that as striking figure of our redemption and deliverance—the Passover.

Let me now sum up this part of the subject. As to the meaning of the word "baptiso"—that is for you to decide on the evidence of the four statements that I just now made, and by "comparing Scripture with Scripture." I have quoted from Dr Chalmers, Bishop Lightfoot, Archbishop Tillotson and others—carefully excluding quotations from Baptists—on the subject, and would conclude these with the statement of Professor Porson (of the Church of England), Professor of Greek in Cambridge University. Asked as to the meaning of "baptiso," he replied—"The Baptists have the best of us; baptiso signifies *a total immersion!*" As to the practice of the Apostles and early church I think I need anticipate no contradiction when I say that all students of Church History are agreed upon this—that the universal administration of baptism was by immersion. The renowned Clement of Alexandria (A.D. 194) for example gives the following remarkable definition of a Christian: "A Christian is one who knows God, who believes in Christ, who possesses the grace of God, and who has been dipped in the sacred laver." I might go on quoting from writers of all ages, but I am persuaded that you will be prepared to honour the ripe scholarship of such men as Dean Alford, who says of this ordinance that "baptism was administered by the immersion of the whole person"—as Dean Stanley, who says, "There can be no question that the original form of [illegible]

was complete immersion in the deep baptismal waters, and that for at least four centuries any other form was either unknown or regarded as an exceptional—almost a monstrous—case"—and as Conybeare and Howson (who in common with both of the above-named were dignitaries in the Church of England) who, after having asserted that baptism was, in the early church, administered by immersion, say: "It must be a subject of regret that the general discontinuance of this original form of baptism has rendered obscure to popular apprehension some very important passages of Scripture."

To this we add our hearty "hear, hear," and extend an affectionate appeal to all who love our Lord Jesus in sincerity to forsake the inventions of men and return to the old paths. They have been sanctified by the feet that were pierced for our redemption, honoured by the footsteps of the apostles, and stained by the blood of the martyrs. They lead to life eternal. They are ways of pleasantness, and paths of peace. In them the joys of full obedience to the Saviour may be realised, and at the end He waits extending, in a hand that felt the nail, a fadeless crown of everlasting life.

Ladies and gentlemen, brethren and sisters, Christians of all opinions and all denominations! that is my case for immersion. 'Where is sprinkling then? It is excluded! By what law? By the law of the eternal Jehovah which altereth not!'

Then as to the *subjects* of baptism. Baptists maintain that only those who have professed repentance towards God, and faith in our Lord Jesus Christ are fit candidates for baptism. *We do not maintain 'adult' baptism.* We have no regard to the age of the believer. Innocent childhood and grey-headed age are alike welcome if we have satisfactory evidence that they are intelligent believers, and "have passed from death unto life." For this reason both of our friend's texts and much of the sermon are utterly irrelevant. "Suffer little children to come unto Me" says the Saviour in Mr McKerrow's first text, and the Baptists will be second to none in their zeal in bringing the little ones to Him. But the second text is strangely unfortunate—"Take heed that ye despise not one of these little ones" (Matt. xviii, 10). Now anybody reading these passages will see that there is in either of them the remotest reference to baptism, and our friends must surely feel when they come to the Scriptures for authority for their practice that 'there is a mighty famine in that land' when they are willing to fall back upon such texts for their foundations. But supposing that, for the sake of argument, we pretended that there was a reference to baptism in this text. "Take heed that ye despise not one of these little ones." Then we naturally ask what little ones does Jesus refer to as "these?" The text is in the 10th verse. If you glance back to the 6th verse you will see that He describes them as "these little ones *which believe* in Me," and such little ones *we* delight to welcome and baptise. This being so, we need only deal with such arguments as may seem to show that infants have at their birth and by right of it a claim to baptism. We are glad that the attempt to prove that there was an infant in either of the baptised households is abandoned. If the jailor's household included children they were old enough to believe and rejoice (Acts xvi, 34). If Lydia's household included children—rather an encumbrance for a woman travelling from city to city selling purple!—they were old enough to be called 'brethren' by the apostles (Acts xvi, 40); and as to the household of Stephanus we are told absolutely nothing.

The first contention is that there is not a single instance in the New Testament of an adult receiving baptism who could possibly have been baptised in infancy. Even if we admit this our friends will surely not be illogical enough to contend that if they *could* have been they *should* have been. It is like arguing what the human race would have been like to-day if Adam and Eve had been different people altogether. We would reply by asserting emphatically that of all the infants that the apostles must have met with in their constant travels there is not a single instance in which they baptised one. To this our friends reply that there is not a single instance in which a woman is said in the New Testament to have observed the Lord's Supper! "They do err, not knowing the Scriptures." If they carefully read Paul's first epistle to the Corinthians they will see (1) that the apostle delivered the Lord's Supper to the Corinthian Church, and (2) that there were women in that church. I

could also quote other passages. As to the silence of the Scriptures as to invitations to pastors, salaried officers, etc., if the Scriptures entered into all questions of church government and expediency "I suppose that even the world itself could not contain the books that should be written." As to doctrine, teaching, preaching, and sacraments the New Testament is clear and emphatic; and I assert boldly that if it had been the Divine will that such a sacrament as "infant sprinkling" should be added to the two already taught and practised, the Scriptures would have uttered their voice on the subject with no uncertain sound. But, we are told, this was unnecessary, because the Old Testament authorised the practice! From Genesis to Malachi there sounds one dismal echo—"Where?" The quotations from the Old Testament in the sermon have not even a passing reference to the subject of baptism. Look, for example, at the principal passage quoted in support of infant sprinkling (Deut. xxix. 10): "Ye stand this day before the Lord, your captains of your tribes, your elders, and your officers, with all the men of Israel, your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water, that thou shouldest enter into covenant with the Lord thy God, and into his oath which the Lord thy God madeth with thee this day." Is there here the slightest hint at baptism? None! But our friends think there is. Then we reply, if you find here authority to sprinkle 'your little ones' you must also sprinkle "the stranger that is within thy camp (who will probably make his stay a short one after being subjected to such treatment), the hewer of thy wood, and the drawer of thy water."

The sermon refers, too, to Peter's proclamation on the day of Pentecost. Will you please turn to it? (Acts ii, 38). Peter, speaking to those who have been convicted under the word, says: "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." He commanded those who were convicted to repent and be baptised, reminding them of the glorious promise of a Saviour of which he had been speaking (see preceding verses). Of course that promise was to their children, and to all that are afar off—one grand "Whosoever will." But Peter did not baptise the unconverted children because these people believed, any more than he baptised "all that are afar off." Whom did he baptise? See verse 41: "Then they that gladly received his word were baptised." Were there no children among the number? I hope and expect so. I like to think there were. But this I *know*—that all the young people and the old people baptised that day had first "gladly received the word."

In neither Old or New Testament is there the slightest warrant for the sprinkling or even immersion of infants. The sermon, as it nears its conclusion, contains an extraordinary statement, which, if it means anything at all, concedes the whole position for which we have contended. It is this: "That which circumcision was to the Jews baptism is to Christians; just as that which the Passover was to the Jews the Lord's Supper is to Christians." Now the only sense in which the Passover was typical of the Lord's Supper is this—that the literal and natural Israel of the Old Testament is typical of the true and spiritual Israel—the redeemed church—of the New Testament. And Mr McKerrow would only knowingly admit to the fellowship of the Lord's supper those who have realised the personal application of the truths shown forth in the ordinance—those who can truly say "Christ our Passover is sacrificed for us." Now we are told that in just the same way circumcision was typical of baptism. Then as circumcision was administered upon natural birth into the literal Israel, so baptism should be administered upon spiritual birth into the spiritual and true Israel, and those only should be permitted to its fellowship who have passed through the experience of regeneration set forth by it.

And now let me go back for a moment to deal with one statement which I have omitted. It is that in which Mr McKerrow gives an exposition of baptist logic in connection with the verse: "He that believeth and is baptised shall be saved, and he that believeth not shall be dammed." He states this syllogism as ours, "He that believeth and is baptised shall be saved; an infant

cannot believe; therefore an infant should not be baptised." Bearing in mind the divine order in the arrangement of the two words, and the dependence which the outward and visible ordinance ("is baptised") must necessarily exercise upon the inward and invisible faith ("believeth") we are prepared to accept the syllogism, and stand by the logic. To my mind it will bear favourable comparison with our friend's position which is, "He that believeth and is baptised shall be saved; an infant cannot believe; therefore an infant shall be *sprinkled*!"

The second syllogism with which we are credited runs thus: "He that believeth not shall be dammed; an infant cannot believe; therefore all infants shall be dammed." This hideous thing is the conception of a hyper-logical imagination. *Baptists* have always held that only those who have heard the Gospel are responsible for the Gospel. The Revised Version renders this passage, "He that disbelieveth shall be condemned." The words clearly indicate a positive unbelief after having heard the message. So that I might state our position in syllogistic form thus: "He that disbelieveth shall be condemned"; an infant cannot disbelieve; therefore no infants shall be condemned. Only on Sunday last it was my sorrowful duty to commit to her little resting place one who only spent a few months here; and I left her sleeping quietly there with just as much assurance of a glorious resurrection, as I should have done had she been sprinkled. And if our friends think that the ceremony they perform makes the slightest possible difference in the matter of the little ones' salvation they immediately commit themselves to the abominable heresy of regeneration by sprinkling, commonly and erroneously called baptismal regeneration.

In summing up this part of our subject I confess that I am a total loss to find the slightest authority anywhere for this practice. To this decision I came deliberately when I was myself a member of the English Church, so that whatever natural prejudice may have been exerted was exerted against the decision to which I came. Since then I have studied the subject carefully and closely and have not yet found the slightest warrant for the baptism or sprinkling of infants.

In the New Testament there is not a single command or a single instance of infant sprinkling, whereas, on the other hand, the baptism of believers is explicitly commanded and enforced by thousands of examples. Nor can church history produce a single instance until, at any rate, the third century after Christ, although all historians are unanimous as to the universal custom in the churches to immerse believers.

And what is the significance of sprinkling—what does the form set forth? I understand the bread and the wine in the one ordinance; I understand the burial and the resurrection in the other. But to sprinkling I must say—"Baptism I know, and the Lords Supper I know; but who are you?"

And to what does this ceremony entitle the little ones? Mr McKerrow says to church membership. We ask—to the membership of what church? Certainly it cannot admit them into the membership of the redeemed church, which is the body of Jesus Christ, unless sprinkling regenerates, which our friend himself will deny. Does it admit to the membership of the Presbyterian Church? No, else would the parents in all consistency have to bring the little ones to the communion service following the sprinkling and place between those little lips the broken bread, and put the cup to lips which have never lisped the name of Jesus. If they call sprinkling 'baptism,' they cannot separate the sacraments. They were both ordained for the same people—believers—and what God hath joined together let no man put asunder. Until by faith in Jesus as their Saviour they become members of the church of Christ, how can they participate in either sacrament when they have experienced the truths set forth in neither? And if without that faith men presume to call them 'church members' they must at least be consistent enough to admit them to all the privileges.

In closing, Mr McKerrow complains of people who have been sprinkled in childhood being immersed on their profession of faith in Christ. I think I have said enough to show that the ceremony performed by our Presbyterian and other friends can in no sense be properly called baptism. It is not baptism since the very word means immerse; and even if they immersed the infants it would be just as invalid, inasmuch as the

only baptism taught in Scripture is an ordinance which follows conversion, and is itself an outward and visible sign of the inward and spiritual change. I have personally been sprinkled once and baptised once. On the former occasion I was not consulted, nor were the Scriptures; so I made up for it on the latter occasion by consulting only the Scriptures, and I strongly urge everybody else to do the same.

Mr McKerrow's sermon is full of unconscious concessione and confessions. In his concluning sentences, for instance, he tells us that a person who was not "baptised" in infancy "not only may, but ought to be baptised on becoming a believer, however late in life he may yield his heart to Christ." Here he frankly admits that conversion is the proper time for baptism—or why does he suggest waiting till then. If a person was not sprinkled in infancy why should he wait till he is a believer, "however late in life?" Why does Mr McKerrow not advise him, directly he comes to years of discretion, and finds that the ceremony was omitted in infancy, to be sprinkled? Because he sees that the proper time for baptism is after conversion, and that to baptise or sprinkle unconverted persons of any age is invalid and meaningless.

And then the sermon concludes by going back to the twelfth century for a quotation which, singularly enough, tersely states our whole contention. "Faith is greater than water." Such are the words which Mr McKerrow quotes in support of his position from the famous schoolman of Lombardy, and with their truth we cordially agree. "Faith *is* greater than water"—immeasurably, infinitely greater! Therefore, in the name of all that is sensible, all that is reasonable, all that is Scriptural, aim at the faith. Let us bend all our energies to the work of bringing the little ones and our fellow-men to definite personal faith in a crucified Saviour, and not until we have good evidence of the faith—the greater thing, let us trouble ourselves or them about the water—the lesser. And by that time we shall have learned to baptise after the Scriptural fashion—by immersion. Peter Lombard's statement gives an emphatic denial to the practice of putting water before faith.

I have done when I have made an earnest and a brotherly appeal to all who hear these words to decide this subject for themselves in the clear light of Scripture. Be'led of the Spirit of Truth, and He shall guide you into all Truth. Seek, I pray you, His guidance.

We are told that this is a small matter, He Whom we call Master and Lord has left us two sacraments as a precious legacy to His people "till He come." And is it a light matter if we consciously or unconsciously use or abuse either of them?

I confess that I feel strongly on this point. I firmly believe that vast numbers of true and sincere believers are losing untold happiness in their Christian lives through thoughtless disobedience. And I am equally convinced that they are also thoughtlessly and almost unconsciously grieving Him who said "If ye love Me keep my commandments." "Ye are my friends if ye do whatsoever I command you." To obey my Lord in this important respect I left the church of my fathers, and in order to give the weight of what influence I possessed in favour of a full obedience to Christ on the part of all his people I joined a body of believers who give baptism its proper place as a sacrament, and do not thrust it before faith on the one hand, or abuse it by practising a mere sprinkling on the other. In my own experience my baptism was the brightest, happiest, and most hallowed season that I have enjoyed since first I knew the Lord, it was the greatest help and stimulus my life as a Christian has ever received, and many whom I have had the joy of leading through the baptismal waters have since told me that this experience was also their own. Thus does the Holy Spirit set His seal upon this ordinance.

I appeal, then, to every child of God here to-night to carefully and prayerfully consider this matter before God. Search the Scriptures, and therein ascertain the mind of the Lord. I appeal to Baptists not to be Baptists merely because your fathers were, but read your Bibles constantly and carefully and mark well our bulwarks!

The time has come for Christians everywhere to return to the oracles of God. And when the eyes of His people are looking to Him for guidance, when their ears are open to receive His command, and when their hearts are willing and waiting to obey, then will His disciples throughout the wide, wide world understand His last command when He said—"Go ye therefore, and make disciples of all nations, baptising them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe *all* things whatsoever I commanded you; and lo, I am with you alway, even unto the end of the world."

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A SERMON

ON

THEOSOPHY,

PREACHED BY

REV. JOHN W. EWING, B.A.,

IN THE

BAPTIST CHAPEL,

EAST HILL, WANDSWORTH,

ON

SUNDAY EVENING, SEPTEMBER 27, 1891,

AND ON

SUNDAY MORNING, NOVEMBER 1, 1891.

(Having been repeated at request of the Church and Congregation.)

THEOSOPHY.

"Canst thou by searching find out God? canst thou find out the Almighty unto perfection?"—Job xi. 7.

OF the events of recent years, none has been more remarkable than the rise of Theosophy. Amid a materialistic and sceptical age we have witnessed the appearance of a school, marked by intense belief in the spiritual and in spiritual agencies, claiming to supersede alike the existing science, philosophy and religion of the day. The very magnitude of the claim has aroused interest and awakened enquiry. The reception given to Theosophy has been, however, a very varied one, varying according to the standpoint of those to whom it has made its appeal. Some have met Theosophy only with ridicule, but ridicule does not disprove a theory, and is a weapon which tends to recoil upon him who employs it. Some have met it with denunciation, but denunciation does not refute, its chief effect is to annoy the opponent and to embitter the discussion. Others have met Theosophy with silence, but silence is liable to misinterpretation. It may be taken as indifference; it may even seem like acquiescence; it is very likely to be construed as inability to reply. We cannot afford to ignore Theosophy. It is one of the forces of our day, and is full of significance. Men on every side are thinking about it, especially the educated, and surely it is our duty to consider a matter which is exciting such deep interest among the more thoughtful of our countrymen. The policy of ignoring has injured the Church more, perhaps, than any other policy which she has adopted of late years. Political and social and intellectual movements have arisen, and the Church has stood apart from them in silence, or has even looked upon them with suspicion, until some men have come to regard the Church of Christ as a fossil, preserving the memory of a dead past, rather than as a living organism, possessing vital relations with the actual present. Whether we will or no, Theosophy is here amongst us; it has a right to be heard, and to be heard respectfully. It has a message, and a message peculiarly appropriate to this age. We are living in an age of science, when many scientists think no theory worthy their acceptance unless it has been made out on physical lines alone. We are living in an age of commerce, when men are extending business speculation to every part of the globe, and are seeking to enrich themselves by bringing out of the earth those natural resources which scientific research tends to reveal. Under these circumstances, men are becoming engrossed in the present world, in the things they see and touch, in the things of which they hear and speak in their ordinary daily life. Theosophy has brought out the fact that there is something besides the material, and something greater than the material; that the material is but transient, and that within it, and underlying it, is the spiritual, which is eternal.

For such testimony as this, I think, we cannot but be thankful. It is *the* contention of Christianity, and from whatever side support comes in that great argument, we must surely be grateful to those who render it.

Much of the opposition to Theosophy has been somewhat superficial, has been conducted on the wrong plane. A great deal has been said about the so-called "miracles" of Theosophy, and still more about the character of Madame Blavatsky, the promulgator of this strange faith. Many considered

that Theosophy was exploded when, a few years ago, the Coulomb charges were made, which represented Madame Blavatsky as fabricating her phenomena. Then, after the report of the Society for Psychical Research, many supposed that Theosophy would never again lift up its head. And now, within recent weeks, we have witnessed the Stuart-Cumberland challenge, and the "Col. Desmond" fiasco. These events, also, were expected to shatter the system. And yet Theosophy is still among us, and is to-day more active, more aggressive, and more popular than ever. The character of Madame Blavatsky, the nature of the phenomena, the wagers of Cumberland and Desmond, are but the fringes of the question. Theosophists claim, and I think they have a right to claim, that they should be judged mainly on the ethics and philosophy of their system. It is on these grounds that I desire to meet them this morning, and my case will be quite independent, on the one hand, of the veracity of the Coulombs, and, on the other, of the existence of Col. Desmond. The question for us, as Christians, is, *What relation has Theosophy to Christianity?* Upon our answer to this question, our attitude towards Theosophy will naturally turn. In discussing this question we have to remember that there are two schools of Theosophists. There are those who are utterly opposed to Christianity, having approached Theosophy from the side of Materialism, and who, like Mrs. Besant, are never weary of telling us that they were never farther from Christianity than they are at the present time. On the other hand, there are those who are inclined towards Christianity, and who seek to reconcile the two systems, or even to blend them into one. They tell us that the doctrines underlying Christianity are those of Theosophy, that Jesus himself was a Theosophist, and that probably the years of his youth (from 12 to 30), of which we have no record in the Gospels, were spent in the society of adepts and initiates of Theosophy. They state that Jesus himself was an adept, and that when he said "Ye must be born again," he did not refer to that spiritual birth from heaven, which, by the power of the Holy Spirit, makes a man new in heart and soul; but that he meant to show how, by successive incarnations, the nobler life of humanity might be developed.

Some Christians also are claiming Theosophy as being practically one with their own system. I shall try to show, this morning, that, in spite of occasional agreement, there is a radical and irreconcilable difference between the two systems; that, in truth, Theosophy and Christianity stand far apart.

Now, what is Theosophy? As many of you know, the word itself comes from the Greek word "Theosophia," meaning "Divine wisdom," or the "wisdom of God," or "of the gods." The word was first coined by Alexandrian philosophers, called Eclectics, in the third century of this era. It was adopted by Madame Blavatsky in 1875, at the formation of the present Theosophical Society. Theosophy professes to be, not a religion, but the philosophy which underlies all religions; to give us, as wisdom from the East, the root-principles from which every true religion must be evolved. As I think, Theosophy is, in reality, modernized Buddhism. Its terms are Buddhist, its main ideas are Buddhist, its spirit and methods are Buddhist.

Now, the first great test of a religion is that which is involved in the question that rises in the heart of every man—What can you tell us about God? We know the Christian answer. It is that there is one God, who, in the past, created the Universe; who, in the present, sustains and governs it; who is not only Creator and Ruler, but also Father, tender, kindly and loving to all those who put their trust in Him. Now, what is the answer of Theosophy? I will let Theosophy speak for itself. Madame Blavatsky, in her "Key to Theosophy," has given us the response. She says, "We believe in a Universal Divine Principle, the root of All, from which all

proceeds, and within which all shall be absorbed at the end of the great cycle of Being." Mrs. Besant, in a little book, "Why I became a Theosophist," quotes a larger work of Madame Blavatsky, "The Secret Doctrine," in the following words:—"IT" (note, the God of the Theosophists is "*It*") "It is that which is dissolved, or the illusionary dual aspect of that, the essence of which is eternally One, that we call Eternal, matter or substance, formless, sexless, inconceivable, even to our sixth sense, or mind, in which, therefore, we refuse to see that which Monotheists call a personal anthropomorphic God." That is the answer of Theosophy. In a word, it denies a personal God. It affirms that there is, instead, a mysterious, omnipotent, powerful essence, otherwise called an influence or a potentiality. Now, does this explain anything at all? Mrs. Besant tells us, in her pamphlet, that she left Materialism because she found it did not solve for her the problems of the Universe. I ask, what problems does *this* solve? What difficulties does it remove? Does not Theosophy rather create new problems when it declares to us, *a principle made the heavens and the earth.*

If I may use an illustration, I would ask you to accompany me, in thought, upon a visit to the great paper-mills in South Street. In one room we notice large heaps of Esparto grass; in another, the grass is being torn in pieces; in yet another, it is being bleached; and so it passes from machine to machine, until from the tangled grass of the first room, we find at last the smooth, white paper, which is ready to be used in the production of our great London journals. Now, when you have witnessed these consecutive processes, when you have remarked the way in which each machine co-operates with every other in producing the desired result, when you have observed the evidence of design afforded by the harmonious adaptation of many means to the attainment of one end, what will be your natural conclusion? Will you say that underlying the machinery there must be an impersonal principle, an essence, a potentiality, which explains all? Would that explain it? No. I think you would conclude, there must be some thinker who has *personally* planned, and who *personally* superintends the whole. And if you feel it to be the case, that the existence of contrivance and design in an earthly factory points to some personal mind as having formed the plan, with how much greater cogency do you draw a similar conclusion, when you gaze around upon this vast universe! When you look at the world with its wonderful arrangements, with its rivers and its oceans, with its tides and with its winds; when you find the kingdoms of the animal and of the vegetable each supplying the other's wants, and so mutually sustained; when you think of the unerring order by which spring and summer, autumn and winter, ever succeed each other, seed-time and harvest never failing; when, above all, you lift your eyes to heaven, and see how in their orbits planets move by rule, and how starry systems form one stupendous whole; when in all Creation you remark intricacy of movement, and yet unity of plan: can you imagine that all results from the operation of a mere omnipresent essence, of a blind potentiality, or of an impersonal principle? Do you not recognize perforce that, behind the heavens and the earth, behind the seasons, and behind the stars, there is a great mind, there is One who thinks and contrives, there is that august Person of whom we speak, when we say, "There is one God." Pantheism may make poetry, but it does not satisfy the reason.

If we ask, How did the Creation take place? we know the answer of Revelation. It tells us: "In the beginning God created the heaven and the earth." The answer of Theosophy is something like this: "As in the morning the sun rises upon the earth, pursues its daily course, and in the evening sinks to rest behind the western hills; so, in the dawn of existence, the Universe rises into being, continues for a while, and then sinks back again into the nothingness from which it sprang. After a while it re-emerges, is once more apparent for a time, and then again passes away. These are

called the cycles of existence; and there is thus a constant alternation, between being and non-being, between existence and non-existence. The spiritual essence is eternal, and it alone is real; the material universe is but temporary, and is only an illusion; or, in the Hindoo word, is Maya."

When we ask, "What, then, is man?" we are told that man is a being of seven fold nature. The divisions of this complex nature are as follows:—(1) The physical body, which is the "vehicle of all the other principles" during life; (2) The life, or vital principle; (3) The astral body, which is the phantom: the exact double of the physical body, except that it is not subject to the same material laws; (4) The animal soul, which is the seat of animal desires and passions; (5) The mind, or intelligence; (6) The spiritual soul, which is the "vehicle of pure universal spirit"; (7) The spirit, which is a "radiation" from the Absolute or universal Divine essence. I think there is no need to dwell [upon] this septenary division of the human constitution, because, although it has a philosophic interest, it does not greatly affect the religious question, which is the subject of our discussion this morning.

We come now to notice a doctrine which has proved one of the most striking and fascinating of those preached by Theosophists at the present time—I mean the theory of *Reincarnation.* We are told that the soul of man is an emanation from the omnipresent "deity," of which I have already spoken. At the beginning of the cycle there is separated from the general essence, a spiritual entity, which enters a body, and so assumes relations with the physical world; in other words, the man is born. He then passes through the various phases of life—childhood, youth, manhood, old age—and at length dies. At death there is partial dissolution: the body, abandoned by the soul, returns to the material elements out of which it was constituted. The soul passes into an intermediate state called Kama-loka, where a further division takes place between the lower and the higher elements of the psychical nature. When this has been accomplished, and when all that was sensual and animal in the soul has been left behind, the purified spirit enters what is called Devachan. This is a state of blissful consciousness, in which it remains, until, perhaps, some centuries have passed away. After these have elapsed, there is a reincarnation, and again the man lives upon the earth. This goes on through countless ages, until the cycle of the existence of the universe is complete. It is stated that the object of these many incarnations is that the soul may pass through every kind of experience. If you are a rich man in this life, you will probably be poor in the next. If you are a man in this life, you will probably be a woman in the next. If you were born in England in this life, you will be born in Africa, or in India, or in Patagonia in the next; so that in knowledge and in sympathy, in thought and in feeling, you may be made perfect; that from the diverse conditions of recurring life, the numerous elements may be contributed which will render your manhood complete. It is held that character and ability, in any one life, are the resultant of former lives. If a man is born into the present life with a kind and good disposition, it is because in earlier lives he chose the nobler of the many possible lines of conduct which were open to him. If his disposition is bad, it is because he made a degraded use of his former opportunities. If a man is naturally clever, it is because in former lives he has cultivated his talents; if he is stupid, it is because he has allowed them to fall into decay. Theosophy does not seem to be clear upon the question how the differences first arose; why in those former lives the one man chose the good, and the other the evil; why the one cultivated, and the other neglected, his talents. In seeking to explain the present differences of moral character and intellectual ability, it only transfers the difficulty to the past. It gives us no ultimate solution. It is doubtful whether the Theosophical theory of Reincarnation throws any clearer light upon this oft-debated question, than does the scientific doctrine of Heredity. However, there is the theory; and according to it, each life on earth is to be

succeeded by another, which will be in reality a continuation and development of itself; truly amid changed circumstances, yet still upon the old familiar earth. How different is all this from the Christian hope of heaven! We believe, that when life on earth is ended, death is but the gate of glory. Out of this present life we pass into immortal existence in heaven, where we are with Christ, and are like Him, seeing Him as He is. But Theosophy can only offer us a dreary series of reincarnations; a repetition of the old sins, of the old difficulties, of the old temptations, of the old sorrows. Madame Blavatsky herself, in an eloquent passage, admits the sadness of life. She says, "Life is at best a heartless play, a stormy sea to cross, and a heavy burden, often too difficult to bear. The greatest philosophers have tried in vain to fathom and find out its *raison d'être*, and have all failed, except those who had the key to it, namely, the Eastern sages. Life is, as Shakespeare describes it:—

> 'But a walking shadow—a poor player,
> That struts and frets his hour upon the stage,
> And then is heard no more. It is a tale
> Told by an idiot, full of sound and fury,
> Signifying nothing. . . . .'

Nothing in its separate parts, yet of the greatest importance in its collectivity or series of lives. *At any rate, almost every individual life is, in its full development, a sorrow.*"

And if that is a true description of life, it is but a cold and gloomy creed that can only hold out to us a repetition of the sorrow through ages and ages, the length of which we cannot even conceive. Is the agony of life to return again and again? When the tired pilgrim, who has toiled painfully over the rough ways of life, at length sinks wearily to rest, does he die, only that he may wake again in the same hard world, that he may resume the old burden, that he may endure the old trials, that he may face the old foes? This is all Theosophy tells us to expect—the reincarnation of the soul—the resumption of contest—the repetition of pain. We believe that to be absent from the body is to be present with the Lord; and that seems better to us.

But what proof can there be given of the Theosophical position? If reincarnation can be established, we must accept it. In that case we must give up our dream of heaven, however golden and glad it is. We want the truth and not a dream. Can Theosophy, then, prove its reincarnation? No, it can only give us conjectures. Mrs. Besant confesses this when she says: "The only proof of this doctrine, apart from the explanation it gives of the inexplicable cases of genius, &c., and its inherent probability (given any intelligent purpose in human existence), must, in the nature of things, lie for us in the future if it exist at all; the masters allege it on their personal knowledge, having reached the stage at which memory of past incarnations revives; the doctrine comes to us on their authority, and must be accepted or rejected by each as it approves itself to his reason."

I think we shall most of us feel that before we accept so great a doctrine as that of reincarnation, we should like to have some present and actual evidence in its favour, rather than that which comes to us merely on "Mahatmic" testimony.

On the other hand, there are many objections to the theory. An obvious one lies in the fact that we do not remember any such past lives? If we were living in the time of the Pharaohs, why cannot we remember the scenes that accompanied the emancipation of Israel? If we were alive in the great days of Greece, why have we no memory of the long struggle between Athens and Sparta? If we lived in the times of Elizabeth, why do we not recollect the stirring events of the Armada period? How is it that we read

the story of the past as a new thing, that we are not conscious that we ourselves took part in it? Theosophists answer that the memory of the past has gone with the brain, which the mind used as its organ in each bodily state. The man has now a new body, and with it memory begins again *de novo*. But I think we shall be slow to admit that the merely physical theory of memory will explain the phenomena connected with it. The mere molecular changes of the brain will not account for that marvellous faculty, by which there lie stored in the minds of men great fields of information and facts innumerable. Surely the power of memory is something which pertains to the man himself, to the soul which governs, and not to the brain, which is only its organ. And if memory belongs to the abiding soul, how can successive reincarnations destroy it?

But, they say, perhaps after all we do remember the past, and they mention those shadowy feelings of recollection which most of us experience at times. When, in visiting a new place, we feel for an instant as though the spot was familiar; when, in passing through some new experience, we have an indefinable feeling that we have undergone the same experience before; Theosophists tell us we have caught a glimpse of the past life; that we have found a vestige of that old memory which has not been entirely lost. Now we are not obliged to turn to Theosophy for an explanation of these strange flashes of consciousness. There are no fewer than three scientific theories, any one of which will explain them; but as we are treating our subject this morning from the religious standpoint, it will not be well to enter upon scientific discussion.

At best, I think we shall feel that these shadowy glimpses of apparent memory form but a poor and sandy foundation, upon which to rest so great a theory as that of Reincarnation. Indeed, Theosophists admit that the memory of the past is practically lost, and they urge, as we have seen, that it has been lost in the dissolution of the body, and in the passing of the soul through Kama-loka and Devachan. They quote to us the words of the Æneid, in which Virgil speaks of the souls in Hades, as drinking the water of the river Lethe, and under its influence forgetting all their past experiences before re-emerging upon the surface of the earth to enter upon new life. But rather than trust to the fancies of ancient poets or to the vague testimonies of modern Mahatmas, I think we shall prefer to retain our faith in the living God, and in the grand old Book, which tells us how, when this brief life is done, we shall enter by Jesus Christ into the glory-land.

Another great and cardinal doctrine of Theosophy is *Karma*. This is defined as the unerring law of the universe; the law of cause and effect. It is the doctrine of inflexible justice, that a man will reap just what he has sown. We are taught that, in the physical and moral worlds alike, cold, relentless laws are in operation. If a man's life be good, he will receive the exact meed of his well-doing. If he commit sin, penalty, precise and proportionate, will visit him. Though the evil may be long unrequited, yet at length retribution will follow. There is no escape. We are even told that the results of a man's sins dog him from life to life; that if in the present life he does not meet his deserts, yet in some future incarnation all will be made equal. While the spirit lies in Devachan, though centuries roll by, the "thought-forms," which were created in former lives still exist; they hover like ghosts about the earth, till the spirit is again embodied, when they fix themselves upon the man, who thus starts his new life, burdened and weighed down by the results of former existences. Nothing is forgiven and nothing is forgotten. Theosophists tell us that the law is stern and unbending; for every sin, the sinner must receive exact retribution. It is said of Buddha, that he was one day walking out with a favourite disciple, when suddenly robbers sprang out from a wood and smote and killed the disciple. Buddha did not even put out a hand to save him. Then those that stood by

said to Buddha:—"Why did you not save him?" Buddha replied, "I could not save him; it was Karma. In some former life, centuries ago, he was a robber, and killed a man; and though in this life he has been good, and has proved a faithful disciple to myself, yet, at last, Karma has overtaken him. The death he once inflicted has to-day returned to himself."

Brethren, I think, here lies a radical distinction between Theosophy and Christianity. In Theosophy there is no room for forgiveness—no place for mercy. How great is the contrast presented by Christianity! We believe indeed that God's laws are inflexible, that the Divine righteousness is eternal and unchanging; but we also know that "God is love," and that His compassion has devised means whereby the guilty may be pardoned. Truly man has sinned, and has incurred the wrath of God, but a great Substitute has been found to bear away our sins and suffer in our stead. Atonement has been made, Justice has been satisfied, God and man are reconciled.

A Theosophist has urged upon me that Karma is taught even in our own Bible; that Paul contradicts the possibility of a Vicarious Atonement when he says (Gal. vi. 7), "Whatsoever a man soweth, that shall he also reap." There is no contradiction. We know that sin and penalty are linked; that if guilt be the seed, shame will be the harvest. But we affirm that *in Christ the believer has reaped the harvest* of his sin. We are identified with Christ. In another passage of this same epistle (ii. 20) Paul declares, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, *and gave himself for me.*" While in a third place in the same letter he writes, if possible in still plainer terms (iii. 13): "Christ hath redeemed us from the curse of the law, being made a curse for us." Christianity does not make light of sin or of its fearful consequences; but it teaches how, in the infinite mercy of God, One "has been wounded for our transgressions," and we are accepted for His sake.

Here, then, is the great cleavage between the two systems. Theosophy rejects the Atonement; it ridicules Faith; it demands Works. It declares that no man can be saved by believing, he can only be saved by doing. If he obeys the behests of moral law, if he is just and generous, if by his own efforts he climbs the steep cliff of righteousness, he will attain to a lofty state of bliss; but there is nothing that can be done for him; he must do all himself. Dear friends, that doctrine may suit the strong, the great, the distinguished; but it has no message of mercy for the weak, the fallen and the lost. And most of us feel that we come under these categories. We want someone to save us, to lift us up. We cannot rise alone; we want a stronger arm to raise us. We thought we had found it as we listened to the voice of Christ. But Theosophy tells us that the story of the Prodigal Son is only a delusive fable. There could be no forgiveness, no reception back into the Father's house, no melody of restoration. The prodigal must work his own way back again; must with his own hand weave the "robe," with his own earnings buy the "ring," and by his own tears wash out the stain upon his life. According to Theosophy, the lamb truly goes astray upon the distant hills, but no kind shepherd comes to save it and to bear it back. Alone on the mountain-side it may die, unless of itself it can return to the fold.

Theosophy would give us a world without prayer. I turned to the "Key to Theosophy" to see what it could teach us about that which is the source of strength and comfort to Christians in all ages. "Do you believe in prayer?" Madame Blavatsky is asked. She answers, "We do not. We act instead of talking." "You do not offer prayers even to the Absolute Principle?" She replies, "Why should we? Being well-occupied people, we can hardly afford to lose time in addressing verbal prayers to a pure abstraction." Later on she continues—"Prayer, as now understood, is doubly pernicious; (*a*) It kills in man self-reliance; (*b*) It develops in him a still more ferocious self-esteem and egotism than he is already endowed

with by nature." Thus Theosophy would take away the throne of grace. It would take from us all the joys and consolations that come in the hour of temptation and weakness, from waiting upon God in prayer. But we cannot yield the position—we are certain, both from our knowledge of God and from our own experience, that it is true that they who wait upon the Lord shall and do renew their strength.

But some will ask, "Who are the Mahatmas, of whom so much has been lately said?" They are a few lofty souls who have reached the highest distinction in the Theosophical Universe. Their name signifies "great soul." They have passed through numerous stages of incarnation, and so have gained wide experience of human life. They have become free from ordinary bodily restraints, and are able to use either "physical" or "astral" bodies, as they please. They have acquired by long study a deep knowledge of nature and a control of occult forces, by which they can produce phenomena which appear to us miraculous. They are possessed of great benevolence, and use their powers only for the good of mankind. They live in Thibet, a country in the recesses of Asia, and are actively engaged in aiding the evolution of the race. We will not now stay to remark upon these "Mahatmas," as we shall have occasion to refer to them a little later.

Another term frequently employed is Nirvana. Nirvana is the goal of all. It is the ultimate state into which the soul of the man passes, who has reached the highest degree of perfection and holiness during life. It is absorption into deity, the sinking back of the spirit into that general essence from which it first arose. Theosophists are not willing to admit that personality and individuality are lost in the Nirvanic state; but how can it be otherwise, when, like a bubble that has broken on the surface of a boundless sea, the soul has subsided into that universal principle from which it sprang? How can individuality be retained when the millions of humanity have been merged into the One? No, as Oriental scholars, who have given their lives to the study of these questions, tell us, Nirvana really involves the loss of personality; for the individual soul it practically means "nothingness." That is the Theosophic Heaven. Now, with all this, let us contrast the Christian conception of the life to come. Instead of Nirvana, vague and impersonal, we believe in the Father's house in Heaven, where there are many mansions. We believe in the throne of God, round which the ransomed gather and sing their songs of praise. We believe that, in that glorious land, we shall meet the friends who have gone before us; that there will be the perfect joy of service, joined with the happiness of fellowship, human, angelic, and Divine. And so the contrast stands, in things past, things present, and in things to come.

I think I have shown you now how great is the gulf between Theosophy and Christianity. The two systems are diametrically opposed. Theosophy would revive old theories that have been refuted long ago—old systems like Alchemy and Astrology, which have been cast into the limbo of the absurd by the researches of modern science—and old religions, like Buddhism, that were more suited to the superstitions of ancient ages than to the enlightenment of to-day. Theosophists plainly declare that they find more "truth" in Buddhism than in any other religion of the world. Now, Buddhism has proved itself lacking in the elements of a Divine religion. It was established in India six hundred years before Christ, as a protest against the extreme ceremonialism of the Hindoo faith. It soon spread itself over India, but in twelve centuries it had spent itself in that land, and to-day it is practically defunct in India. Hindooism, which was there before it, is still there. Mohammedanism is still there, but Buddhism has passed to other lands. Where you find a Buddhist temple still remaining, you will find pictures and carvings of gross immorality. This statement was challenged by a member of the Theosophical Society. I have accordingly communicated with the gentleman, who is my authority, the Rev. J. Ewen of Benares. He writes,

giving full confirmation, and offers, if I will call a meeting of "men only," to come here in person and prove, from his own knowledge, the degrading tendency of the Buddhist faith in its influence on character and life. This is the religion which is being practically revived among us to-day. And though it comes to us with winning words, though its contact with Christianity has imparted to it a certain glow of beauty, though it is dressed in many a garment of Christian precept, yet it is Buddhism at heart. And as such we cannot receive it, as did the Hindoos in ancient days. To the Hindoo it meant progress. To the Christian it would mean retrogression. Christianity has been in existence eighteen centuries, and to-day it is stronger than ever. Its influence is felt in commerce, in society, in politics, and everywhere it acts as a purifying, vitalizing, and redeeming force. As a missionary religion, Christianity is always spreading. New conquests are being made by the Cross in every land. The nations of the world are receiving the light of Christ. And yet now, after the grand developments of Christianity during the past hundred years, Christianity is to be rivalled by this competitor, this worn-out religion in modern dress. We have no need to fear. Christianity can bear the comparison, either with regard to its past history or to its present influence. Theosophists charge us with basing our religion on credulity, and not upon knowledge. I fling back the charge. Our religion is based upon fact, and we believe that Theosophy depends on credulity. Christianity is founded upon historic events. The birth, life, work, suffering, and death of Christ, are established upon evidence such as no other events of antiquity possess. On the facts of the life of Christ, on the effects of the preaching of the cross in the early centuries of this era, on the history of Christianity from that day to this, on its grand results in the purifying of society, in the establishment of benevolent agencies, in the redemption of men, and in the regeneration of character, we base our belief. We KNOW whom we have believed. It is not with us a mere question of credulity, or of blind faith. In our hearts we have felt the touch of God; in our lives we have seen the working of the Most High. We know that Christ lives and reigns, and that he pours out his Holy Spirit upon men, for we have seen their lives transformed by the operation of His power. We have a host of witnesses on the side of Christianity. We do not fear investigation. We rejoice when men will study the evidences of our faith.

On the other hand, where are the proofs of Theosophy? We are told that the doctrine has been taught by the Mahatmas. But who are the Mahatmas? Where are they? and who has seen them? If they exist, why do they stay in Thibet, the most inaccessible region in Asia? It almost seems as though they had chosen a region where we could not go to test their existence. But we are told, they have been seen by those who believe in Theosophy, walking at eventide on the dim and shadowy margin of Indian waters. Then why do they not come amongst us? Christ lived among men: his work was done amid the crowd. Why cannot the Mahatmas appear where men are wont to congregate? What have they done to benefit the human race? We are told that the French Revolution was brought about through their influence; if so, I cannot congratulate them on their methods: cruelty, bloodshed, prison and guillotine are, at least, somewhat rough forms of benevolence. Again we are told that they helped in quelling the Indian mutiny; if so, how did they help? History gives no sign of such strange allies. We have always thought that the war was won by clever generalship and by British pluck. Where is there room for Mahatmas? Until there is some real evidence of their *existence*, we shall hardly accept their "evidence" as establishing the truth of Theosophy.

But we are told, there are the *phenomena*. Wonderful things are done by Theosophists through their control of occult forces. Well, what are these

remarkable phenomena? Bells are set ringing where there were no bells to ring. Roses are precipitated from the ceilings of ordinary drawing-rooms. Letters are materialized in the air, and are read as messages from the unseen world. Who have seen these things? Theosophists only. Why are they not wrought in our midst? Christ did not conceal his miracles. The proofs of His power and mission were given in open daylight, in the presence of His enemies. Even His bitterest foes could not, and did not, suggest that his miracles were not actually accomplished. Let Theosophy imitate Christ. Instead of ringing bells and precipitating roses, let them work in public some great phenomena which shall help men. Let them heal the sick, as Christ did. Let them give sight to the blind, as Christ did. Let them raise the dead, as Christ did. And then we shall be more willing to listen to their theories. If their system is true, and if they really have control of Nature's hidden forces, Theosophists need not court secrecy; let them come into the light.

And now, let us, as Christians, be up and doing. It is time for action. Men are enquiring; that is a hopeful sign. Men are awake; let us proclaim Christ to them. Mrs. Besant tells us, that when she left Christianity, it was by a stony and painful road that she journeyed, until with bleeding feet and weary heart she arrived at her goal, to find at length peace, rest, and satisfaction in Atheism. But she has discovered that her Paradise of Atheism was only a passing and unsatisfactory delusion. Now she has set out on a second pilgrimage, from Atheism to Pantheism; from "No God," to "everything god." Her motto through life has been, "Light, more light!" And seeking light, she again incurs the pain of saying farewell to friends beloved, and journeys from Materialism to Theosophy. God grant that Mrs. Besant may not stay there! There is another pilgrimage for her to make —out of Pantheism into Monotheism—out of Theosophy into Christianity. And there are many of us who believe—nay, who know—that she would find in it no passing Paradise, no sickening delusion, but the abiding rest that is in God, to the satisfaction alike of the problems of the intellect, and of the yearnings of the heart. Noble and true as she seems to be in the pursuit of truth, we should gladly welcome her back into the Christian fold! Mrs. Besant says she should like to have as her epitaph, the words: "She tried to follow truth." But there is a still nobler epitaph we should like to see inscribed upon her tomb. There is One, who said, "I am the way, the truth, and the life." The better epitaph would be, "*She tried to follow Christ.*" That would include the truth and eternally more beside.

Theosophists say that the world is weary, and the hearts of men are sad, and that they have consolation to impart; but we think their remedy is worse than the disease. Through the din of the nineteenth century there sounds a voice that says, "Come unto ME, all ye that labour and are heavy laden, and I will give you rest." Oh, weary, sinful, sorrowful heart; listen, trust, accept Christ, and he will make you whole! Theosophy tells us of a light that shines from the East, the "light of Asia"; but we are glad to tell you that we have light from a nobler source, from Heaven! And it shines in the face of Christ. God help us all to walk in it! Amen.

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WITH SAMUEL SMITH'S COMPLIMENTS.

"THE ASCENT OF MAN."

By Professor HENRY DRUMMOND.

A Review

BY

SAMUEL SMITH, M.P.

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"THE ASCENT OF MAN."

A REVIEW.

(*Reprinted from* The Christian.)

SIR,—I should like, with your permission, to make some observations upon that remarkable book, Professor Drummond's "Ascent of Man." It is destined to make a strong impression upon public opinion, especially on the unformed mind of youth; and I much fear that its tendency will be to reinforce that stream of materialism which is flowing so strongly at present. Let me say at the outset that the argument for Evolution was never stated in a more fascinating manner; seldom has the gift of language been used with greater skill; and the danger is lest the reader, captivated by the charm of the style and the ingenuity of the argument, should fail to see how deep are the wounds inflicted on Revealed Religion.

I propose to criticise the book from the side of Biblical doctrine, and to ask how it stands to those truths which lie at the foundation of the Christian faith.

Professor Drummond claims to give a history of man from the side of science; and to answer the question, Whence and how came he to be here? He sees no evidence of direct creation by God; but holds that man, like everything else in the universe, is the product of gradual development through countless ages. Go far enough back to the rudimentary forms of animal life, and the progenitor of man is discovered among the "ascidians" or "molluscs." From this initial stage an ascending series of animal forms is evolved, ending in the "mammalia"; and out of this latest order

SOME APE-LIKE ANIMAL

is the ancestor of the savage; and, after countless years the savage is developed into the civilized man. Every stage of this

process is the work of a Power which is sometimes called "Nature" and sometimes "Evolution"; its tendency is to develop ever higher and higher forms of life. Man, according to this theory, must be always progressing towards a higher goal; though the book is silent as to whether another stage of life awaits him beyond the grave. This is a very brief abstract of a many-sided argument, which it is impossible to epitomize with absolute accuracy; but it represents, I hope with fairness, the general scope of the book.

Now, the first thing that strikes a Christian believer is the complete contradiction between the scheme of life here set forth and the teaching of Holy Scripture. According to it, man is the direct creation of God: "God created man in his own image; in the image of God created He him: male and female created He them" (Gen. i. 27). He falls from his state of innocency, and Sin and Death enter the world; and the whole scheme of Christian doctrine is reared on this foundation. It is not, as some assume it to be, merely the primitive traditions of an unhistorical age; but it is the basis of the teaching of Christ and his apostles: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. v. 12). Our blessed Lord Himself, in expounding the marriage laws, said: "From the beginning of the creation God made them male and female; for this cause shall a man leave his father and mother and cleave to his wife, and they twain shall be one flesh" (Mark x. 6–8). The whole scheme of Redemption is founded on the fact that man is a fallen and dying creature, but capable of being restored to that image of God from which he fell. "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv. 21, 22). Nothing is more striking in Scripture than the absolute distinction drawn between man and the lower animals: man alone is under law to God; man alone is a sinner, and needs a Saviour; man alone is worthy of being redeemed from death and hell, and of enjoying "everlasting life." The Bible has been well said "to breathe the atmosphere of eternity," and man alone is able to inhale that atmosphere; he is the only creature capable of "looking before and after." An impassable gulf separates him from the wisest elephant, or ape, or dog; none of these can be made to "know

God"; none of them has a soul in the spiritual sense of the term; of no other creature can it be said, "What shall it profit a man, if he gain the whole world and lose his own soul?"

We search Professor Drummond's book in vain to find this root principle; at no period in "man's ascent" do we reach the time when he was made in God's image and likeness. We catch sight of man in the transition state between the ape and the savage; and his first moral perceptions spring from the budding of

MATERNAL LOVE IN THE SAVAGE MOTHER.

It is not easy to see where responsibility to God comes in. Apparently, in the earlier stages of man, he murders his rival with as little guilt as a lion seizes his prey; he knows nothing of the primeval law, "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man" (Gen. ix. 6). We ask, Where was Sin then? We may ask further, Can there be any such thing as "Sin," in the Bible sense, under this theory of man's origin?

Again we ask, Is such a theory consistent with the "living God" of the Bible? Is it consistent with the God "who is not willing that any should perish, but that all should come to repentance" (2 Peter iii. 9)? Is it consistent with a God "who is angry with the wicked every day"; but "who taketh pleasure in them that fear Him, in those that hope in his mercy"? Does not the teaching of this book, like the writings of Darwin, Huxley, and Tyndall, tend to expel the "supernatural" from the universe? Does it not conceive of God as a remote intelligence, unconcerned with individual man? or, as Matthew Arnold described Him, "a stream of tendency that makes for righteousness"? Can any vital religion be founded on such a basis? Will men love, honour, and obey such a dim, impersonal Being? Will they struggle to overcome the desperate temptations of "the world, the flesh, and the devil," so that they "may give a good account to Him who is ready to judge the quick and the dead"? I wot not. All human history shows that nothing but belief in "the living God" will powerfully affect the heart and conscience of man: it is those who believe that "God hath spoken" who will hearken to his voice. I assert that there never has been, and never will be, a religion which will grapple with

man's conscience except one that is founded upon "Thus saith the Lord." Men will not go to the stake for Evolution; men will not "deny themselves, take up their cross and follow Christ," for an Intelligence scarcely separable from Nature. Stephen, when stoned to death, was sustained by the vision of "Jesus standing at the right hand of God." Would he have yielded his life for Evolution? Would the martyrs whom Nero smeared with pitch, and lighted as torches in the streets of Rome, have faced death in the hope that a better era would dawn after millenniums had passed, and that some future generation of men would live higher lives on this earth? No: experience has abundantly proved that apostles and prophets, saints and martyrs, cannot be manufactured by fine phrases about the evolution of humanity; but they can be "evolved" through faith in the living God, and the sure and certain hope of

"A BETTER RESURRECTION."

This book is one of a class with which we are very familiar nowadays. It retains Christian phraseology to cover non-Christian thought; it objects to the supernatural on the ground that it reduces the Divine Being to the "God of gaps"; it confines his prerogative to the silent, noiseless evolution of law—everything has to be "evolved" out of the original "fire-mist" up to the brain of Plato and Aristotle, and the faith of Abraham and Paul. No room is left for the miraculous birth, resurrection, and ascension of the Lord Jesus Christ; or for the Gospel which is founded on those truths; or for the promise of everlasting life in "new heavens and a new earth wherein dwelleth righteousness."

According to this writer, Christianity and Evolution are but two names for the same thing: "Up to this time no word has been spoken to reconcile Christianity with Evolution, or Evolution with Christianity. And why? Because the two are one. What is Evolution? A method of creation. What is its object? To make more perfect living beings. What is Christianity? A method of creation. What is its object? To make more perfect living beings. Through what does Evolution work? Through love. Evolution and Christianity have the same author, the same end, the same spirit."

Now, I admit that there is a kind of evolution contained in

Christianity; but is it the Evolution of Professor Drummond? The Word of God plainly teaches that God has a plan and a purpose which takes ages for their fulfilment. The plan is expressed in these words:—"After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor. i. 21); "for the preaching of the Cross is to them that perish foolishness; but unto us who are saved it is the power of God" (1 Cor. i. 18). That is

GOD'S "PLAN OF SALVATION."

His purpose is expressed in the following words:—"That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him" (Eph. i. 10).

But this is a very different kind of evolution from that sketched in the "Ascent of Man"; if this Scriptural evolution is shadowed forth in the vague sentences at the end of the book it much needs further elucidation. The Christian world wishes to know whether the "Word of God" or the "wisdom of man" is to decide what God's method of evolution is: whether its final end is a higher animal to walk this earth, or a great multitude of redeemed ones "who came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

Is man destined to be a citizen of earth or heaven? Shall "this corruptible put on incorruption, and this mortal put on immortality"? These are the questions that agitate the soul of man; compared with these it is a trifle by what steps he has been brought to this stage of his earthly journey. Professor Drummond's book is silent on this transcendent theme, unless the following enigmatical utterance, which closes the volume, be taken as an answer to it: "Evolution always attains, always rounds off its work. It spent an eternity over the earth, but finished it. It struggled for millenniums to bring the vegetable kingdom up to the flowering plants, and attained. In the animal kingdom it never paused until the possibilities of organization were exhausted in the mammalia. Kindled by this past, man may surely say, 'I shall arrive.' The succession cannot break. The further evolution must go on, the higher

kingdom come—first the blade, where we are to-day; then the ear, where we shall be to-morrow; then the full corn in the ear, which awaits our children's children, and which we live to hasten."

Surely one may well ask with surprise, Is this all the light that Professor Drummond can cast on human destiny? Had Christ preached this doctrine, would multitudes of sinners have followed Him, listening to "the glad tidings of the Kingdom of God"? Would "the poor, the maimed, the halt, and the blind" have crowded round the Great Physician? And could He have truly said, "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life" (John viii. 12)?

I should like now to examine, in the light of history as well as of Scripture, the main thesis of Professor Drummond's book, that Evolution is steadily carrying mankind and all things in the universe towards a higher goal; its key-note, he tells us, is "perfectness"; and lest I should misrepresent him, I quote two important passages (p. 435):—"For all things are rising, all worlds, all planets, all stars, all suns. An ascending energy is in the universe, and the whole moves on with one mighty idea and anticipation. The aspiration in the human mind and heart is but the evolutionary tendency of the universe becoming conscious." . . . "Evolution is less a doctrine than a light; it is a light revealing in the chaos of the past a perfect and growing order, giving meaning even to the confusions of the present, discovering through all the deviousness around us the paths of progress, and flashing its rays already upon a coming goal. Men begin to see an undeviating ethical purpose in this material world, a tide, that from eternity has never turned, making for perfectness."

This is a very lovely picture: how far is it true?

We have a tolerably accurate record of human history for about 3,000 years. We know something of the rise and fall of the Assyrian and Chaldean Empires; of the Egypt of the Pharaohs; of ancient China and India; and, coming to later periods, we have accurate and reliable history of ancient Greece and Rome. Do we see in this long stretch of human history the constant ascending process? I think not. We see a succession

of advances followed by reactions; we see successive civilizations swept away by waves of barbarism; we see nothing permanent, and no solid basis for progress, except so far as real living faith in God has purified national life. Ancient Egypt, ancient Assyria, ancient Chaldea fell because they became corrupt. The ruins of Nineveh, Babylon, and Thebes tell of a higher civilization 3,000 years ago than now exists there. The China of Confucius, the Persia of Zoroaster, the India of Sakya-Muni, had a higher life than they possess to-day. No one doubts that the Greece of Æschylus and Sophocles, of Marathon and Platæa was better than that corrupt and decayed nationality which fell an easy prey to the Romans. The Sophists, who disputed with Paul on Mars Hill, were pigmies compared with Plato and Socrates. In the same way, the Rome of Cato and the Scipios was a purer and a nobler state than the Rome of Nero and Tiberius. Never did humanity sink lower than in the times of the twelve Cæsars, when Rome was undisputed mistress of the world. The worst pessimists are Tacitus and Juvenal, who are but echoes of the first chapter of Romans.

Is not the ethical history of ancient civilization epitomized in these words: "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient" (Rom. i. 28)? Is the root principle of modern civilization in any wise different? I think not. It contains no principle of perpetuity apart from living faith in a holy God: when this declines, all that is good declines as well. The Paris of Robespierre, the France of Zola, have the seeds of decay as surely implanted as the Rome of Caligula or the Babylon of Nebuchadnezzar. If the wave of atheism and sensuality that is sweeping over France is not checked, it will as surely extinguish French civilization as it did that of ancient Rome.

All over Europe we see the same conflict waged—the forces of evil were never stronger than at the close of this nineteenth century. All the great cities of Europe and America present the spectacle of vast numbers of people as dead to God and the higher life as ever the heathen were. Whence this burst of Anarchism in modern times? Whence come the dynamiter and the assassin—such conspicuous figures of late years? Whence this desperate social bitterness which eventuated the other day in

a kind of civil war in Chicago? It came from the decline of religious faith and its inevitable consequence—lawlessness.

Does the present outlook of humanity justify the optimism of Professor Drummond? Might not just as good an argument be made in favour of the pessimistic theory? Are the British people, that most favoured race, getting better and better? Examine the literature they read to-day; is it purer or more elevating than in the times of the Puritans? Is it even as good as in the days of Sir Walter Scott, of Dickens and Thackeray? Is not the special note of this time the immense increase of unclean books and periodicals, the steady drift towards the bestial literature of modern France? Nothing but the stricter enforcement of the law against obscene publications keeps this country from sinking to the same level. Just as the reading of a nation deteriorates, so do its morals; and the London of to-day presents too many traces of the same moral decay which undermined the nations of antiquity. The fearful convulsions in the United States have drawn attention to its moral condition. I quote a true description of American civilization from one of their religious periodicals, which recently was reproduced in *The Christian*:—

> It is strange that good and sensible men can look upon the state of things existing in our own country without alarm. Here is a land hid from the nations of Europe until the Art of Printing and the Reformation. God sent to it the Puritans and the Huguenots, the best seed of earth. He gave to them statesmen with wisdom to lay the foundations of the most beneficent government the world had ever seen. In climate, soil, extent of territory, wealth, increase of population, and all the elements of prosperity, it has never been equalled. Yet where are we to-day? Anarchy, lawlessness, crime, and violence, threaten our national existence. . . . The utter weakness of Congress to cope with the financial difficulties that oppress the people; the rapid increase of murders, suicides, and divorces; the wide separation between the Church and those known as labourers; the condition of the Church itself, honeycombed with infidelity and decaying with worldliness—all betoken that we are on the eve of a disastrous and destructive change, and that the conversion of this part of the world at least is the wildest dream.

To this I will only add that six thousand murders were committed in the United States during the year 1893; and lynch law reigns supreme in a large part of its territory. I ask, do the signs of the times justify the optimism of Professor Drummond?—or the darker outlook of the New Testament?

What does the Inspired Volume teach about the history

of this dispensation? Our blessed Lord says:—"As the days of Noah were, so shall also the coming of the Son of Man be; for as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of Man be" (Matt. xxiv. 38, 39). St. Paul says:—"Know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy" (2 Tim. iii. 1, 2). St. John says:—"All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever" (1 John ii. 16, 17). The Bible clearly teaches that this dispensation will end in failure, like the previous ones. It points to a time of sore judgments, when "the vials of God's wrath" will be poured on the earth, and after this time of judgment will come a purified earth; and these words will be fulfilled:—"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and He shall reign for ever and ever" (Rev. xi. 15). So far from teaching continuous evolution from good to better, from high to higher, Scripture teaches a final catastrophe—in which all that is of the earth, earthy, shall perish; and in which only that which is "unseen and eternal" shall remain. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Now, I am well aware that all is not black in the modern outlook. I do not forget the outburst of faith and zeal that has marked several branches of the Christian Church in the last half century; the great increase of missionary effort; the many pious and holy lives that are led. We have two opposing currents running side by side: just as the muddy waters of the Arve run side by side with the pure waters of the Rhone; the stream of evil gets darker, the stream of good purer. But there is this difference: that whereas formerly the irreligious part of the community outwardly admitted the obligations of Christianity, now they ostentatiously ignore them; their language is, "there is no God, no heaven, no hell; let us eat and drink, for to-morrow we die." There are far more avowed agnostics and

atheists in Great Britain and America than there were fifty years ago. Universal human experience shows that this phenomenon coincides with national decay; it has become so striking a feature of these latter days that one is not surprised that many of the most devout souls presage the near approach of that catastrophe which Holy Scripture predicts is to end this stage of the world's history. Europe is one armed camp, containing fourteen millions of trained soldiers liable to be called out at the outbreak of war; and what with the anarchism, infidelity, and class hatreds, and national antipathies that prevail, it is easy to see that what men call an accident might cause the powder magazine to explode, and shatter modern civilization to pieces.

I conclude, therefore, that we have no warrant for the optimist views set forth in the "Ascent of Man"; but we have ample reason to believe the threatenings of God's Word, and to fix our hopes, not on this evil world, "which passeth away," but on the Kingdom of God, which endureth for ever.

But Professor Drummond may say: What are three thousand years of human history to Evolution? Its scale of measurement is millions of ages. Let modern civilization be blown to pieces—what matters it if millions of ages hence mankind "will arrive" at something better? This is not very cheering: but turn to a longer period of history—the story of the rocks. How far does it support his theories? I am no geologist; but I fancy that few geologists will deny that the fossil remains of man came last in the history of the globe; and they will also admit that the "missing link" has not yet been found between man and his ape-like progenitor. So far as I know, no fossil remains have yet revealed the "Ascent of Man" from the lower animals; the fossil skeleton of the remotest savage is *toto cælo* removed from the highest ape. We cannot lay our hands upon any trustworthy evidence of human Evolution.

Sir CHAS. LYELL, in "Principles of Geology," says:—

"Man must be regarded by the geologist as a creature of yesterday."

Professor HUXLEY, in "American Addresses," says:—

"I cannot at present find any intermediate forms which bridge over those gaps or intervals. . . . We know of no animal now living which in any sense is intermediate."

In his "Lay Sermons," 1870, page 249, HUXLEY remarked:—

"What, then, does an impartial survey of the positively ascertained truths of Palæontology testify in relation to the common doctrine of progressive

modification? . . . It negatives those doctrines; for it either shows us no evidence of any such modification, or demonstrates it to have been very slight."

Professor DANA, the eminent geologist, in "Geology," says:—

"No remains of fossil man bear evidence to less perfect erectness of structure than in civilized man, or to any nearer approach to the man-apes in essential characteristics. . . . Not the first link below the lowest level of existing man has yet been found. . . . If the links ever existed, their annihilation, without trace, is so extremely improbable that it may be pronounced impossible. Until some are found, Science can never assert they ever existed."

Professor VIRCHOW, in "Freedom of Science," says:—

"On the whole, we must really acknowledge that there is a complete absence of any fossil type of a lower stage in the development of man. Nay, if we gather together the whole sum of the fossil men hitherto known, and put them on a parallel with those of the present time, we can decidedly pronounce that there are among living men a much greater number of individuals who show a relatively inferior type than there are among fossils known up to this time."

Lord SALISBURY, in his recent address to the British Association, says:—

"The cloud of impenetrable mystery hangs over the development and still more over the origin of life. If we strain our eyes to pierce it, with the foregone conclusion that some solution is and must be attainable, we shall only mistake for discoveries the figments of our own imagination."

He closes his address with these remarkable words:—

"I prefer to shelter myself in this matter behind the judgment of the greatest living master of natural science among us, Lord Kelvin, and to quote as my own concluding words the striking language with which he closed his address from this chair more than twenty years ago. 'I have always felt,' he said, 'that the hypothesis of natural selection does not contain the true theory of Evolution, if Evolution there has been in biology. . . . I feel profoundly convinced that the argument of design has been greatly too much lost sight of in recent zoological speculations. Overpoweringly strong proofs of intelligent and benevolent design lie around us, and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing to us through nature the influence of a free will, and teaching us that all living things depend on one everlasting Creator and Ruler.'"

I think, therefore, I am justified in stating that the whole Evolution theory rests upon conjecture, and nothing but conjecture; the transmutation of species even in the animal and vegetable kingdoms is confined within narrow limits. As Professor Drummond stated in his first book, "Natural Law in the Spiritual World": "impassable barriers mark off the provinces of Nature, as the organic and the inorganic are staked

off from each other by a boundary which cannot be crossed"; so, according to the Professor, at that time "the spiritual man" was separated by an impassable gulf from "the natural man." His language was then most emphatic. "The passage from the natural world to the spiritual world is hermetically sealed on the natural side. The door from the inorganic to the organic is shut. No mineral can open it; so the door from the natural to the supernatural is shut, and no man can open it" (p. 71). "There is no spontaneous generation in religion any more than in nature. Christ is the source of life in the spiritual world; and he that hath the Son hath life, and he that hath not the Son, whatever else he may have, hath not life" (p. 74). "No exposition of the case could be more truly scientific than this, 'the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: *neither can he know them,* because they are spiritually discerned.'"

But a marvellous development in his views has occurred since then. According to his later book, "Evolution" has overleaped those barriers. All living things that now exist have been evolved out of original protoplasm; and I fear the distinction between the natural and the spiritual has disappeared with all other dividing lines.

I assert that all we know in the realms of fact is opposed to this theory of dreamland. Human history, so far back as it exists, knows nothing of this metamorphosis, neither does the geological record of the earth. It is a remarkable fact that after all these ages of evolution since the first savage ancestor of man appeared on the earth, we have to-day plenty of savage races scattered over the world as backward as in the earliest dawn of history. The pigmies whom Stanley discovered in the vast African forest are exactly the same as described by Herodotus 2,500 years ago. How has their evolution stood still all this time? The Australian and Patagonian savage marks no advance since primeval times. One thing alone can raise him—that is, the religion of Christ. Even Darwin allowed that Christianity had turned Patagonian savages into civilized beings; and he subscribed to the end of his life to the Patagonian Mission. When Dr. Paton landed on the New Hebrides he found a brutal race of cannibals living just as their ancestors had done for thousands of years; to all appearance, if left to themselves,

"Nature" would have evolved nothing better for other thousands of years; but a "supernatural" element was introduced. The story of "Jesus Christ and Him crucified" was brought to them and preached, "with the Holy Ghost sent down from heaven," and thousands of these cannibals are now leading beautiful Christian lives. That Divine power which is now civilizing the natives of Patagonia and the New Hebrides did the same for our savage forefathers; it tamed the Goths and Vandals who swept away the rotten edifice of ancient Rome, and whatever there is good in modern Europe is due to its healing power.

I assert that no natural development accounts for these things. It was the "God of gaps," to use Professor Drummond's not very reverent language, who suspended the natural order at the birth of Christ, and introduced a supernatural order. All that is good in European history is due to the fact that "the Word became flesh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

If this vision fades from an unbelieving world, the hopes of humanity will perish with it. They are not the friends of mankind who seek to belittle this glorious vision, who would remove it from the category of the supernatural to that of the natural. If Christ is not "God manifest in the flesh," He is no Saviour for men; if He is merely the latest stage of Evolution, his religion will die out as surely as the faiths of Isis and Osiris, of Odin and Thor.

Thank God, we are left to no uncertainty on this question of questions: "We have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ" (2 Peter i. 16). Our faith stands, "not in the wisdom of men, but in the power of God"; and the time is drawing near when the whole world will acknowledge the truth that "the Lord God omnipotent reigneth."

Yours faithfully,

SAMUEL SMITH.

11, *Delahay Street*,
Westminster, S.W., August, 1894.

London: MORGAN AND SCOTT, 12, Paternoster Buildings, E.C.

THE

ANTICIPATIONS

OF

CHRIST.

Address

TO THE

HOME COUNTIES BAPTIST ASSOCIATION,

AT

BUNYAN TABERNACLE, NORBITON,

On OCTOBER 24th, 1894,

BY

CHARLES SPURGEON,

(Moderator.)

[PRINTED BY GENERAL REQUEST.]

London:
E. G. BERRYMAN & SONS, Printers, Blackheath Road, S.E.

THE ANTICIPATIONS OF CHRIST.

"FROM HENCEFORTH EXPECTING." —*Heb.* x. 13.

A measure of progress and prosperity has marked the past year, and therefore praise pours forth from our grateful hearts. The fire was on the forge, and the metal in the flame when our Ex-Moderator (not a blacksmith, but a Frank Smith) left the foremanship, and it fell into another's hands. Alas! that Longfellow's description of "the smith" has not been verified in my case, for illness has marred the line "a mighty man is he." Yet we may say amid "toiling, rejoicing, sorrowing" there has been "something attempted, something done." I shall not be wrong in saying that never in the history of the Home Counties Baptist Association has there been a deeper and livelier interest taken in the work it seeks to accomplish than at the present time. Never has the bond of brotherhood been more firmly welded, and the glow of red-hot hearts more manifested. The sound of the hammers ringing on the anvils has not been only musical, but also indicative of real work done.

Our Meetings have been well attended, and even children coming home from school have looked in at the open door and caught the burning sparks of earnest zeal and warm-hearted love which have emanated from the gatherings.

To God be all the glory for these gracious signs—tokens of growing usefulness and increased success.

How often have we observed, to quote from a beloved authoress, Mrs. C. H. Spurgeon, "that plenty of shadows betoken the on-coming of a grand and glorious day." Well, the shadow of a great loss fell darkly over us when the most brilliant and beneficent star that ever shone upon our future as an Association, was taken to shine in the firmament of the heavenlies. It happened in the early morning of our new day as the Home Counties Baptist Association, and we feared that the light of our joyous hopes might be put out, but amid the clouds of our bereavement and the gloom of our grief, we by faith discerned an edging of sunlight; nay, more, the whole sky was illumined by the effulgence of the fact, "God was not dead." C. H. Spurgeon "was not, for God took him."

We missed, oh! so much, the oracles that proceeded from our Aaron's mouth, and the manifestations of the masterly mind that our Moses so marvellously possessed and used. Never was there, surely, a more wonderful combination of inventive genius and administrative power, than that seen in the unique career of our departed chieftain. None could ever be his successor, and we felt this—felt it keenly and felt it deeply—so we had recourse to the Angel of the Covenant, and cast ourselves upon the Eternal God, the God of *my Father*. I ask no pardon, and make no apology for referring to our now glorified hero, for it is your wish, as it is mine, to keep his memory ever green, for as in the past his presence was an inspiration, so even to-day the thought of him kindles afresh the ardour of our zeal. We rejoice that he was ever numbered with us, and still feel proud to know that he, counting us faithful and true to the verities of the Word, sought and found a home amongst us. We heave a deep heart sigh while we say, "He is gone from us."

Yet whatever else we may not boast of, in this we glory, that even the Philistines are compelled to own that "God is come into our camp," and the ark of the Lord's presence is in our midst. Let us not sob over what might have been, but rather sing about what is.

Brethren, we have everything to encourage us!

We are not down-hearted, neither are we down-trodden, though there are some perhaps that would, if they dared, lift up their heel against us. We are content for a season to be little in Israel; but, under the blessing of the Lord, the day may yet come when we shall chase a thousand. It would not be the first time when the Lord's chosen, who seem to be as little and as brittle as a barley-cake, have bowled over the pavilions of presumptuous Midianites. Despondency will make even a Great-heart falter, while trustful expectancy will nerve a shepherd boy to face a giant. Hopeful men are mostly healthy men; and these are the kind God uses. Wooden swords, that are bendable and brittle and soon break may do for mimic warfare; King Shaddai employs blades of highly tempered steel. Keen edges and sharp points are not produced out of pithy and pliable reeds, but from hardened metal. Men full of keen expectations.

Personally I have a profound love for our Association, and think ever so much of the sturdy little band of soldiers that compose the gallant corps; and it is needful each man should think well of his comrades and himself too. It is possible to underrate your powers and minimise your responsibilities until every effort is crippled and every enterprise is paralysed. Truly we may not come up to some of the crack regiments of the Union in numbers or in name, but we'll take some beating yet, and if it were needful there's pluck enough amongst us to prove our merit to the title given the noble 57th Foot, viz., that of "The Die Hards." We are not ashamed to say there is a good deal of Puritan blood in our veins, and our composition has in it the stuff that went to make up the courageous Covenanters and the irresistible Ironsides. Gumption, grit, and grace, as a mixture, was not all used up when such men as honest Hugh Latimer and sturdy John Knox were given to the world, nor are those ancient qualities confined to such as stand out in bold relief upon the page of history, because of the fierce flames of persecution that kindled round them, or the equally fiery eloquence that made them the popular preachers of the day. I have a notion that our ordinary rank and file are men of like calibre, and our village Pastors are amongst those who are the heroes of the cross—Knights of Calvary, veritable martyrs in Christ's cause. I well remember my dear Father once asking me a riddle to this effect, "Why didn't the lions eat Daniel?" and the answer was given in his own laconic style, "Because he was two-thirds backbone, and the rest grit."

Believe me, that's one reason why the opponents of the Gospel have little to do with the Ministers of our smaller Churches, and when "the wicked, even our enemies come upon us to eat up our flesh," they find we become as gravel to their teeth.

I must confess to a strong liking and ever-increasing love for the noble and self-sacrificing work done by our brethren in the rural districts, and if there is any service which gives special delight to our Great Master, it is surely that which they render in out-of-the-way hamlets to His Holy Cause. I tell you it takes the genuine article to make country village Pastors; such must be, and thank God they are, men of inimitable patience and exemplary perseverance. We are not blind nor insensible to the

struggles and conflicts to be found in city and suburban Churches, they are, we grant most readily, of no mean order, and it takes men of real prowess to contend so as to be victorious. But let us not lose sight of the equally arduous campaign in which our country comrades are engaged. All honour to the valiant warriors who have stood their ground for years in villages were priestcraft is practiced, squiredom is rampant, and political partisanship holds its tyrannical jurisdiction. Neither the Sextus of sacerdotalism, which cries "Down with him;" nor the Porsena of political bullying which says, "Now yield thee to our grace," have made our rural and royal Horatius to flinch in keeping the Bridge of our Nonconformity in these brave days of old. If they were easily cowed, such spheres as those which many of our numbers occupy, would long ago have frightened them to flight, but it is otherwise. God uses them because their hope is in Him and their expectations are from Him. Surely I am not mistaken in my judgment, when I say I think the Spirit of hopefulness is in our midst, and we recognise more than ever that Jehovah is with us. Thank God, we are a band of "expectants," and our anticipations are bright with Divine hopefulness.

It is on this "expectancy" that I wish to address to you a few words. We are but following a Divine example when we look forward to better days and brighter successes. Our now glorified and exalted Christ shares with us these great anticipations. "From henceforth expecting" is the present condition of our risen Lord.

Those who undervalue the life and labours of Christ are ever trying to make out that His career was one of disappointment. It is true He did not fulfil the expectations either of His enemies or His patrons, but Christ was no failure. He passed among men as one of a sorrowful countenance, and His character may have worn a mien of dejection, this was the outward expression of the nobility of patience dwelling within, rather than that of despair. Our Lord could always afford to wait, for the ultimate issue was ever to His advantage. He always came out *best in the end.* Seeing through each event to its close, He was filled with the brightest anticipations, and the joy which springs from such expectancy made Him impervious to the ever-changing

climate of his circumstances and the variable weather of his surroundings.

Nor did this expectant spirit leave Him at death, for we find that now He is in glory He is filled with like anticipations, and it should be for every follower of His to share the same hopeful prospects.

It is the expectancy of the husbandman in relation to the coming harvest—the sowers are still scattering the seed and the time of reaping is not yet, even though in some places the fields are already white—He waits in fullest confidence for He knows that not a grain shall be lost, and He is "from henceforth expecting" that every sheaf will be safely garnered at last.

It is the expectancy of a successful warrior who anticipates the spoils of war with such certainty that he seems already to be sitting on a throne and his foes crouching beneath his feet, he finds for his footstool the necks of his enemies.

It is the expectancy of a strong Saviour as He sees of the travail of His soul and is satisfied. Oh, for grace to share these "great expectations" with Him, then shall we strive to fulfil what He expects of us.

Nelson's motto is a good one so far as it goes, "England expects every man to do his duty," and when given doubtless proved an incentive to those who mounted guard on the oaken walls of old England; but surely we are moved by even a higher motive than this. What does our Redeemer expect of us? His claims supersede even national and social demands, dear as home and fatherland are: He has a prior right.

It has pleased Him to leave us here to bear witness who He is and what He is, and He expects us to be faithful. LOYALTY TO HIS PERSON is one matter, He counts upon our maintaining. "Whom say ye that I am?" Let there be no uncertain answer here. "Thou art the Christ, the Son of the living God." Pardon me if I seem to presume, but I feel that our blessed Lord, after leaving this earth, has from henceforth been expecting us to preach more definitely, and as a distinct doctrine, His divinity, until His enemies in this respect shall become His footstool. I am not so foolish as to found my conviction that Unitarianism is spreading upon the answer given by an infant in a School Board class "that Joseph was the father of Jesus," but I do venture to say that

some of the notions of to-day held by adults concerning the teaching of Christ's divinity are as infantile. We are expected to defend His character in this respect against all assailants, and dethrone all usurpers to that Imperial position. And is not this the core, the marrow, the life of our expectancy? If Christ was not Divine, then is our hope a delusion and our faith a refuge of lies. To us, the babe of Bethlehem *is* King Jesus, the boy carpenter *is* the Prince of Peace, the immersed youth *is* the Beloved Son, the Man of Sorrows and the Crucified *is* our crowned Jehovah—Immanuel. "From henceforth" He expects that we should declare Him to be the Ordained Prophet, the Anointed Priest, and the Only Potentate, and as such, in all the glory of His Divine person and the majesty of His sacred offices, He demands of us all unswerving loyalty.

Never let us be afraid or weary of talking about Jesus. Preach much about Christ as the appointed and anointed one of God, much about the Lord as monarch and master. Whatever you preach about, always say something which will exalt Christ, until you become famous for a glorious monotony, and are criticised for the sacred tautology in your preaching. It is this that melts and fuses the spirit. Never mind breaking grammar if you can only break hearts. The devil knows the preaching of a Divine Christ will save souls, and so does the world, though it despises Him as the son of the carpenter. Even His enemies become His footstool, for they own to the power of the preached Christ. Renan says, "Whatever may be the surprises of the future, Jesus will never be surpassed." John Stuart Mill, in his "Essays on Religion," remarks, "Whatever else may be taken from us by a rational criticism, Christ is still left a unique figure." If that is the testimony of our foes, with such a Christ let us preach Him in the full and joyful anticipation that His expectations will be realised, for, as Theodore Parker puts it, "Jesus spake for eternity. His truths ride on the wings of time, as He spoke for man; they are welcome, beautiful and blessed, wherever man is found, and so must be till time and man shall cease."

Old forms of thought, controversial tendencies, scepticism, obduracy, degeneracy, will fall into ruins, as they did in our Lord's time, if we proclaim Him. Let us never forget that the World's Redeemer is as young

to-day as ever. "Thy years, O God, do not fail." As one has put it:—

"The world seems old to us, because we are its newest realities, and it grows older only by our own ageing. But to the Holy Child Jesus, the world of to-day is very new. Yes, to Him it is as fresh and sweet as when He traversed it under cover, as the Angel of the Covenant; walking and talking step by step with Abraham across the emerald plains of Mamre. It is the same world into which He was born the Man of sorrows, which He redeemed from one of its hill tops, and which revolved a ponderous globe beneath His feet when He reversed gravitation and ascended to heaven. New flocks bleat over the plains of Bethlehem, new flowers bloom over the slopes of Galilee, new ripples quiver over the face of blue Gennesaret, new lichens cling to the rocks of Calvary, but Jesus Christ is the same, yesterday, to-day, and for ever." The surging sea of centuries has rolled its boisterous billows up the strand of time, but has failed to obliterate His footprints, and the blast of years has beat upon the Rock of Ages without changing its impregnable condition. This is the Saviour for to-day. Let's preach *Him!*

Do not shrink from maintaining an incorruptible fidelity to the doctrine that Christ is God, and that as such He is to be worshipped. Be prepared if necessary to prove your faith in Him as the Divine Lord by fire, and you shall walk through the flames unsinged and unhurt, in company with the Son of God. How many dread the fire! Of what are they afraid? Fire is friendly to pure gold, but it consumes tinsel, and burns up the sham. If you are true, you need not shrink from the furnace, for the flames are only foes to flimsy finery—they favour the firm and faithful. The flare only made the martyrs the more conspicuous, and in the blaze they looked all-glorious. The interlacing of the tongues of flame made a frame or glowing setting for the living pictures of holy heroism and fearless fidelity. Clothed in the asbestos of conscientious conviction that you are complying with the desire of God in magnifying His well-beloved Son, you need not flinch from the scorching sarcasm and heated anger of the deniers of His divinity. Mayhap that even Nebuchadnezzar the king may see "the form of a fourth," and proclaim "there is no other God." "Those that honor Me I will honor," should be the inspiration of our fidelity

to His Person, and the incentive to our zeal in maintaining His position as the God-man who was manifested to take away the sins of the world. Let carping critics wreath their own intellectual brows with the fading laurels of self-praise, we'll bring forth the Royal Diadem and crown Him Lord of all.

> "For ever God, for ever man,
> My Jesus shall endure;
> And fixed on Him, my hope remains
> Eternally secure."

And furthermore, let Him not be disappointed. "From henceforth" he is expecting that alongside loyalty to His person, these shall be FIDELITY TO HIS WORD. We believe the Word is as divine as Himself, every part of it inspired; and He expects we shall give it its righteous due. What the All-glorious Teacher desires us to do is to indoctrinate our hearers with the truth. Not fanciful human deductions from the Word, but the pure unadulterated Word itself. The preachers that have moved and held men have always preached doctrine, that is, they have taken the teachings of the heavenly Rabbi, and made them to be the fundamentals of their creed. You may label any set of dogmas what you please. We'll suppose they are called "Calvinism"; unless *they* are *His* doctrines He does not expect us to promulgate them, good as Calvanism undoubtedly is. Do we find Him preaching on original sin, the sovereignty of God, Election, Atonement by blood, free grace and final perseverance, then as His disciples, students from Christ's College, we are expected to teach and to preach the same. As Ministers of the Word let us not fail to point out, distinctly and forcibly, man's absolute ruin by the fall, his guilty condition under the law, and his moral inability to deliver himself by any power or strength of his own; preach emphatically free and full justification, through faith in the atoning blood and righteousness of the Redeemer, explain the nature of justifying faith, its fruits and evidences, declare the unique and sole agency of the Holy Spirit in the regeneration and sanctification of believers, and enforce the necessity of a renewed heart and of holiness of life; not as a title to heaven, but as a meetness for its enjoyment, and finally, joyfully proclaim the eternal happiness that awaits the ransomed host,

and as solemnly speak of the everlasting punishment that becomes the portion of the impenitent.

As in the wilderness wanderings, God's chosen Israel were fed with manna, so have these doctrines been the food of Christian pilgrims in all ages, and this "bread which cometh down from heaven" has furnished a table for them in the desert. Our sires have lived upon such Scriptural teachings and they have died upon them too; is it likely we are going to cast away our confidence in these things, nay, God helping us, we will hold them faster and firmer than ever. Oh for holy courage to maintain such! And why should we not? Others have fought and won, may not we also achieve some such exploits and earn the reward of the faithful?

Has the age of chivalry in this department of Christian ethics gone by? Are there none to be found with Spartanic pluck, who will brave all dangers, and heroically stand up for these old truths? Surely the race has not so far degenerated that it has no faithful representative of uncompromising orthodoxy? The very hoariness of the doctrines we advocate make them honourable, and their growing age renders them more venerable. It is our glory that we fight for the sacred tradition of our fathers, and wage war on behalf of all that was dear to holy men, long ago gone to their eternal rest. No new policy, nor novel practice, calls forth our ardent zeal for its defence or upholding; we stand by the old flag, and for the sake of God's gospel, our arm is nerved to wield the sword and sway the battle axe. When modern criticism shall have crumbled away, as the rocks and mountains decay and become no more in the final dissolution of all things, it shall be found that God-inspired doctrines shall remain, enduring as the Heavens and as gloriously firm as the Throne of the Eternal.

Listen to the words of Charles Haddon Spurgeon: "If you take away doctrine you have taken away the backbone of the manhood of Christianity, its sinew, muscle, strength, and glory. Those who object to doctrinal preaching remind one of Philip when he wished to enslave the men of Athens, and would have them give up their orators. Demosthenes replied, 'so said the wolves, they desired to have peace with the shepherds, but the dogs must first be given up.'"

Yes, this is one of the ways in which His enemies shall be brought under His feet. Let loose these dogs of war and our Holy Crusade shall soon be crowned with victory, and the expectations of the King of Truth be realized. We were proud to belong to the regiment of the "King's Own," and feel confident that the ranks of our enemies shall not only be reduced, but ere long totally routed, before the advancing phalanx of high principled men. Victory awaits the right, and although might seems awhile to be triumphant, the battle shall yet take a turn, and truth shall come off more than conqueror. Many are clamorous for us to adopt the "Branch theory," whose adherents aim at the union of different communions by mutual compromise. But oil cannot mix with water. Ours shall be to stand fast by "the faith once for all delivered to the saints," and ever cry "Ecce Homo! Ecce Deus!"

Then again Christ looks for so much from us, for He expects His reputation will be vindicated in our characters. Our LIVES ARE TO BE LOYAL and true. Personal influence tells—as the shadow of Peter healed the sick. Every particle affects another particle. The lifting of a hand sends a shudder to the stars, and our Christ-like characters are the finest enconiums we can pay to our blessed Lord.

If we wish for truest success, let us remember that life does not consist in getting but in being It is this which receives the "Well done" of Heaven's Monarch, and the unqualified approval of the enthroned Lamb. Let love to God, loyalty to truth, purity, honesty and humbleness be the silken threads woven into our every-day life, and a pattern of holy beauty shall stand out in bold relief, which shall please both God and man. The life of Jesus will then be distinctly traced in our characters and His expectation realized. Nor does He leave us without the power to fulfil His high anticipations, for have we not the gift of the Holy Ghost. The personal friendship of the Holy Spirit is to be our strength. The spiritual force, the enthusiastic daring of the disciples, their indomitable courage, bold speech, intelligent ideas, sterling faith, all are to be traced to Pentecostal power. Christ rightly expects all this of us, seeing "power from on high" is the chief legacy He bequeathed to the Church He loved unto the death. Down goes error when our sermons are supported and delivered with "Thus saith the Lord,"

and a life full of this Divine Elixir. There is no heroism like that which comes with heavenly inspiration, either manifested by lip or life. Our risen and expecting Lord claims all our forces and energies. We have read of the famous Damascus blades, formed by the welding of a thousand wires into one; their edges so keen that a gossamer can be cleft in twain, and so strong that a rod of iron can be severed thereby; so let us concentrate the manifold energies of our being, then forge them in the fires of consecration, until the perfect heat of a mighty purpose shall cause them to be melted into a single force; our lives then shall become invincible by aught except Almightiness itself.

I take it that our Master expects us to contradict by our lives the selfishness, pride, and worldliness of our day; and by a strong denunciation of every form of ungodliness testify that we are His. It becomes every loyal follower of the Holy Lord to fight against the prevailing iniquity, as Samson fought the Philistines; give the enemy "no quarter," but slay in the name of the Lord the priests of sin who hold carnival in the high places.

The watchmen on Zion's walls need to be more than ever wary and wakeful in these days of sophistry and cunning.

If I judge the signs rightly, sin is fashionable, and the painted harlot is oft mistaken for one of the king's daughters. Deeds are now done under guise of Charity, and the actors even don the robes of Christianity, which in days gone by would have been tabooed by those who made no profession of sanctity.

The very thought to speak or live for Christ—if there be not an uncommon strength of principle behind it, is crushed, almost before it is a thought, by the overwhelming pressure of worldliness. Vanity Fair is no myth or dream—it is a dread reality of the present hour, and the Lord of the Celestial Country expects Faithful Pilgrims to cry out against the orgies of this adulterous and untoward generation. Silence is sinful, for we are imperilling the honour of our dear Saviour by withholding our personal protest. Speak we must and speak we will, until Jezebel is flung down and sin is destroyed.

"From henceforth" our risen Redeemer expects that all who are on His side, will avow themselves, and even at the cost of friendship, emoluments, patronage, or

position, sacrifice all, and be staunch and true to Him and His blessed Word.

What matters it if we are censured by those who hobnob with traitors to the truth—such censure is an eulogy; and to be condemned by those who deny the verities we hold dear, is in fact the highest commendation possible.

Our fathers, if dead, are called fossils, and if alive are dubbed old fogies, because they believe the "ancient things" concerning the Eternal Word. Let men scorn the past as antiquated, and extol the modern as omnipotent, we are content to fulfil the expectations of our Jehovah Shaddai, and magnify both Him and His everlasting truth.

Pardon—nay, I ask for none—my anger is righteous, when it is kindled against such as make a golden calf out of the ornaments of "modern doubt," and bow down thereunto and cry, "these be thy Gods O Israel." I devoutly wish a great many more of God's servants would lose their temper over the idolatry of to-day. The communism of such crime must end in a ruined cause and bring down the Imperial wrath of the King of kings. Let us lift up our voices against the Altars and Priests of Baal, and it will not be long before the fire shall fall and God shall be known as the Only and True God. I am no pessimist, nor do I wish to utter a Jeremiad, still the days are evil, and will grow darker if we do not shine as lights in the world.

"Shall we grow weary in our watch,
And murmur at the long delay,
Impatient of our Father's time,
And His appointed way?

Alas! a deeper test of faith,
Than prison cell or martyr's stake,
The self-abasing watchfulness
Of silent prayer may make!

We gird us bravely to rebuke
Our erring brother in the wrong;
And in the ear of pride and power
Our warning voice is strong."

Blessed be God, through the simple preaching of the grand old Gospel that "Jesus Christ came into the world to save sinners," and the consecrated lives of hundreds of

the Lord's humble yet honorable ministers ; there is a line of light along the horizon, which is the sign of the Son of man, and though the morning of His Advent tarry, it is surely the harbinger of the day of His appearing.

Suffer me a few more moments. There are also expectations to be realised by Christ in which we His people are to share. His Father has promised Him so much, and we are joint-heirs. Think you not He anticipates the hour of His second Advent ! Was not all the sorrow of parting left on the earth-side of the cloud ? Surely as He ascended His joy grew, for He knew He was coming again. If we are "looking for that blessed hope, that glorious appearing of the kingdom of our Saviour Jesus Christ," what must be His anticipations.

The festive day is coming and the Heavenly Bridegroom is eagerly desiring the arrival of the hour when His nuptials shall be celebrated, and He shall take unto Himself His bride, the Church. Come Lord Jesus, Come quickly !

Remember, too, "from henceforth" he is expecting the time when all His blood-washed ones shall gather with Him in the glory. If we wish many to be among the number, do you think the one who longed for souls until He poured out His own for them will be satisfied with a few ?

Our Redeemer looks forward to the time when the Everlasting plains shall be thronged with the ransomed, and their songs shall ascend as the sound of many mighty waters. And we'll be there ! Hallelujah !

But this is not all ; the words are "from henceforth expecting *till his enemies be made his footstool.*" Here is unmistakable triumph indicated, and the conquest of Christ is going to be complete. Then shall anti-christ be unseated from the seven hills, the false prophet no longer delude his millions, and the idol gods shall fall and be broken in pieces ; then shall "He that sitteth in the heavens laugh : the Lord shall have them in derision." "Then shall be brought to pass the saying that is written, He hath put all things under Him."

Angel escorts, horses of fire, the clouds his car, and the wind his chariot wheels, on comes our conquering Christ.

"Look, ye saints the sight is glorious;
See the 'Man of Sorrows' now
From the fight return victorious:
Ev'ry knee to Him shall bow!

Hark the bursts of acclamation!
Hark those loud triumphant chords!
Jesus takes the highest station,
Oh, what joy the sight affords!

Crown Him! crown Him!
Angels, crown Him!
Crown the Saviour 'King of kings!'"

E. G. Berryman & Sons, Steam Printers, Blackheath Road, London, S.E.

Home Counties Baptist Association.

(FORMERLY KNOWN AS THE "SURREY AND MIDDLESEX" ASSOCIATION—Formed in 1877.)

REPORT FOR 1895.

WITH

CIRCULAR LETTER

BY

PASTOR JESSE AUBREY,

This Report is intended to be freely distributed amongst the Officers and Members of the Associated Churches.

GUILDFORD:
BILLING AND SONS, RAILWAY ESPLANADE.

Home Counties Baptist Association.

OFFICERS AND COMMITTEE, 1896.

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Vice-Moderator:
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Ex-Moderator:
PASTOR GEORGE WRIGHT, of Kingston.

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Secretary:
PASTOR E. W. TARBOX, Epsom Road, Guildford.

Minute Secretary:
PASTOR PERCY J. SMART, of High Barnet.

Committee:

PASTOR R. J. BEECLIFF, Metropolitan Tabernacle.
PASTOR E. POOLE CONNOR, Aldershot.
PASTOR J. W. DAVIES, Lee.
MR. C. DEAYTON, Teddington.
MR. J. T. DUNN, Metropolitan Tabernacle.
PASTOR C. INGREM, Wimbledon.
PASTOR J. RANKINE, Guildford.
PASTOR G. H. RUMSEY Tooting.
PASTOR F. M. SMITH, Peckham.
PASTOR D. THOMPSON, Norbiton.

REPORT OF THE COMMITTEE.

The addition of several pages to the dimensions of the Association Report this year gives us a better opportunity of calling attention to the various enterprises carried on by the Association, and *to the actual work it is doing*.

1. OUR MEETINGS.—The two General Meetings, held in May at

Aldershot and in October at Redhill, were exceedingly well attended and enjoyable. The same may be said for the intermediate Quarterly Meetings (for afternoon and evening only) at Brixton Hill in March, and at Harringay in July. The minutes of these meetings will be found on pages 8, 9.

2. Colportage.—The two colporteurs employed and supported by the Association have continued their work happily and usefully. They supply a real need in the villages, not only by selling wholesome books, but also by bringing the Gospel to the people, through personal influence, visiting the sick, and conducting meetings. Of the £80 a year it costs us to sustain this work, £60 is contributed for this special purpose.

3. Juvenile Auxiliary.—Under this name we began (in 1894) work intended to encourage special attention to the young people of our congregations, and we gladly record the forming or developing of Christian Bands and Societies of Christian Endeavour as the result. Nearly all our churches now have some such work going on. Our hearty thanks are due to Pastors Connor, Brown, and Ingrem for assisting the Secretary in conducting meetings. Churches desiring help in this direction are invited to apply to the Secretary.

4. Special Services.—Evangelistic efforts, and meetings for the deepening of the spiritual life, have for many years been encouraged and invited by the Association. Our pastors gladly and freely respond to invitations to conduct such services in connection with any of our churches. We suggest a more general use of their willing service. What advantage is there in seeking special evangelists from outside sources, when so many efficient brethren are willing to do the work gratuitously for love of souls and from brotherly feeling? Several successful missions have been conducted during 1895 on these lines among our churches.

5. Money Grants to Churches.—Help has been voted during the year to nine weak churches, generally for extension work, and sometimes to relieve special financial pressure. We find that a little aid, given at the right time, is very welcome and much esteemed. In every case our action has been abundantly justified by results.

6. Grants to Augment Pastoral Stipends.—This very necessary part of our work is now put on a more satisfactory basis. Pastor C. Spurgeon, our Moderator in 1894, during his year of

office, made preaching-visits to many of the churches, and divided the collections between the visited churches and the Association. The share that came to us was, at his suggestion, made the nucleus of an Augmentation Fund. The churches were asked to observe an Association Sunday every year, and make contributions on that occasion to this fund, so that there might be a *reliable annual income*. Churches can secure aid for their pastors on certain most reasonable conditions, the chief of which is that they themselves make a corresponding extra effort to increase the stipend. Four grants have been made during 1895, amounting to £60. We hope gradually to accumulate a little reserve by way of capital. We earnestly press on the churches the desirability of falling in line with the "Association Sunday" scheme, and sending us a collection, or *part*, every year. It will be a great source of strength to us, and of comfort to many struggling ministers.

7. OVERSIGHT OF CHURCHES.—We have undertaken the charge of churches that had become very weak, could not support a pastor, and needed our interposition to save them from probable collapse.

GODSTONE is one of these. For two years it has been under our care, Pastor Rankine and the Secretary being our sub-committee for pastoral oversight. We are greatly encouraged at the aspect of affairs. Sunday-School, Week-night Services, and Mothers' Meetings (all of which had been discontinued), have been re-established, and are doing well. The congregations have much improved. Mr. S. Barrow, who built the chapel, continues his generous interest and help. The steadfast devotedness of Mr. Skinner, the deacon, is beyond all praise; and we are indebted to Mr. Fletcher, of Caterham, for taking the superintendence of the school at no little personal sacrifice.

HAMPTON COURT is the other. Burdened with a large debt on the building, and heavily in arrears on other accounts, with a comparative handful of members, it appealed to us for rescue—no easy task. Pastor Wright, of Kingston, nobly and willingly agreed to attempt the anxious and difficult work of keeping things going there. He has done so for nearly two years, and, in such a case, existence is success. We cannot yet report very hopefully, but are not by any means hopeless. Will brethren aid Mr. Wright by their prayers and practical sympathy?

8. CHAPEL DEBTS.—Unfortunately, we have no fund for directly

assisting building enterprises; but our Committee have adopted a suggestion made by Pastor Wright, that we might give our special recommendation to one or two cases each year, to aid their appeals to the Lord's stewards among us and beyond us. The church at Teddington is the first case selected.

9. OUR BALANCE SHEETS.—These will be found given in detail further on. We congratulate the Association on the healthy condition of the funds. Our income has, altogether, reached about £300.

10. PROSPERITY OF OUR CHURCHES.—The statistics returned by the churches show, for the most part, a satisfactory advance in numbers; and many of our churches are building, or have lately built, new and larger chapels and schoolrooms. The new chapels include Norbiton (1894), Teddington, Slough, Silvertown, Tottenham (freehold of hall secured), Morden (Wimbledon), and Hornsey. The new or enlarged schoolrooms are at Aldershot and St. Margaret's.

11. GROWTH OF THE ASSOCIATION.—Seven churches have been added to us during 1895, and one (Oxted) has been removed, as it really belongs to the Congregationalists. We now number 56 churches, possessing 86 chapels and halls, providing 30,000 sittings, and having a membership of about 12,000, and Sunday-schools with 1,500 teachers and 20,000 scholars. Over 700 baptisms are reported for the year. *In every one of these items the Association has more than doubled during the last seven years.*

12. OUR ATTITUDE TO OUR DENOMINATION.—In conclusion, we wish it to be understood that we have the kindliest brotherly feeling to all our Baptist brethren. We most earnestly desire the true unity and success of the whole of our beloved denomination, and we do so the more freely because we feel that our present position, by avoiding all risk of friction, enables us the better to maintain and cultivate *real friendliness.* May the blessing of God and the guidance of the Holy Spirit be vouchsafed to all the churches!

The Committee tender their heartfelt thanks to the numerous friends who have aided our work during the year, specially to Pastor Thomas Spurgeon for his sermons, to brethren who have given papers and addresses, and to churches that have offered us hospitality.

A SPECIAL WORD TO PASTORS AND DEACONS.

There is no doubt that Pastor Charles Spurgeon will be willing to continue in 1896 and 1897 that visitation of the churches which he undertook in 1894, but which illness obliged him to leave unfinished. He will wisely avoid the risks of winter travelling; but, with this reservation, he may be invited on the same terms as before, namely, the taking of a collection which shall be equally divided between the church visited, and the Augmentation Fund of our Association; at no expense to the churches except the local printing. In 1894 Mr. Spurgeon visited 19 churches, and, to say nothing about spiritual things, the share that came to our Fund from the amount raised was about £60. This enabled us to launch the much needed scheme for benefiting poorly paid pastors of associated churches (some of whom, alas! are *too poorly* paid to be qualified for assistance from the denominational Augmentation Fund).

Our success, so far, has been encouraging. We have been able to lay aside £50 as capital, and also to make grants amounting to £60. And we now appeal to all our churches, through their pastors and deacons, to send every year a small but regular contribution to this fund, in connection with the observance of the annual "Association Sunday."

Unless this is done we must either refuse many deserving cases, or else we must spend our reserve, and thereby end the fund altogether.

We have suggested the last Sunday in September for Association Sunday, but any church can appoint another date. We have also suggested an exchange of pulpits, but this is entirely optional. We ask for special prayer on the Sunday chosen, and for a part—only a part—of the collection. We know that where Incidental Expenses depend on the Weekly Offering, it is unreasonable to expect an entire collection. So we suggest explaining the object, deducting the usual *average* amount from the collection, *and sending us the extra.*

This has been done by several of our churches, but not by enough to meet our needs. It is to the others that we venture to appeal here. Please mention the matter at a deacons' meeting.

MINUTES OF MEETINGS.

QUARTERLY MEETING AT BRIXTON HILL, MARCH 5.

Pastor Carter and the Raleigh Park Church invited us for the afternoon and evening, providing an excellent tea. The weather was very unfavourable, and influenza was prevalent; nevertheless, twenty-eight churches were represented by nearly eighty pastors and delegates. Brother Wright presided. The afternoon business, after a time of prayer, consisted of a spirited and profitable discussion, introduced by Pastor R. J. Williamson, of Teddington, who read to us a thoughtful paper on "The Limitations of Prayer." The conference was sustained by Pastors Stanley, Heath, Shindler, Reynolds, Brown, Smith, Ingrem, and the Moderator. We agreed in thinking that the highest form of faith was that which not only claimed an answer to our pleadings, but implicitly trusted God to answer us in His own way, although there was considerable variety in the way brethren looked at many points involved in the subject.

Public Meeting in the evening. Excellent speeches were delivered by Pastor Frith, of Harringay; Pastor Baily, of Brentford, and Professor McCaig.

SPRING MEETING AT ALDERSHOT, MAY 22.

Pastor E. Poole Connor and his church at the Cargate Tabernacle invited us to Aldershot. Twenty-nine churches were represented by twenty-four pastors, and forty-six delegates and personal members. Mr. Corpe, Vice-Moderator, presided. After an hour's devotional meeting, business began at noon. The churches at Surbiton Hill, Horsham, and Azof Street, East Greenwich, were received. Also personal members: Pastors W. Williams, P. Reynolds, Dr. Gritton, C. Pummell, J. Waite, and Messrs. Coote, Dice, and Hocking.

It was unanimously resolved, on the motion of the Secretary, to enlarge the Committee at next election from six to ten, on the ground of the increased number of churches associated, and the desirability of having some new blood on Committee.

It was unanimously resolved, on the motion of Pastor Davies, to enlarge the Report sufficiently to give an adequate account of the work done by the Association.

Pastor Rankine introduced a conference on "Societies of Christian Endeavour." In a practical discussion, Pastors G. Davies, W. Williams, J. H. Shakespeare, J. Aubrey, and others took part.

Dinner in the Wesleyan School-hall. Votes of thanks to Baptists and Wesleyans, replied to by Pastor Connor and the Circuit Superintendent, Rev. J. H. Loxley.

Afternoon Session. Address by Pastor Shakespeare, M.A. (Norwich) on "The Claims of a Growing Population in Large Towns." He described the lack of provision made by our denomination in many great cities, and the need of activity in meeting altered conditions. His eloquent address was warmly received. Rev. J. W. Ewing, M.A., then read a beautiful paper on "The Spirit Working by the Word."

After tea, evening service in the spacious Wesleyan Chapel. Pastor Thomas Spurgeon discoursed to a great congregation on the "One Mediator."

Quarterly Meeting at Harringay, July 16.

Pastor W. Frith and the members of Emmanuel Church welcomed us to afternoon conference, tea, and public meeting. Twenty-four churches were represented by fifty pastors and delegates. "The Relation of the Temperance Movement to our Churches" was ably introduced by Pastor Edgerton, of Chiswick, and a lively discussion, sustained by Dr. Gritton, Pastors Freeman, C. Spurgeon, Frith, and Brown, and Messrs. Meredith and Dunn. All looked at the matter in different lights, but all concurred in believing the Gospel to be the best weapon for attacking all sorts of sin, drunkenness included. Rev. George Wright presided.

Public meeting in the evening. Earnest addresses from the Moderator and Pastors P. J. Smart, Figg, and G. Davies.

Autumnal Meeting at Redhill, October 30.

Pastor George Davies and his church entertained a large gathering. Fine weather and a good service of trains brought no less than 130 pastors and delegates, representing 42 churches. After prayer and praise for the usual hour, the Secretary read the report, which was well received, as was also that of the Treasurer, both being most encouraging.

The churches at Vauxhall, Kennington Lane, and Outwood were received into our brotherhood. Hand of Fellowship was given by our Moderator, Pastor Wright, to several pastors and members.

Election by ballot of officers and Committee for 1896. The result is on page 3.

Pastor Aubrey, of Windsor, read a scholarly paper on "The Church Polity of the New Testament." After a short discussion, maintained by Pastors Brown, C. Spurgeon, Chambers, Dunn, Dr. Gritton, Frith, Cox, and Rankine, it was unanimously adopted as the Circular Letter.

Nearly 200 sat down to dinner. Our thanks were acknowledged by the Pastor. Sympathetic reference was made to the absence through illness of Mr. T. Radford Hope.

Afternoon conference on "What is the Greatest Definite Need of our Churches To-day, next to the Power from on High?" Dr. Gritton spoke in support of *expository preaching*. Pastor C. Spurgeon pleaded for *self-denial*. Pastor D. Thompson gave weighty reasons for *prayerfulness*, and Pastor W. Williams powerfully advocated *confident use of the powers already given to us*. The Moderator, Pastor Wright, fitly guided the meeting into devotional exercise, as the best sequel to such addresses.

After tea, the chapel was crowded by a great congregation, to whom Pastor Thomas Spurgeon preached the Gospel with his usual tenderness and power.

The foregoing minutes are, as usual, somewhat *condensed* from the written record in the minute-book.

CIRCULAR LETTER.

(BY PASTOR JESSE AUBREY.)

THE CHURCH POLITY OF THE NEW TESTAMENT.

IN treating of this exceedingly interesting and increasingly important subject, the first question which arises is

I. WHAT IS THE CHURCH? Is it Anglican, Roman, or Greek? It is not. Is it that "political institution established, created, and protected by law, absolutely dependent on Parliament"? Is it that "branch of the Civil Service" or "State department" which assumes to itself the title of "The Church of England"? No; not any one of them, or all of them together, though there are many members of *the* Church in all these folds. There is but one Church, though there are many sections, such as the Episcopalian, Presbyterian, Congregational, Methodist, Baptist, etc. But the Church of the New Testament is the only model and pattern for all countries, all ages, and all fellowships. The word "church" (which is derived from *kuriakee*, signifying "the Lord's household" or "that which pertains to the Lord") is the rendering for the Greek word *ecclesia*, occurring some 115 times in the New Testament; and this term means (1) an assembly of people called out by the magistrates (Acts xix. 39), or an illegal, tumultuous assembly (Acts xix. 32, 40). (2) In the Jewish sense it is used for a congregation or assembly for public worship in a synagogue (Matt. xviii. 17), or for the whole of the people as a race (Acts vii. 38; Heb. ii. 12). (3) In the Christian sense, it is an assembly of faithful persons called out of the world by the Word of God and the Spirit of God, and given by God to Christ, that they may be sanctified by the truth, and gathered together in the name and presence of Christ (John xvii. 6, 14; Matt. xviii. 20). The Christian *Ecclesia* further signifies (A) the universal and visible Church militant on the earth—*i.e.*, all true Christians throughout the world (Matt. xvi. 18; 1 Cor. vi. 4, x. 32, xi. 22, xii. 28; Col. i. 18, 24; Eph. i. 22, v. 23, 25, 27). (B) The

Universal Church triumphant and glorified (Eph. v. 27; *cf.* Heb. xii. 23). (C) A particular church in any given locality, as "the church in Jerusalem," Antioch, Corinth, Galatia, etc. (Acts viii. 11, xi. 22; 1 Cor. i. 2; Col. iv. 16; Rev. ii. 1, 8, 18, etc.). (D) A particular single congregation assembling in any given meeting-place (Phil. 2, "the church in thy house"; also Rom. xvi. 5; 1 Cor. xvi. 19; Col. iv. 15; and in the plural, Acts xiv. 23, xvi. 5; 1 Cor. xi. 16, xiv. 34, xv. 9, xvi. 1, 19; 1 Thess. ii. 14; Gal. i. 2). There is no proof that *ecclesia* was ever used of a material building. A simple, yet satisfactory, definition for all practical purposes is found in the well-known words: "The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the sacraments duly administered according to Christ's ordinance in all things that of necessity are requisite to the same" (Article XIX.). This is the Church pre-eminently spiritual, indivisible, universal—

> "Elect from every nation, yet one o'er all the earth;
> Her charter of salvation—one Lord, one faith, one birth;
> One holy name she blesses, partakes one holy food,
> And to one hope she presses, with every grace endued."

II. WHO IS ITS HEAD? Is it the property of the nation or the State? Does it belong to "the High, the Low, or the Broad Churchmen"? No, it is Christ's property; it belongs to HIM; it is His mystical *body*. He, therefore, is its living, loving, quickening, guiding Head (Eph. i. 22, iv. 15, 16; Col. i. 18). Not the Pope, not the priest, not the clergy (for the *whole flock* of God are Christ's *heritage* or *clergy*, 1 Peter v. 2, 3), but Christ Himself alone. The Head is One, the mystical body is one. As a man has but one wife, so Christ has but one Church, which is His *body*, His *bride*, and His *kingdom*. See Eph. v. 23-32.

III. WHAT AUTHORITIES RULE IT? Three: (1) CHRIST, (2) the Bible, (3) the Church itself.

1. CHRIST—for as He is its only Head, He only has supreme power in it. He who created it controls it. He who purchased it with His own blood (Acts xx. 28), and so redeemed it, rules it. He calls, qualifies, and appoints its officers. He defines, directs, and energizes its work and workers. He lives and moves in it, supplying all its need. Indwelling by His Spirit, He sheds His love abroad. Under His guidance and upon His arm the Church, as His bride, learns and leans "all the days, even unto

the end of the world" (Cant. viii. 5; 2 Cor. xi. 2; Rev. xxi. 2), and *then* will be to Him throughout eternity "a glorious Church, not having spot or wrinkle or any such thing, but holy and without blemish" (Eph. v. 27; *cf.* Jude 24).

2. The Bible—the Word of God, also has authority, for it is the revealed will of the Lord. By it He defines our duties in all relationships, solves our difficulties, and heals our disorders; through it He makes us to know the precepts, principles, and practices of Christian life. The Bible alone is the Church's book of rules and regulations for constant observance, performance, and obedience (Ps. xix. 7-11; 2 Tim. iii. 16; John v. 39).

3. The Church also has authority. This must not be forgotten. It has authority and command to *meet* in the name of Jesus Christ; to *edify* the whole; to maintain *public worship;* to unite in *prayer* and *praise*; to explain and "adorn the doctrine of God our Saviour in all things"; to approve or reject for membership; to exercise discipline; to organize; to "perfect the saints unto the work of ministering"; to rebuke the ungodly; to exhort believers, and to preach the Gospel to every creature, and so, to manifest and represent Christ on earth, as Christ manifests and represents it in heaven. (See Matt. xviii. 20; Eph. iv. 12; Heb. x. 24, 25; *cf.* Luke iv. 16; Eph. iii. 18; 1 Cor. xii., xiv., xi. 23, 34; Matt. xxviii. 19, 20; Acts ii. 37-47; Mark xvi. 15; Titus ii. 10; Jude 22, 23; Rev. xxii. 19; 2 Tim. ii. 25, 26 (R.V.); Heb. iii. 13, viii. 11; James v. 20; Luke i. 74, 75, ix. 60; John xv. 8, 16; Eph. ii. 10; 1 Peter ii. 9; Heb. xiii. 15, 16 (R.V.); Eph. iv. 12, 13 (R.V.); Matt. xvi. 19; *cf.* John xx. 22, 23; Matt. xviii. 15-18; 1 Cor. v. 7-13, vi. 1-8; John xvii. 18, 21, 23; 1 John iv. 17.)

But let it here be remembered that the Church is only an authority when in harmony with the Word of God, and that the Word of God is an authority only when interpreted in harmony with the mind and spirit of Jesus Christ. And because the Church pertains not to the *body* (though it by no means ignores it), but to the *soul* and *spirit*, it follows that nothing that is material or man-made or temporal can ever have dominion in or over it. Kings and queens, nations and states, human traditions, legislation, forms of prayer, congresses, associations, councils, synods, unions, conferences, encyclicals, and even concordats, have no *authority* over the *Church* at any time and under

any circumstances whatever. If in anything or at any time they are yielded to, it must only be because they happen to voice the teaching of Scripture and express the mind of Christ.

IV. WHAT OFFICERS HAS IT? Two permanent orders of office-bearers, viz., *elders* and *deacons*. There were *no such persons* as *priests* and *bishops, in the Anglican sense* of the terms, in the early Church. This fact authoritatively overthrows the much vaunted but empty notion that the episcopalian form of church government is the only valid one. Prof. B. Jowett, M.A., late of Oxford, makes the following admission: "The term 'bishop' is clearly used in the passages referred to (epistles to Timothy and Titus), and in other parts of the New Testament, indistinguishably from presbyter; and the magisterial authority of bishops in after-ages is *unlike*, rather than like, the personal authority of the Apostles in the beginning of the Gospel. . . . The episcopal form of Church government has sufficient grounds; *the weakness is the attempt to derive it from Scripture.*"(!) (See pp. 360, 361, in "Essays and Reviews.") In apostolic times the "bishop" was the same as the presbyter. "Bishop" means overseer; "presbyter" means elder (*episcopos*, *presbuteros*). That the bishops were identical with the presbyters or elders is clear from the following facts: (1) In Acts xx. 17-28, Paul summoned to Miletus the *elders* of the church at Ephesus; and when they arrived, he addressed them as *bishops*. (2) In 1 Peter v. 1, 2, Peter, writing to the *elders* of the churches, urges them to "fulfil the office of *bishops*" (translated in the A.V. "taking the oversight"). (3) In the Epistle to Titus, i. 5-7, Paul says, "That thou ordain *elders* in every city. If any be blameless, having one wife . . . for a *bishop* must be blameless." The duties of elders were not confined to teaching, for Paul writes: "Let the elders that *rule well* be counted worthy of double honour —(literally, of double *pay*, for *timee* is a valuing by which price is fixed—*honorarium*, fee)—especially those who labour in the word and doctrine" (1 Tim. v. 17). Nor are the duties of the deacons confined to secular matters, for the qualifications of a deacon are almost the same as those of the elder (1 Tim. iii.). Some of the deacons were perhaps evangelists, as Stephen and Philip (Acts vi. 1-8, viii. 5). The "angels" referred to in Rev. ii., iii., were probably bishops, but not bishops in the episcopalian sense of the term, for each angel only presided over *one* church or congregation.

Lest there should be the smallest hold for the doctrine that our Lord created a clerical order or priesthood, He said: "Where two or three are gathered together in My name, there am I in the midst of them." Let it be distinctly understood that from the beginning He *forbade a hierarchy*: "Be not ye called Rabbi, for One is your Master, even Christ, and all ye are brethren" (Matt. xxiii. 8-10), as if He had foreseen that a time would come when a "priest" would wish to be called "father," when the chief priest would be called "pope" (papa), and when, even in a Protestant country, the chief ministers would be addressed as "Most reverend Father in God." In these days it cannot be too often proclaimed that the word "priest" (*hierus*) *never* occurs in the New Testament with reference to *ministers*, but *always* and *only* with reference to the whole body of believers (Rev. i. 6; *cf.* 1 Peter ii. 5), and that the Bible gives no sanction to the priestly claims of Romanist or Ritualist clergy. The Epistles to Timothy and Titus distinguish and define the two offices of *pastor* and *deacon*, and their directions are absolute and final. At the same time, the *terms* "elder," or presbyter, and "bishop," or overseer, while we regard them as synonymous, were inclusive of other offices. For instance, the overseer-elders who had the general supervision were called (1) pastor or shepherd (Eph. iv. 11; Heb. xiii. 20; 1 Peter ii. 25); (2) manager or superintendent (the equivalent of "rule over you," 1 Tim. v. 17; 1 Thess. v. 12); (3) guardian or protector of the needy (Rom. xii. 8); (4) governor or ruler, controlling in counsel, leading by influence (Heb. xiii. 7, 17, 24) in all the various forms of (5) deaconing or serving. Paul sent into Macedonia "two of them that deaconed (lit.) unto Him" (Acts xix. 21). "I go unto Jerusalem to deacon unto the saints" (Rom. xv. 25). "I magnify my deaconship" (Rom. xi. 13). (See also Greek of 2 Cor. iii. 3, iv. 1; Phil. i. 1; 1 Tim. iii. 8, 12; Rom. xvi. 1.) The word is used frequently of Christian ministers, though hardly as an official name.

V. WHAT ARE ITS ORDINANCES? There are but two: (1) Baptism, *i.e.*, the immersion of each true believer, young or old (for it is *faith*, not age that is requisite), in the name of the Father, and of the Son, and of the Holy Ghost (Matt. xxviii. 19). (2) The Lord's Supper, which tells of our life through death, and of our union and unity. We eat the same bread, drink the same cup, and live the same life with one another and with

Christ. We are one bread and one body. By this sacred feast we unite the two advents. With loins girt we eat our Passover, remembering His shame, anticipating His manifested glory, and awaiting our final exodus into the land flowing with milk and honey. These two ordinances are binding upon the whole Church militant "till He come" (Matt. xxvi. 26-30; 1 Cor. v. 7, 8, xi. 23-30).

VI. WHO ARE ITS MEMBERS? They are those who are "joined to the Lord" (1 Cor. vi. 17); "born again" (John iii. 7); "passed from death unto life" (1 John iii. 14), and are "new creatures in Christ Jesus" (2 Cor. v. 17). *All* such as these, and *only* such, are members of the Church of Christ, and they all ought to join that section of the Church which most clearly conforms to the New Testament type. Which is that section? That company of disciples, saints, brethren, or believers (the old names), who, because baptized *as believers* into the name of the Trinity, are called Baptists. This utterance may seem to savour of pride; but it is lawful to glory in the truth, and the truth is that, without doubt, the Church of the New Testament was composed of immersed believers, and would to-day be called a Baptist Church. And that Church has been preserved, under different names, by immersed believers through all the centuries to this present hour, and in this year of grace is most closely followed and most clearly represented by the Baptist Church throughout the world. That New Testament Church alone is the model Church; and if we conform to that, we cannot be non-conformists in the true sense of the word. Nor *are* we dissenters, save by dissenting from those errors in preaching and practice, which have arisen through departure from the New Testament pattern.

VII. WHAT IS ITS GOVERNMENT? "The form of government which obtained in the churches of the Apostolic age was congregational, . . . by which we mean the management of the affairs of each church by the decision of its own members. This system asserts the right of each church, by the free suffrages of its members, to admit or reject candidates for membership; to exclude members who have dishonoured their profession; to restore such backsliders when penitent, and to elect all office-bearers, together with the management of every other matter pertaining to the regulation of the affairs of the Church" ("Handbook of Theology," Stock). The power of the laity (so-called) was ever recognised.

The elders and deacons never *commanded* the Church authoritatively. Even the *Apostles* appealed to the united body of believers (Acts xv. 22, ch. xi.; 2 Cor. viii. 19). The churches were voluntary, self-governing associations, where the motto (purified and glorified) of the French republic might have been inscribed—"Liberty, Equality, Fraternity." On reading carefully Matt. xviii. 15-20, the Book of Acts, and the Epistles, we are compelled to believe that the form of government which obtained was not autocratic or monocratic (episcopalian), but democratic and theocratic—the people being the members, the deacons being the officers, the pastor being president, and the whole in living, lasting contact and fellowship with God our Saviour and the Lord Jesus Christ.

In addition to all this, however, it will be clearly seen that, though there was a definite and distinct form of Congregational government, it was not absolutely inflexible. On the contrary, each church is seen to be an independent, self-contained community, strenuously maintaining all the principles and practices of such form of government, and yet gladly adapting itself to suit local requirements. There is always loyalty to fundamental truths and forms, combined with elasticity of method. There is all the similarity and naturalness of life, yet all the beautiful diversity of its manifestations.

VIII. What are the Duties of its Members? Briefly, these: (1) To love all sincere Christians, and specially the Church to which we belong (John xiii. 35; Heb. xiii. 1; Gal. vi. 10). (2) To promote the strength and unity of the Church (1 Peter iii. 8, 9). (3) To submit to the decision and discipline of the Church (Eph. v. 21; 1 Peter v. 21; 2 Cor. vii. 9; Prov. xi. 13). (4) To carefully watch the interests of our fellow-members (1 Tim. v. 22; Lev. xix. 17; 2 John 11). (5) "To obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account" (Heb. xiii. 7, 17). (6) To follow peace with all men (Rom. xii. 18). (7) To attend all public services as far as possible (in this imitating our Lord, Luke iv. 16; Acts ii. 42; Heb. x. 35). (8) To support the work and ministry from the means God has given us (1 Cor. ix. 14; Gal. vi. 6; Prov. iii. 9, 10). (9) To remember and contribute to the collections (1 Cor. xvi. 1, 2; 2 Cor. viii. 2; Heb. xiii. 16). (10) To yield to Christ always and everywhere (Rom. xiii. 7, 8; 1 Cor. x. 31;

Heb. xiii. 2). (11) To seek work for "Christ and the Church," and do it. Here is work incumbent on all church members: "Pray for one another" (James v. 16). "Admonish one another" (Rom. xv. 14). "Exhort one another" (Heb. iii. 13). "Teach one another" (Col. iii. 16). "Forgive one another" (Eph. iv. 32). "Provoke (stimulate) one another" (Heb. x. 24). "Prefer one another" (Rom. xii. 10). "Serve one another" (Gal. v. 13). "Speak often to one another" (Mal. iii. 16). For to everyone there is obligation and qualification (Luke i. 74, 75; John xv. 8, 16; Eph. ii. 10; Rev. xxii. 17); to everyone there is a work (Mark xiii. 34); a call (Matt. xxi. 28); ability (Matt. xxv. 15); reward (Matt. xvi. 27).

Then what further need we wait for? Here is *polity*, but we need *power*. Here are our *mechanics*, but we need *dynamics*. We need the Holy Ghost; there can be no substitute for Him. Increase agencies and machinery as we will, it will avail nought unless "the spirit of the living creature be in the wheels." The Church ever needs Pentecost. And all who would see new vigour in the work of missions abroad, and new "Acts of the Apostles" wrought through zeal and liberality at home, must beseech God, and besiege His mercy-seat for the cleansing power and a soul-quickening revival.

"I love Thy Church, O God!
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.
For her my tears shall fall,
For her my prayers ascend;
To her my toils and prayers be given,
Till toils and cares shall end."

SPECIAL TO MIDDLESEX CHURCHES.

Churches *north* of the River Thames are informed that the Minute Secretary, Rev. P. J. Smart (White House, High Street, Hadley), has kindly agreed to act as the Secretary's *agent in the northern district*, as it is very difficult for the Secretary, living at Guildford, to keep in close touch with them.

All applications for grants, and all statistical returns are still to be sent to the General Secretary, and he is as willing as ever to undertake services and meetings in Middlesex or Essex when desired.

TREASURER'S ACCOUNT.

GENERAL FUND.

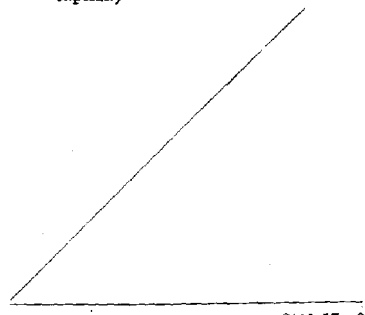
RECEIPTS.	£	s.	d.
Balance in hand, Oct., 1894 ...	0	18	0
Collections at Meetings—			
Norbiton, Oct. 24, 1894	16	12	10
Brixton Hill, March 5, 1895 ...	1	11	4
Aldershot, May 22	11	8	9
Harringay, July 16	1	9	6
Redhill, Oct. 30	12	12	2
Church and Personal Subscriptions—			
Addlestone (2)	0	10	0
Aldershot	0	5	0
Anthonys	0	10	0
Barnet	1	1	0
Brentford	0	10	0
Brixton Hill (2)	1	0	0
Cheam	0	10	0
Ealing Dean	1	1	0
Godstone (2)	0	10	0
Greenwich East	0	5	0
Guildford	0	10	0
Harringay	0	5	0
Horsham	0	5	0
Hounslow	0	10	6
Kennington, Regent	0	5	0
Kensal Rise	0	10	6
Kingston	1	1	0
Metropolitan Tabernacle ...	5	0	0
Mitcham	0	5	0
Redhill	0	10	0
Silvertown (2)	1	0	0
Slough (2)	0	10	0
Southgate, (New)	0	5	0
Stratford (2)	0	10	0
Teddington	1	0	0
Tooting	0	10	6
Twickenham	0	10	6
Vauxhall	0	7	6
Wealdstone	0	10	0
Mr. W. Allen	0	5	0
Mr. J. Ashley	0	5	0
Mr. R. J. Braithwaite	0	10	0
Mr. J. Brewer	0	10	0
Mr. A. Coote	1	0	0
Rev. E. A. Carter (4)	2	2	0
Mr. J. Dice	0	10	0
Mr. Frost	0	5	0
Rev. Dr. Gritton	0	10	0
Rev. J. W. Harrald (2)	0	10	0
Rev. J. S. Hockey	0	5	0
Mr. S. Irwin.	1	0	0
Rev. A. E. Jennings	0	10	6
Rev. W. C. Jones	0	5	0
Rev. F. Joseph (2)	0	10	0
Mr. Meredith	1	1	0
Mr. Mould	0	10	6
Rev. P. Reynolds	0	10	0
Rev. J. L. Stanley	0	5	0
Rev. E. W. Tarbox	5	0	0
Mr. B. Tice	0	10	0
Rev. W. Williams	0	5	0
Metropolitan Tab. (Colporteur) ...	40	0	0
Egham per Mr. Tice (Colporteur) ...	20	0	0
Surplus from Godstone	10	0	0
Sale of Rev. C. Spurgeon's Address	9	0	0
Balance due to Treasurer	5	10	5
	£166	10	0

PAYMENTS.	£	s.	d.
Colportage Association for our two Colporteurs, 5 quarters to Dec. 31	100	0	0
Printing 2,500 Rev. C. Spurgeon's Address at Norbiton	8	8	0
Printing account for 1 year and 9 months, Billing and Sons ...	17	0	6
Travelling expenses of Secretary and Committee, Tea and sundries	5	19	3
Stamps, carriage of parcels, etc. ...	4	12	3
Grants to Churches—			
Hampton Court	5	0	0
Morden	5	0	0
Chiddingfold and Worplesdon	5	0	0
Dorking	5	0	0
Mitcham	3	0	0
Oxshott	3	0	0
Oxted	2	10	0
Tottenham (South)	2	0	0
(Another grant has been voted conditionally, but not paid at date of closing account.)			
	£166	10	0

AUGMENTATION FUND.

Receipts.	£	s.	d.
Balance in hand, Oct. 1894 ..	73	11	3
Collections—			
Anthonys	1	5	0
Barnet	3	15	0
Dormansland	0	18	0
Greenwich (South Street)	5	5	0
Godstone	0	10	0
Guildford	0	6	0
Lee	1	7	9
Mitcham	0	10	6
Slough	0	15	0
Tooting	1	1	0
Wealdstone	1	0	0
Wimbledon	3	10	0
Donations—			
Rev. E. W. Tarbox ...	5	0	0
Mr. W. Taylor	5	0	0
Mr. Band	0	10	0
Wimbledon	0	5	0
Anonymous	0	2	6
Conditional Payments—			
Esher	5	0	0
Silvertown	10	0	0
Southgate (Old)	10	0	0
Wealdstone	5	0	0
„ for 1896 ...	5	5	0
	£139	17	0

Payments.	£	s.	d.
By grants paid—			
Esher	10	0	0
Silvertown	20	0	0
Southgate (Old)	20	0	0
Wealdstone	10	0	0
Balance in hand	79	17	0
(Of which £50 is reserved for capital.)			
	£139	17	0



HOME MISSION FUND—GODSTONE.

Receipts.	£	s.	d.
Balance in hand, Oct., 1894 ...	4	12	11
Weekly Offerings	16	14	10
Pew rents	5	4	0
Collections	3	9	3
S. Barrow, Esq.	30	0	0
	£60	1	0

Payments.	£	s.	d.
Incidental expenses	14	12	10
Supply of pulpit	25	9	6
Voted to General Fund ...	10	0	0
Balance in hand	9	18	8
	£60	1	0

Note.—Accounts audited by Messrs. Slade and Wright. The financial year closed on October 31. The deficiency on the General Fund has been more than covered by subscriptions paid a few days too late for insertion in the 1895 account. Some friends evidently think we strike the balance at Christmas; but this is done in October, when the election of Treasurer takes place.

Payments have been received from churches at Bedfont, Chiswick, Dorking, Feltham, Greenwich, Leigh, Norbiton, Peckham, Silvertown, Uxbridge, Wimbledon, Woodford, and Wraysbury; also from Pastors Aubrey, W. F. Edgerton, J. T. Mateer, and T. Spurgeon, and Messrs Deayton and Sortwell. These will be detailed in the *next* balance sheets.

STATISTICS.

CHURCH.	Date of its Formation.	PASTOR.	Date of his Settlement.	Sittings in Chapel.	Members at last return	INCREASE.				DECREASE.				Present No. of Members.	Local Preachers.	SCHOOL.	
						Baptism.	Profession.	Letter.	Renewal.	Transfer.	Erasure.	Exclusion.	Death.			Scholars.	Officers.
Addlestone, Surrey	1828	Henry Bayley ...	1888	330	110									112		294	22
,, *Stone Hill* ...				100												60	5
Aldershot, Hants	1883	E. Poole Connor ...	1893	450	57	8		11		4	6			66		120	14
,, *Ash Vale* ...				250										9		50	6
Anthonys, Woking, Surrey	1888	E. W. Tarbox, hon.	1888	100	25									25		70	4
Barnet (High), Middlesex ...	1892	Percy J. Smart ...	1892	300	90	24		6		3	4			113	2	80	14
Bedfont, Middlesex	1881	J. E. Johnson ...	1881	100	17	2								19		80	8
Bracknell, Berks	1886	H. Kempton ...	1893	200	23	3		5						31		60	5
Brentford, Middlesex ...	1802	T. G. Pollard ...	1895	500	190									95		300	20
Brixton Hill (Raleigh) ...	1889	A. Dickerson ...	1895	400	20									50		70	10
Cheam, Surrey	1862	T. G. Griffiths ...	1895	150	105	8		3		3		2		111		73	11
Chiswick, Middlesex ...	1866	A. G. Edgerton ...	1892	300	139	18	3	6		1	11	1	1	152	3	295	24
Dorking, Surrey	1869	T. F. Waddell ...	1892	250	80	5		3		4			1	83		89	12
Dorman's Land, Surrey ...	1792	Reuben Wilson ...	1891	400	42									42		60	8
Ealing Dean, Middlesex ...	1864	W. Leonard Gibbs	1893	400	185	9		7	3	14	6		4	180		355	32
Esher, Surrey	1852	T. G. Head ...	1893	200	53	4								57	1	70	8
,, *Oxshott*	1873			100												48	6
Feltham, Middlesex ...	1894	J. W. Avis ...	1894	100	12			2		1				13			
Godstone, Surrey	1882	H.C.B. Association	1893	250	10			2						12		30	4
Greenwich (East), Kent ...	1892	W. E. Wells ...	1892	250	65	5		4		5				69		250	17
Greenwich, South Street ...	1879	Charles Spurgeon ...	1879	950	640									640	2	1300	60
Guildford, Surrey	1824	John Rankine ...	1879	220	78	7		3		4	2	2		80		100	12
,, *Chiddingfold* ...	1889			120	26	2				2				26		49	5
Hampton Court, Surrey ...	1885	H.C.B. Association	1894	300	58									58		50	9
Harringay, Middlesex ...	1888	William Frith ...	1888	400	106		9				7			108	5	120	13
Hornsey Road, Holloway ...	1893	Edwin Smart ...	1893	250	28		8			2		2	1	31	4		
Horsham, Sussex	1895	Student	1895	400		25		11						36		36	7
Hounslow, Middlesex ...	1871	J. E. Barnes ...	1894	300	71	10	5	11		2	14		2	79	8	175	13
Kennington Cross (Regent)	1821	D. Henderson ...	1895	500	60	2				1	4			57	1	170	18

Kensal Rise, Middlesex ...	1893	A. Bridge	1893	400	116									116		250	26
Kingston, Surrey	1790	George Wright ...	1883	760	300	6	2	6		6	44			270		330	32
,, *Hampton Wick* ...				100													
Lee, Bromley Road, Kent ...	1877	James W. Davies	1886	200	131	18		5		7	15			132	8	200	22
Leigh-on-Sea, Essex ...	1893	A. C. Sidey ...	1893	150	25	2								27		35	5
Malden (New), Surrey ...	1862	S. H. Moore ...	1883	300	86									86		150	14
Manor Park, Essex	1889	F. D. Robbins ...	1890	350	74	3	1	14		2	2			88		120	11
Metropolitan Tabernacle ...	1719	Thomas Spurgeon	1894	4880	5079	215	16	62		213	133	4	76	4965	130	3600	500
22 *halls*, 28 *schools* ...				3905												4778	159
Mitcham, Surrey	1882	J. Thorold Figg ...	1891	200	64	5	1	1		1	1			69		120	15
Norbiton, Surrey	1882	Douglas Thompson	1892	850	238	19	1	18		12	10			254	15	400	34
Outwood, Surrey		Thomas Green ...		150										22		48	6
Peckham Rye	1887	Frank M. Smith ...	1887	800													
Redhill, Surrey	1864	George Davies ...	1890	550	190									190	12	150	16
Rotherhithe	1882	W. J. Juniper ...	1891	320													
Silvertown, Essex	1887	Vacant		350	87	15		5		1			1	105		320	32
Slough, Bucks	1894	A. E. Phillips ...		150	17	5	10							32		26	5
Southall, Middlesex ...	1889	T. G. Williams ...	1892	250	30									35		112	18
Southgate (New), Middlesex	1863	G. Freeman ...	1892	300	268	30	10	12		5			4	311	6	380	32
Southgate (Old), Chase Rd., Middlesex	1886	Vacant		250	25									65	1	50	9
Stoke Newington (Bouverie)	1838	W. Mitchell ...	1895	300	25	8		15	1					49		70	9
Stratford, Major Rd., Essex	1885	T. Maycock ...	1885	400	142									142		350	24
Surbiton Hill, Surrey ...	1874	William Baster ...	1874	500	113									113		80	8
Teddington, Middlesex ...	1883	R. J. Williamson ...	1892	600	171	35	4	4	1	10	4			201		160	20
Thornton Heath, Surrey ...	1888	Thomas Lardner ...	1892	300	157	8	5	4		7	11		1	155		273	33
Tooting, Longley Rd., Surrey	1880	G. Hunt Rumsey ...	1888	340	99	6	2	1			7		1	100		280	21
Tottenham, S. Middlesex ...	1887	R. H. Eastty ...	1887	250	39	4	4	2	1	4	8			38	2	140	12
Twickenham, Middlesex, and St. Margaret's	1852	E. H. Brown ...	1874	250	179	10		13	3	11	2		2	190	4	450	25
		C. Underwood, asst.	1895	140												100	10
Uxbridge	1885	J. R. Scoones ...	1885	200	37									37		30	6
Vauxhall, Kennington Lane	1864	C. Pummell ...	1895	700	157	14		8	1	4			3	173		350	28
Wealdstone, Middlesex ...	1875	J. G. Wells ...	1894	200	65	15		7		2	1			84		216	22
Wimbledon, Surrey	1871	Charles Ingrem ...	1880	400	285	39	3	31	8	17	14		2	333	19	507	31
,, *Merton* ...				200												190	14
,, *Morden* ...				200												62	10
Wraysbury, Bucks	1868	*Supplies*		180	36								1	35		76	6

LIST OF PERSONAL MEMBERS.

MR. W. ALLEN, Newington, S.E.
MR. J. ASHLEY, Woking, Surrey.
PASTOR J. AUBREY, Windsor, Berks.
MR. R. J. BRAITHWAITE, St. Margaret's, Middlesex.
MR. J. BREWER, Greenwich.
PASTOR E. A. CARTER, Pioneer.
PASTOR F. M. COCKERTON, Limpsfield, Surrey.
MR. A. COOTE, Shalford, Surrey.
MR. C. DEAYTON, Teddington, Middlesex.
MR. J. DICE, Lee, Kent.
PASTOR H. DUNNINGTON, London.
PASTOR W. F. EDGERTON, Harlington, Middlesex.
PASTOR J. GRITTON, D.D., Hackney.
PASTOR J. W. HARRALD, Norwood, Surrey.
PASTOR N. HEATH, Dulwich.
PASTOR J. S. HOCKEY, Henfield, Sussex.
MR. G. HOCKING, Greenwich.
MR. S. IRWIN, Teddington, Middlesex.
PASTOR A. E. JENNINGS, Cheam, Surrey.
PASTOR W. C. JONES, Brixton, S.W.
PASTOR F. JOSEPH, Alfold, Surrey.
PASTOR E. J. MATEER, Dulwich.
PASTOR J. T. MATEER, King's Cross.
MR. J. B. MEREDITH, Croydon.
PASTOR F. B. MONTI, Acton, Middlesex.
PASTOR P. REYNOLDS, Highbury, N.
PASTOR G. SCUDAMORE, St. John's Wood, N.W.
PASTOR R. SHINDLER, Sydenham, Kent.
PASTOR H. S. SMITH, Fenny Stratford, Bucks.
PASTOR J. L. STANLEY, Chatsworth Road, Norwood.
PASTOR H. E. STONE, St. John's Wood, N.W.
PASTOR E. W. TARBOX, Guildford, Surrey.
MR. B. TICE, Egham, Surrey.
PASTOR J. WAITE, Fulham, S.W.
MR. E. B. WARREN, Shap Street, N.E.
PASTOR C. WICKERSON, Harringay, Middlesex.
PASTOR W. WILLIAMS, Upton, Lambeth.

COLPORTEURS.

MR. F. J. BRIDGER, Horsell district. | MR. E. COLE, Egham district.

N.B.—Personal Membership is intended for the convenience of Baptist Ministers whose churches will not or cannot join, or who are without pastoral charge, and of Baptist Laymen not directly representing churches as delegates, but loyal to the aims and work of the Association.

AN OFFER.

The late Rev. C. H. Spurgeon gave the H.C.B.A. several thousands of Norcott's little book on Baptism. A good many are still left, and can be had for the asking. Apply to Pastor G. Wright, 18, Gibbon Road, Kingston, saying how many you would like.

A few copies of Rev. C. Spurgeon's Address at Norbiton are also in stock. They can be had from the Secretary at half the cost price, namely, 8d. a dozen, post free.

The Circular Letter by Pastor Aubrey can also be had, printed separately, for distribution, from the Secretary, at 6d. a dozen, post free.

RULES.

1.—That the Association consist of Churches and Pastors of the Baptist denomination in the Home Counties, or thereabout, and of such approved personal members, being Baptists, as shall subscribe not less than five shillings annually to the funds of the Association.

2.—That the Association meet from time to time for prayer and worship, to cultivate friendly intercourse between Ministers and Churches, to strengthen each other in distinctive principles, to consider plans for Christian work, to take mutual counsel on public questions, and in general to seek by united effort the advancement of the kingdom of our Lord and Saviour Jesus Christ.

3.—That the Association meet in May and October in each year. The time of meeting to be 11 a.m., the first hour to be spent in prayer and praise, business to commence at 12 o'clock, public worship or a public meeting in the evening.

4.—That the officers consist of Moderator, Vice-Moderator, Treasurer, and Secretary, all of whom, except the Moderator, shall be elected annually at the Autumnal Meeting; the Vice-Moderator to become Moderator the following year. These, with the Ex-Moderator and six others to be elected at the same time, to form the Committee.

5.—That each Church be entitled to send its pastor, being approved by the Association, and one delegate if not more than fifty members, two delegates if more than fifty and not more than one hundred members, and three delegates if over one hundred members and not more than two hundred and fifty, one delegate being allowed for each additional two hundred and fifty members, to take part in and vote on the proceedings. Such delegates to be baptized members in full communion with the Churches they represent.

6.—That no topic affecting the terms of attendance at the Lord's Supper shall be discussed.

7.—That each Church send annually statistics, and a contribution to the Association Fund. This fund, after necessary working expenses have been met, to be appropriated to home mission purposes in the district.

8.—That the Secretary have power to call a Special Meeting on receipt of a requisition signed by representatives from five different Churches in the Association.

9.—That the Committee meet every other month, or at such other times as may be deemed necessary.

10.—That the Committee have power to act and decide on pressing business connected with the Association between the meetings of the Association.

11.—That all applications for membership in the Association be submitted to the Committee, who shall report the case at the next meeting, and a vote shall be taken thereon.

12.—That at the meeting of the Committee prior to the Association meetings of May and October, arrangements be made as to business and speakers for such meetings.

13.—That should any Church omit to send a messenger, or to subscribe to the funds of the Association, for two consecutive years, the Secretary remind such Church of the neglect, and if the omission be continued the third year, the Church so acting shall be considered no longer a member of the Association.

14.—That notice of all proposed changes in the rules be submitted to the Committee before the first day of March or the first day of August, and on their report the same shall be considered and decided by the Association at its next meeting.

15.—That the attention of each Church, and minister, and personal member, applying for entrance to this Association, shall be called to the following declaration.

DECLARATION.

That among the truths believed and held by the Churches comprising this Association, the following are entitled to special enumeration :

1.—The Divine inspiration of the Scriptures of the Old and New Testaments, and their absolute sufficiency as the only authorized guide in matters of religion.

2.—The existence of three equal Persons in the Godhead—the Father, the Son, and the Holy Spirit.

3.—Eternal and personal election to holiness here, and eternal life hereafter.

4.—The depraved and lost state of mankind.

5.—The atoning efficacy and vicarious nature of the death of Christ.

6.—Free justification by His imputed righteousness; the necessity and efficacy of the work of the Holy Spirit in conversion and sanctification.

7.—The final preservation of the saints.

8.—The duty of all men to whom the Gospel is made known to believe and receive it.

9.—The spirituality of the Kingdom of Christ, and His supreme authority as sole Head of the Church.

10.—The resurrection of the dead, both the just and the unjust.

11.—The general judgment.

12.—The eternal happiness of the righteous, and the eternal misery of such as die impenitent.

A TABLE

SHOWING THE NAME OF THE MODERATOR, THE NUMBER OF ASSOCIATED CHURCHES, AND THE TOTAL INCOME RECEIVED FOR EACH YEAR SINCE THE FORMATION OF THE ASSOCIATION.

YEAR.	MODERATOR.	CHURCHES.	INCOME.
1877 ...	Rev. C. Slim (*pro tem.*) ...	9 ...	£5
1878 ...	Rev. J. A. Spurgeon ...	11 ...	8
1879 ...	Rev. H. Bayley ...	13 ...	10
1880 ...	Rev. J. H. Cooke ...	15 ...	24
1881 ...	Rev. E. H. Brown ...	16 ...	33
1882 ..	Rev. W. A. Blake ...	18 ...	54
1883 ...	J. C. Woollacott, Esq. ...	21 ...	65
1884 ...	Rev. E. W. Tarbox ...	24 ...	35
1885 ...	Rev. J. Rankine ...	25 ...	26
1886 ...	Rev. G. Wright ...	26 ...	22
1887 ...	Rev. C. Ingrem ...	25 ...	20
1888 ...	Rev. J. E. Jasper ..	24 ...	30
1889 ...	Rev. J. S. Hockey ...	26 ...	180
1890 ...	Rev. S. H. Moore ...	33 ...	258
1891 ...	Rev. J. A. Spurgeon ...	38 ...	230
1892 ...	Rev. J. E. Perrin ...	36 ...	204
1893 ...	Rev. F. M. Smith ...	40 ...	175
1894 ...	Rev. C. Spurgeon ...	50 ...	265
1895 ..	Rev. G. Wright ...	56 ...	295
1896 ...	J. Corpe, Esq. ...	...	

The present Moderator has been our faithful friend and helper from the very beginning of our history. He was then a deacon at Twickenham ; now at Ealing Dean.

Home Counties Baptist Association.

(FORMERLY KNOWN AS THE "SURREY AND MIDDLESEX" ASSOCIATION—Formed in 1877.)

REPORT FOR 1896.

WITH

CIRCULAR LETTER

FROM THE COMMITTEE TO TEACHERS AND PARENTS,

UPON

THE URGENT NEED FOR INSTRUCTING OUR YOUNG PEOPLE IN OUR DISTINCTIVE PRINCIPLES.

This Report is intended to be distributed freely amongst the Officers and Workers of the Associated Churches; and also amongst Sunday School Teachers.

GUILDFORD:
BILLING AND SONS, RAILWAY ESPLANADE.

Home Counties Baptist Association.

OFFICERS AND COMMITTEE, 1896.

Moderator:
PASTOR CHARLES SPURGEON, of Greenwich.

Vice-Moderator:
MR. J. T. DUNN, Metropolitan Tabernacle.

Ex-Moderator:
MR. JOSEPH CORPE, of Ealing Dean.

Treasurer:
PASTOR E. H. BROWN, of Twickenham Green.

Secretary:
PASTOR E. W. TARBOX, Epsom Road, Guildford.

Minute Secretary:
PASTOR PERCY J. SMART, of High Barnet.

Committee:
PASTOR R. J. BEECLIFF, Metropolitan Tabernacle.
PASTOR E. POOLE CONNOR, Aldershot.
PASTOR J. W. DAVIES, Lee.
MR. C. DEAYTON, Teddington.
PASTOR W. L. GIBBS, Ealing Dean.
PASTOR C. INGREM, Wimbledon.
PASTOR J. RANKINE, Guildford.
PASTOR F. M. SMITH, Peckham.
PASTOR D. THOMPSON, Norbiton.
PASTOR G. WRIGHT, Kingston.

The Committee meet in Rooms at Kingston Chapel, at 3.30 p.m., on the second Tuesdays in February, May, July, September, and December.

REPORT OF THE COMMITTEE.

The year 1896 has a special interest, for it is the twentieth year of our existence as an Association.

A RETROSPECT.—It cannot be out of place to glance for a moment at the history of those years. On June 6, 1877, a meeting of pastors and deacons was called at Kingston, to confer and decide concerning the formation of an association for the scattered churches of rural Surrey and Middlesex. Nine pastors and twelve delegates were present. (Of these twenty-one brethren, twelve are still alive, and six—Pastors W. Baster, H. Bayley, E. H. Brown, and E. W. Tarbox, and Deacons Corpe and Hart—are still in our Association.) The Surrey and Middlesex Association was then formed with nine churches, whose united membership was 1,100, and the first year's income was £7. So isolated and inert were the rural churches in those days, that this beginning was not reached without the exercise of much patience and tact on the part of the three pastors to whom the enterprise owed its existence—H. Bayley, E. H. Brown, and the indefatigable convener and first secretary, J. Hunt Cooke. The S. and M. B. A., being thus resolved upon and constituted in June, 1877, was publicly launched at Guildford in the following October. In its early years progress was slow, and the presence of two dozen pastors and delegates was then reckoned a large meeting.

Glance at it again, ten years later, in 1886. The nine churches have grown to twenty-five, and the annual income to about £30. In 1889 Charles Haddon Spurgeon joined our ranks, and for two brief years we enjoyed his presence and counsel. He had taken a friendly interest in the Association from its commencement, an interest which in a measure may be said to abide with us still, in the noble help rendered to us by his sons.

In 1890 the restrictions on our area were somewhat relaxed, and so the name of the Association was altered to Home Counties, as we were receiving churches beyond the borders of Surrey and Middlesex, and from London. It should be noted, however, that the Association has never altered its original character, a large majority of the churches in it still belonging to Surrey and Middlesex, and country churches being to Metropolitan churches in the proportion of three to one.

Look, then, at the Association to-day, at the end of twenty years. It has sixty-one churches, with a membership of 11,400, and its annual income touches £300. Truly 'the Lord hath done great things for us, whereof we are glad.'

1896.—The General Meetings of the year have been held at Teddington in May, and Ealing Dean in October. The intermediate quarterly meetings were at Hornsey Road in February, and Dormansland in July. All were hearty, happy, and well attended. The minutes are on page 10. Seven churches have joined during the year, and two (Rotherhithe and Southall) have lapsed under Rule 13.

STATISTICS.—The tables will be found on pages 20 to 22. They cannot be compiled without much time and care. Yet *it is to be feared* that very few of the readers of the report will trouble to examine them. We say *feared* advisedly, because a thoughtful study of them is the only means of forming a just opinion of the condition of our churches, and of the difficulties in the way of our progress. True it is that many important facts cannot be tabulated; but much may be learnt from the figures, and we venture on this occasion to prove the usefulness of the tables, by pointing out some of the conclusions that can be drawn from them.

Of our sixty-one churches, fifty-two sent in returns, of which forty-six were fully *detailed.* This is an uncommonly good proportion, showing that for the most part our church books are carefully kept, and our secretaries are obliging and business-like. To complete aggregate totals we have used the previous year's figures in the nine cases where we received no returns for 1896. And we take the opportunity of urging the prompt return of the forms sent round every September for this report and the Handbook.

The returns show that from September, 1895, to September, 1896, our *churches* increased from 56 (in 1895) to 61 (in 1896); *places of worship* in use, from 86 to 92; *sittings provided*, from 28,940 to 32,630; *church membership*, from 10,771 to 11,393; *Sunday-school teachers*, from 1,576 to 1,740; and *Sunday scholars*, from 18,857 to 20,328.

Thus, everything has improved, *except the average membership of the churches!* For, though 34 churches show some net increase, the other 27 are either at a standstill, or suffer appreciable diminution. This fact, be it noted with joy, *is not due to any lack*

of additions, but to an exceedingly heavy list of removals—a truth we could not know but for the statistical tables. For the 46 detailed returns show 1,138 admissions—667 by baptism, 118 by profession, 335 by letter, and 18 by renewal; while the losses register no less than 527 *by transfer*, 358 *by erasure*, 102 by death, and 13 by exclusion! Allowing the proper proportion for the churches that made no return, and adding it, we may safely say that our churches have had over 1,400 additions during the year, and have baptized at least 950 persons; but that the losses equal the gains. Evidently rural populations are becoming more migratory, and there is also a terrible leakage in the matter of transfer, since, for every five persons transferred *away* by letter, only three are *received* by letter! *Where are the Erased?* Do they drift away to the world, or to other sects? We would impress the circular letter on our readers in reference to this.

NEW CHAPELS.—Larger buildings are superseding those formerly in use at Chiswick, East Greenwich, Lee, and Woodford; and new places of worship have been erected at Feltham, Southend, and Waltham Cross. Also many less important enlargements and improvements have been made, at Ealing and other places, which need not be enumerated here.

BUILDING DEBTS.—In addition to those enterprises named in the previous paragraph as belonging to this year, there are many other places where new chapels have been erected (during 1894–1895 or earlier) where debts remain on the buildings, such as Teddington, Norbiton, Kensal Rise, Silvertown, Aldershot (School), Hornsey Road, Morden, etc. The Association cannot help all these simultaneously, or in any direct way; but we are doing the only thing that seems possible. The Committee select one case each year and recommend it to the help of the other churches, and of God's stewards in those churches. *A small gift from each church during the year, would be a very light burden, but the combined result would be a real help to a worthy cause.* The case chosen for 1896 was Teddington. Unfortunately the pastor's lameness and illness have hindered him from the personal visits so essential to the working of this scheme, and we fear his inability to do this has made a difference beyond the power of our appeals to remedy. For 1897 the Committee heartily commend Norbiton, Pastor Douglas Thompson, and support any appeal he may make.

GRANTS TO CHURCHES.—Seven grants have been made from the *General Fund* to weak churches, amounting to £36. See page 17.

GRANTS TO PASTORS.—Three pastors have been qualified for assistance from the Augmentation Fund (which is still in its infancy), and have together received £40 10s.

We call special attention to the Moderator's offer, fully described in his own words on page 8. It is most needful that the Augmentation Fund should be strengthened, and his kind and generous service is most heartily appreciated by all of us.

HOME MISSION WORK.—(1) We have completed the third year of our work at *Godstone* with very satisfactory results. Pastoral oversight is given by Brother Rankine and the Secretary. Mr. Skinner is a model deacon, and Mr. Macowen an able and earnest school superintendent. Mr. Barrow continues his generous contribution. (2) With regard to *Hampton Court*, the Committee, after much careful consideration, invited the Pioneer Mission to undertake the work there for us, and Mr. Carter has assumed entire responsibility, while we shall continue to render some financial assistance. (3) We are taking over the management of the cause at *North Cheam*. Unfortunately it has fallen into a low state; and as Pastor Ingrem, of Wimbledon, with his church and band of preachers are willing to undertake the work for us, we expect before long to hear of improvement.

COLPORTAGE.—We continue to employ and support the two Colporteurs at Horsell and Egham—Mr. Bridger and Mr. Cole. These excellent men are continuing their patient and valuable work as usual. For this we pay the Society £80 a year, £60 of which is specially given for the purpose.

OUR YOUNG PEOPLE.—The interests of the young are not forgotten. The whole subject is presented by the Committee in the circular letter, and therefore it is superfluous to enter upon it here.

FINANCE.—The balance-sheets of all the funds will be found on pages 17 to 19. They are satisfactory, and show encouraging support. We would call attention to the following statement: The gross income of the Association for the last ten years has been £2,000. Of this only £180 has been consumed in working expenses, while £1,750 has been applied to the interests of our churches, and a balance is held in hand of £70. Of the £1,750 expended in our work for the churches, £1,050 has been used in

direct financial help by grants, etc., and £700 in colportage. These facts are eloquent proof that the Association lays itself out to help to its utmost power our poorer churches and pastors.

OBITUARY.—It is with very deep regret that we record the death of *Mr. Benjamin Tice*, of Egham, who had been a personal member and generous helper of this Association for more than seven years. He was a man of great influence in his town, and a leader in every good work. He manifested deep piety and a humble and retiring spirit. His loss will be severely felt, for it will not be easy to fill the place he has left vacant. He passed away in November after much suffering. The bereaved family have our deep sympathy.

We ought also to mention the decease of the *Rev. Henry Beddow*, who served us as itinerant Evangelist from 1880 to 1883. He was a good and earnest man. For the last eight years he held the pastorate of a small church in Buckinghamshire. Brethren who were with us thirteen years ago will remember him.

The years pass swiftly away. Let us work while it is day, not knowing how soon we may hear the Master's call, or see His appearing. May we all be found loyal to His truth, and diligent in His service!

AN OFFER FROM THE MODERATOR.

DEAR FRIENDS,

Once again I have been honoured by the brotherhood in being elected to the Moderatorship of our beloved Association. I have accepted this position in the hope that all the pastors and churches will aid me to complete the work I commenced during my previous term of office—the work of visiting the churches under such an arrangement as will bring a *direct* financial *benefit* to *them*, and at the *same* time enable me to increase the Augmentation Fund of our Association.

I assure you, beloved brethren, that your kind assistance in this undertaking will be very greatly valued by me. My *one wish* is to be of some small service to you during the term of my office, that God may be glorified!

There are in our Association a good many small churches whose utmost efforts do not enable them to bring their ministers'

stipends up to £100 a year, in some cases falling a long way short even of that modest figure. We ought to stand by these weak churches, many of them outposts where the flag of truth is upheld in the face of immense difficulties. What can be more desirable than to put upon a sound financial basis a fund to augment these small stipends?

It may not be known to all of you, though it is to some, that while my beloved father was a member of our Association, he greatly desired to see an Augmentation Fund established in connection therewith, and for some years he furnished the funds wherewith grants were made, on conditions similar to those now in use.

Many a time has he talked to me about the need of organized regular help for these struggling churches, and the kindly wish was so near his heart, that had he lived, I doubt not he would have carried some scheme into existence to secure it. But since he has gone into the glory, my love for *him*, joining with my love for *you*, constrained me to make an effort to accomplish the formation of our Augmentation Fund. In 1894 we made a beginning. Since then the fund has been in operation on a small scale, and contributions have come in sufficiently to provide grants of over £100, without drawing upon the little capital my visits in 1894 produced. Such a fund *must* have a *capital*, or else it is precarious, and unequal to meet emergencies. My present proposal is with a view to enlarged capital.

So I ask you to give me an opportunity to come and preach or lecture for you; half the collection will be for your work, and half for this fund. All this is explained in the circular you have received. As far as I can, I will fall in with the wishes of all, and only ask that, where possible, I may be permitted to suggest the date, when I have received intimation that a visit will be welcome.

I shall also be most grateful for any personal donations that anyone may feel moved to send me for this object.

God bless our brotherhood! So prays

Yours to serve,

C. SPURGEON.

MINUTES OF MEETINGS.

QUARTERLY MEETING AT HORNSEY ROAD, FEBRUARY 25.

Pastor Edwin Smart and his church invited us to afternoon conference, tea, and evening service in their new neat iron chapel, and there was a good attendance, representing twenty-six churches.

Mr. Corpe took the chair at three o'clock, and conducted a devotional meeting. This was followed by a conference on "Soul-winning," ably introduced by Pastor John Wilson, of Woolwich, who was followed by Brethren J. T. Mateer and A. Dickerson. Among subsequent speakers were Dr. Gritton, C. Spurgeon, W. Frith, and T. G. Griffiths.

After an excellent tea in the Wesleyan Schoolroom across the road, service was held at seven o'clock. The preacher was Pastor Charles Spurgeon.

SPRING MEETING AT TEDDINGTON, MAY 13.

The new, elegant, and capacious chapel at Teddington was our place of meeting for the Spring General Meeting. Pastor R. J. Williamson had been laid aside with serious and very painful illness (from which he is even yet suffering in a measure), but we were all glad to see him able to be present to act as host. The attendance was excellent, thirty-seven churches being represented by 107 pastors and delegates. Mr. Corpe presided. After an hour of earnest prayer, business commenced at noon. The church at Hornsey Park and Pastor Newton, the church at Waltham Cross and Pastor Douglas, and the church at South Woodford and Pastor Cox were received. The following were also added to us as personal members: Pastors Fidge, Burnham and Scoones, and Messrs. Klickman and Sortwell. The Moderator gave a brief but wise address on the relations between pastors and deacons.

A very animated debate then took place on the Education Question. Pastor Ingrem moved a resolution condemning the Government Bill. This was supported by Brethren Dunn, Smith, Tarbox and Brown, and carried unanimously.

Pastor W. L. Gibbs, of Ealing Dean, then read an excellent paper on "The Priesthood of Christ," treating of its origin, ordination, and order.

Dinner was served in the schoolroom. About 140 sat down. Vote of thanks was moved by Brethren Fidge and Burnham, and replied to by the Pastor and Mr. C. Deayton.

The afternoon meeting was well attended both by the delegates and the public. Three eloquent and masterly addresses on the subject of "Christian Holiness" were given by Pastors S. H. Moore, of New Malden, E. J. Mateer, of Dulwich, and W. F. Edgerton, of Harlington.

Tea at 5.45. A crowded attendance.

Public service in the chapel at night. The place was filled to overflowing. Pastor Thomas Spurgeon preached an eloquent and helpful discourse on Psalm lxxxiv. 11, "God our sun and shield," which was much appreciated.

Quarterly Meeting at Dormansland, July 7.

It has often been our custom to visit some outlying village church at Midsummer, travelling being easier and the country more attractive than at other seasons of the year. Pastor Reuben Wilson and his church gave us the opportunity by inviting us to tea, and our generous and considerate Moderator himself provided luncheon for all early comers.

A good company met at noon for prayer and praise. Luncheon was served at one o'clock. Opportunity was given for an hour's stroll in the charming country, and then, at three, an interesting conference on "The Significance of Baptism" was introduced by Brother Dunn. Discussion was sustained by Brethren Wright, Lockhart, Rankine, Turner, and Brown.

After a social tea, a public meeting was held in the evening. Mr. Corpe presided. Addresses were delivered by Pastors W. Williams, of Upton Chapel, G. Turner, of Sutton, E. H. Brown, of Twickenham, and P. J. Smart, of High Barnet.

Autumnal Meeting at Ealing Dean, October 21.

Pastor W. L. Gibbs and the church at Ealing Dean (of which our Moderator, Mr. Corpe, is a deacon) heartily welcomed us for the autumnal meeting, which is in fact our Annual Meeting, as our official and financial year begins from that date. The day was fine and the attendance large, thirty-eight churches sending their pastors and delegates.

Mr. Corpe conducted the devotional meeting, which was very profitable and helpful.

At twelve o'clock the minutes were read and confirmed, and reports of the year's work were presented by the Secretary and Treasurer. (These will be found in full on pp. 4-8 and 17-19.)

The following churches joined our ranks: Fleet and Pastor Fidge; West Cliff, Southend, and Pastor Frith; Uxbridge Road, Shepherd's Bush, and Pastor Monti; and the following personal members were received: Pastors E. Judson Page, T. G. Williams, T. F. Snell, and J. C. Byford.

Two ballots were taken for the election of Officers and Committee, with the result set forth on p. 3.

Pastor E. W. Tarbox then read a paper on "Holiness by Faith." It was a

definition and a commendation of Keswick teaching, closing with a personal testimony. Earnest discussion followed, in which part was taken by Brethren Rankine, Dr. Gritton, Freeman, Professor Ferguson (the aged, blind, and beloved former pastor at Ealing Dean, and Tutor at Pastors' College), Dunn and Smith.

Dinner was handsomely served at two o'clock. A vote of thanks was proposed by Brethren Chesterton and Newton, and replied to by Pastor Gibbs, Mr. Sortwell and Mr. Corpe.

The new Moderator, Pastor Charles Spurgeon, presided at the afternoon meeting, which was wholly devoted to the consideration of the growing need for organized denominational and free church teaching in our families and Sunday Schools. The recommendations of the Committee were presented by Pastors P. J. Smart, C. Ingrem, and D. Thompson. These were generally approved, and the Committee were asked to prepare a Circular Letter on the subject, and to proceed with the scheme. This letter will be found, with the aforesaid recommendations, on pp. 13-15. Brethren Turner, Moody, Cox, Smith, Brown, Tarbox, and Rankine took part in the conference.

After tea, evening service was held. The Moderator conducted the service. The sermon was preached by Pastor J. H. Shakespeare, M.A., of Norwich, on James i. 27; subject, "The expression of heart religion in service and character." It was a plea for fidelity to high spiritual ideals, and a protest against the use of worldly expedients in religious work. It was much enjoyed.

These records are slightly abbreviated from the minute-book.

NOTE.

Hampton Court Baptist Chapel has been sold because, owing to the development of the district in the last ten years, another site is more desirable, and this has already been secured. The change has only been made with a view to more extended usefulness, and to remove the burden of a heavy mortgage, which crippled the whole work.

CIRCULAR LETTER

ON THE URGENT NEED FOR INSTRUCTING OUR YOUNG PEOPLE IN OUR DISTINCTIVE PRINCIPLES;

ADDRESSED TO

OUR SUNDAY-SCHOOL TEACHERS, PARENTS, AND CHURCH MEMBERS, BY THE COMMITTEE.

The subject of the circular letter this year appeals not only, as usual, to the churches, but specially to those in the churches who are parents, or workers in our Sunday-schools.

For a long time it has been growing evident that the advance of our denomination has been seriously retarded by the drifting away from us of numbers of young people belonging to our families and schools, who are attracted in other directions by society, fine music, or material advantages, just as they are giving promise of usefulness and influence; and so they, and their testimony and service, are lost to the denomination they might so well have served. And we greatly fear that in most cases they do not realize what a sacrifice of principle their action involves.

Surely this must be due to the lack of distinctive teaching in pulpit, school, or home. Whilst presenting the Gospel as regards Christ's saving work, we have not sufficiently explained our principles as Free Churchmen, nor the great truths which justify our existence as a denomination, and which require us to protest against priestcraft and superstition—viz., the supreme authority of the Word of God in all matters of religion; implicit obedience to our Divine Lord in preference to the doctrines and traditions of men; justification by faith; the uselessness of all forms and ordinances apart from an intelligent and personal belief; the freedom of the Church of Christ from State patronage and control; liberty of conscience; and the inalienable right of every man to worship God according to his own faith.

We admit that there are difficulties in the way of teaching these glorious truths; but our forefathers taught them under circumstances much more difficult than ours, and it is owing to their fidelity and their suffering for conscience' sake that we

possess the liberty we now enjoy. We are joined to a noble past. Our history of struggle and of testimony, as well as our present freedom, demand our loyalty to the truths that have made us free.

Hence we address the *teachers* as well as the *churches*, asking them to consider the matter, and to believe that Gospel work will be done no less effectively because *supplemented* by organized denominational teaching. What we propose will not take the place of, or interfere with, the ordinary teaching hitherto in use, but will be added to it. While *other denominations* are active in teaching their particular beliefs to the children, we Baptists form a conspicuous exception. We fail to tell our children why we are what we are. Although there are some cases in which this is done, yet we know that in the large majority of Baptist families and Sunday-schools it is entirely overlooked. No such neglect can be found in the Anglican schools, or in those of most Protestant dissenters.

We raise the question with an earnest and prayerful desire to offer practical suggestions, and to use all our efforts to bring about a change for the better. It is our hope and intention to invite all the superintendents and workers in the schools of the associated churches in the early summer of 1897 to meet and confer with us upon this subject, so as to learn their mind in the matter, and with them devise the best methods of carrying the proposal into effect.

Meanwhile it seems to us likely to help the consideration of the question if we offer the following suggestions (prepared with much careful thought by a sub-committee specially appointed for the purpose), as in some measure indicating the general line that should be taken, and the points which need attention:

1. That an organization be formed which shall be a department of the Association, and shall be called 'The Home Counties Baptist Association *Sunday-school Department*.'

2. That the aim of this department shall be to promote and encourage Sunday-school work in general, and also to aid in the fuller education of all our young people in our distinctive principles.

3. That a catechism be used. The one we recommend is 'The Baptist Scholar's Catechism of Nonconformity,' by Thomas Goadby, B.A.

4. That the area of the Association be divided into districts.

5. That a Department Committee be formed, comprising the six officers of the Association, and six representatives elected from the delegates sent by the affiliated Sunday-schools.

6. That examining centres be formed, a system of examination arranged, and prizes given.

To meet the obvious need for a basis of definite teaching, the adoption of a catechism is strongly urged. Old-fashioned it may seem to modern critics, but it supplied the material upon which our sturdy sires and grandsires were reared, and we believe that a resumption of its use would largely conduce to a race of successors worthy of those whose faith we follow.

The tendency of the times for the last quarter of a century has been towards unsectarianism—a noble ideal, but sought after by the unwise method of compromise.

Now, a more excellent way is being presented to the churches by the great movement of Evangelical Free Church Federation. This substitutes *inter*-denominationalism for *un*-denominationalism, and offers all the advantages of Christian brotherhood *without any sacrifice or suppression of distinctive principles.* Fidelity to our convictions is not bigotry. To teach our children what we believe to be the mind of Christ is not narrow-mindedness. The more loyal we are to our own Baptist principles, the more readily and heartily can we afford to give our love and help to our brethren of other bodies.

To win the young ones for CHRIST be ever our chief aim! But second only to this we should desire to educate them in those undying principles which establish us as His followers, which distinguish us as a denomination, and which constitute us Protestant Free Churchmen.

OUR FINANCES.

WHAT WE NEED, AND HOW TO GET IT.

Our work and its cost grow with the growth of the Association. It is very desirable that all our church officers should clearly understand what money we want, why we want it, and how it may be forthcoming without any undue or inconvenient pressure or burden upon their churches.

No appeal is needed for the *General Fund.* The small annual subscriptions paid by the churches, with the collections at our General Meetings and district contributions for Colporteurs, now bring this fund up to £150. This meets our present need, our usual expenditure being £80 for Colporteurs, £20 for working expenses, and about £50 grants to poor churches.

Our Moderator's visits are no burden. Quite the contrary. The churches benefit financially exactly as much as we do, the collections being evenly divided. See pages 8 and 9.

The Committee have been careful to avoid multiplying funds and appeals. But two objects could not be passed by. And these two appeal to us; and *the easy way* to meet these needs is for *each church* to give a small sum *every year* (either from Communion money, or a moiety of an ordinary offering) to each of the two funds—the *Augmentation,* and the *Building Fund.* The objects of these funds are explained fully on pages 4 and 8. This special help may best be given in connection with 'Association Sunday' in September every year. This suggestion is made for the benefit of the smaller churches particularly. The large ones will no doubt esteem it a privilege to help on a larger scale.

The Augmentation Fund ought to be supported well enough to enable it to make all necessary grants without drawing from the fund raised by Mr. Spurgeon, which forms *Capital*—a capital that before long we hope to raise to £1,000, so as to make the fund in some measure self-supporting. If *every* one of our 61 churches will do a little, the result will be a good, steady, sufficient income, without any appreciable tax on the churches.

THE SECRETARY AND THE TREASURER.

TREASURER'S ACCOUNT.

GENERAL FUND.

RECEIPTS.	£	s.	d.
Collections at Meetings—			
Hornsey Road	2	8	8
Teddington	12	15	4
Dormansland	1	8	4
Ealing Dean	7	5	3
Church and Personal Subscriptions—			
Aldershot	0	5	0
Anthonys	0	10	0
Barnet	1	1	0
Bedfont	0	5	0
Brentford	0	10	0
Brixton Hill	0	10	0
Cheam	0	10	0
Chiswick	0	10	0
Dorking	0	5	0
Dormansland (3 yrs.)	0	15	0
Ealing Dean	0	10	6
Feltham (2)	0	10	0
Fleet	0	5	0
Greenwich, South St. (2) ...	4	4	0
Guildford	0	10	0
Horsham	0	5	0
Hounslow	0	10	6
Leigh-on-Sea (2)	0	10	0
Metropolitan Tabernacle ...	5	0	0
New Malden	1	0	0
Peckham (3)	0	15	0
Silvertown	0	10	0
Slough	0	5	0
Southgate (2)	0	10	0
South Tottenham	0	10	0
Surbiton Hill	0	5	0
Tooting	0	10	0
Twickenham	0	10	6
Uxbridge (4)	1	0	0
Vauxhall	0	7	6
Waltham Cross (2)	0	10	0
Wealdstone	0	10	0
Wimbledon	1	1	0
Woodford	0	10	0
Wraysbury (4)	1	0	0
Mr. W. Allen	0	5	0
Rev. J. Aubrey (2)	0	10	0
Mr. R. J. Braithwaite	0	10	0
Mr. J. Brewer	0	10	0
Rev. J. Burnham	0	10	0
Rev. C. Byford	0	5	0
Rev. E. A. Carter	0	10	0
Rev. F. Carter	0	10	0
Mr. A. Coote (don.)	2	0	0
Mr. Deayton	1	1	0
Mr. J. Dice	0	10	0
Rev. W. F. Edgerton	0	5	0
Rev. T. S. Fidge	0	5	0
Rev. Dr. Gritton	0	10	0
Rev. A. E. Jennings	0	10	6
Mr. Klickman	0	5	0
Mr. Marnham (don.)	0	10	0
Rev. E. T. Mateer (4)	1	0	0
Rev. J. T. Mateer (3)	0	15	0
Mr. Meredith	1	1	0
Rev. F. B. Monti (3)	1	0	0
Mr. Mould	0	10	0
Carried forward	£64	10	1

PAYMENTS.	£	s.	d.
Balance due from 1895	5	10	5
Colportage Association for our two Colporteurs, 4 quarters to Dec. 31	80	0	0
Grants to Churches—			
Hampton Court (for 1895) ...	5	0	0
Ditto 1896	10	0	0
Morden and Merton	5	0	0
Chiddingfold and Worplesdon	5	0	0
Anthonys	5	0	0
Oxshott	3	0	0
Bouverie Road	3	0	0
Printing account for 1 year, Billing and Sons	14	2	6
Travelling expenses of Secretary and Committee, Tea and sundries	7	19	3
Stamps, carriage of parcels, etc. ...	5	19	10
Rev. J. H. Shakespeare's fare ...	1	1	0
Carried forward	£150	13	0

GENERAL FUND—*Continued.*

Receipts.	£	s.	d.
Brought forward	64	10	1
Church and Personal Subscriptions *continued*—			
Rev. J. R. Scoones	0	5	0
Mr. Sortwell	0	10	6
Rev. J. L. Stanley	0	5	0
Rev. E. W. Tarbox	5	0	0
Mr. B. Tice	0	10	0
Friends at Twickenham ...	0	8	6
Wesleyan Circuit Steward ...	0	10	6
Proceeds of two lectures by the Hon. Secretary	3	10	9
Proceeds Organ recital, ditto ..	2	2	0
Metropolitan Tab. (Colporteur) ...	40	0	0
Egham, per Mr. Tice (Colporteur) ...	20	0	0
Surplus from Godstone	5	0	0
Sale of Rev. J. Aubrey's Address ...	1	11	3
Balance due to Treasurer	6	9	5
	£150	13	0

Payments.	£	s.	d.
Brought forward	150	13	0
	£150	13	0

AUGMENTATION FUND.

Receipts.	£	s.	d.
Balance in hand, Oct., 1895	79	17	0
Collections—			
Aldershot	1	0	0
Dorking, 1895	1	7	5
ditto, 1896	1	11	2
Dormansland	0	6	6
Ealing Dean	1	10	0
Guildford	0	6	0
High Barnet	1	13	1
Horsell	0	5	0
Leigh-on-Sea	0	5	0
Mitcham	0	10	0
Norbiton	2	0	0
Slough	0	15	0
Wealdstone	1	0	0
Donations—			
Rev. T. Spurgeon	1	0	0
Rev. E. W. Tarbox	5	0	0
Mr. W. Taylor	1	1	0
Surplus from Godstone	5	0	0
Conditional Payments—			
Esher	5	0	0
Vauxhall	10	0	0
	£119	7	2

Payments.	£	s.	d.
By grants paid—			
Esher	10	0	0
Vauxhall	20	0	0
Wealdstone	10	10	0
Balance in hand	78	17	2
(Of which £50 is reserved for capital.)			
	£119	7	2

HOME MISSION FUND—GODSTONE.

Receipts.	£	s.	d.
Balance in hand, Oct., 1895	9	18	8
Weekly Offerings	17	2	3
Pew rents	5	0	0
Collections	1	18	6
S. Barrow, Esq.	30	0	0
	£63	19	5

Payments.	£	s.	d.
Incidental expenses	15	0	6
Supply of pulpit	27	16	6
Voted to H.C.B.A. Funds	10	0	0
Repairs	4	10	0
Balance in hand	6	12	5
	£63	19	5

BUILDING FUND.

Receipts.	£	s.	d.
Collection at the Committee Meeting, Dec., 1895	10	0	0
Contributions from Churches to end of November	17	1	0
	27	1	0

Payments.	£	s.	d.
To Building Fund of new chapel at Teddington, the case recommended for help during 1896 ...	27	1	0
	27	1	0

NOTES.

The accounts are audited by Messrs. Slade and Wright. The financial year closed on October 31. The deficiency on the General Fund has been more than covered by subscriptions paid a few days too late for insertion in the 1896 account. Some friends evidently think we strike the balance at Christmas; but this is done in October, when the election of treasurer takes place.

Payments for the General Fund and Augmentation Fund should be made direct to the Treasurer, Rev. E. H. Brown, Brathay Lodge, The Green, Twickenham, Middlesex.

The late Rev. C. H. Spurgeon gave the H.C.B.A. several thousands of Norcott's little book on Baptism. A few are still left, and can be had for the asking. Apply to Pastor G. Wright, 18, Gibbon Road, Kingston, saying how many you would like.

A few copies of Rev. C. Spurgeon's Address at Norbiton are also in stock. They can be had from the Secretary at half the cost price, namely, 8d. a dozen, post free.

The Circular Letter by Pastor Aubrey can also be had, printed separately, for distribution, from the Secretary, at 6d. a dozen, post free. It is a most convenient and valuable statement of Free Church Principles, with Scripture proofs. Apply to the Hon. Secretary.

Churches *north* of the River Thames are informed that the Minute Secretary, Rev. P. J. Smart, Ballater, Strafford Road, Barnet, has kindly agreed to act as the Secretary's *agent in the northern district*, as it is very difficult for the Secretary, living at Guildford, to keep in close touch with them.

STATISTICS.

CHURCH.	Date of its Formation.	PASTOR.	Date of his Settlement.	Sittings in Chapel.	Members at last return.	INCREASE.				DECREASE.				Present No. of Members.	Local Preachers.	SCHOOL.	
						Baptism.	Profession.	Letter.	Renewal.	Transfer.	Erasure.	Exclusion.	Death.			Scholars.	Officers.
Addlestone, Surrey	1828	Henry Bayley ...	1888	330	112									131	6	305	24
,, *Stone Hill* ...				100										17		60	5
Aldershot, Hants	1883	E. Poole Connor ...	1893	450	66	6	3	7		4	11		1	66	5	120	15
,, *Ash Vale* ...				250	9		4							13		30	2
Bedfont, Middlesex	1881	J. E. Johnson ...	1881	100	19	2								21		75	7
Bouverie, Stoke Newington	1838	W. Mitchell ...	1895	300	49	16		5		2				68	2	79	10
Bracknell, Berks	1886	C. Crabb	1893	200	31									31		60	5
Brentford, Middlesex ...	1802	T. G. Pollard ...	1895	500	76	25	2	7	1	2			2	107		290	20
Brixton Hill (Raleigh) ...	1889	A. Dickerson ...	1895	400	50	15		10						75		50	8
Cheam, North, Surrey ...		H.C.B. Association		150												20	3
,, South	1862	W. J. Potter ...	1896	150	111			3		3				111		74	12
Chiswick, Middlesex ...	1866	A. G. Edgerton ...	1892	620	152									164	3	300	24
Dorking, Surrey	1869	T. F. Waddell ...	1892	250	83			1		4	12			68		92	11
Dormansland, Surrey ...	1792	Vacant		400	42	2				1				43		61	7
Ealing Dean, Middlesex ...	1864	W. Leonard Gibbs	1893	400	180	6		7	3	5	3			188		312	37
Esher, Surrey	1852	T. G. Head ...	1893	200	57	13		1			2			69	4	70	8
,, *Oxshott*	1873			100												48	6
Feltham, Middlesex ...	1894	J. W. Avis ...	1894	100	13		1	2		1				15			
Fleet, Hants...	1846	T. S. Fidge ...	1895	300	40	3	1	3	1		6			52		70	10
Godstone, Surrey	1882	H.C.B. Association	1893	250	12			2			2			12	1	45	4
Greenwich (East), Kent ...	1892	W. E. Wells ...	1892	250	69									69		113	9
Greenwich, South Street ...	1879	Charles Spurgeon ...	1879	950	640	95	8	21	5	58	86		2	623		1189	62
Guildford, Surrey	1824	John Rankine ...	1879	220	67	16		1			4			80		100	12
,, *Chiddingfold* ...	1889			120	26	10		1			1			36		30	6
Hampton Court, Surrey ...	1885	Pioneer Mission ...	1896	300	58									58			
Harringay, Middlesex ...	1888	Vacant		400	108									108	4	120	13
High Barnet, Middlesex ...	1892	Percy J. Smart ...	1892	300	113	9	6	10		6	3		1	128	7	107	15
,, *South Mimms*				70													
Holloway, Hornsey Road ...	1893	Edwin Smart ...	1893	250	31	7	10	3		1	6			44	4	90	8

Hornsey Park, Green-lane ...	1892	F. Horace Newton	1894	120	44		1			4				41		65	5
Horsell, Anthonys, Surrey ...	1888	E. W. Tarbox, hon.	1888	100	25			2			2			25	2	70	4
Horsham, Sussex	1895	W. R. Chesterton...	1895	200	34	9	3							48		68	10
Hounslow, Middlesex ...	1871	J. E. Barnes ...	1894	300	79	9	7	4		1			1	97	9	195	17
Kennington Cross (Regent)	1821	D. Henderson ...	1895	500	57	4		7		2	5		1	60	3	170	17
Kensal Rise, Middlesex ...	1893	T. Maycock ...		400	116									116		250	20
Kingston, Surrey	1790	George Wright ...	1883	760	270									270		330	32
,, *Hampton Wick* ..				100													
Lee, Bromley Road, Kent ...	1877	James W. Davies	1886	350	132	20	1	9		13	7	1	2	139	6	150	18
,, *Summerfield*...				40													
Leigh-on-Sea, Essex ...	1893	A. C. Sidey ...	1893	150	27									27		35	5
Manor Park, Essex	1889	F. D. Robbins ...	1890	350	88	7	4	5		4			1	99	3	120	11
Metropolitan Tabernacle ...	1719	Thomas Spurgeon	1894	4880	4965	139	12	52		252	131	6	71	4708	130	3600	500
20 *halls*, 28 *schools* ...		C. B. Sawday, Asst.	1896	3905												5200	218
Mitcham, Surrey	1882	J. Thorold Figg ...	1891	200	69	4	1			3	8		1	62		86	12
New Malden, Surrey ...	1862	S. H. Moore ...	1883	350	86									86		150	14
Norbiton, Surrey	1882	Douglas Thompson	1892	850	254	13	1	10		12	4			262		475	33
Outwood, Surrey		Thomas Green ...		150	22									22		50	6
Peckham Tabernacle ...	1887	Frank M. Smith ...	1887	800	164	24	11	11		3			2	205	3	300	20
Redhill, Surrey	1864	George Davies ...	1890	550	209	27	6	22		43			1	220	13	160	16
Silvertown, Essex	1887	Vacant		350	105		1			2	7			97		320	31
Slough, Bucks	1894			180	32	14		4					1	49		50	13
Southend, West Cliff, Essex	1896	W. Frith	1896	250		12	10	8						30			
Southgate (New), Middlesex	1863	G. Freeman ...	1892	300	311	11	12	17		26			1	324	6	350	35
,, *Muswell Hill* ...				120												200	13
Southgate (Old), Chase Rd., Middlesex	1886	Vacant		250	59	1		1		3	4		1	53	1	63	8
Stratford, Major Rd., Essex	1885			400	142									142		350	24
Surbiton Hill, Surrey ...	1874	William Baster ...	1874	500	114	3		8		2	8	3	1	111		105	15
Teddington, Middlesex ...	1883	R. J. Williamson...	1892	600	201	22	2	9		4			1	229		170	20
Thornton Heath, Surrey ...	1888	Thomas Lardner ...	1892	300	155	17	2	3		11	14		2	150		276	32
Tooting, Longley Rd., Surrey	1880	G. Hunt Rumsey ...	1888	340	100	5	3	7		3	10		2	100		290	20
Tottenham, S. Middlesex ...	1887	R. H. Eastty ...	1887	250	38	13	2	2		6	9			40	1	240	13
Twickenham, Middlesex, and	1852	E. H. Brown ...	1874	250	} 190	11		10	2	14	5	1	3	190	6	{ 400	24
St. Margaret's		C. Underwood, Asst.	1895	140												{ 120	8
Uxbridge, Middlesex ...	1885	Vacant		200	37									37		30	6

[TURN OVER.

STATISTICS—*Continued.*

CHURCH.	Date of its Formation.	PASTOR.	Date of his Settlement.	Sittings in Chapel.	Members at last return.	INCREASE.				DECREASE.				Present No. of Members.	Local Preachers.	SCHOOL.	
						Baptism.	Profession.	Letter.	Renewal.	Transfer.	Erasure.	Exclusion.	Death.			Scholars.	Officers.
Uxbridge Rd., Shepherd's Bh.	1890	F. B. Monti ...	1891	200	77	8		8		1	4			88	3	325	25
Vauxhall, Kennington Lane	1864	C. Pummell ...	1895	700	173	17	2	5		11		2	1	183		300	20
Waltham Cross, Herts ...	1895	T. Douglas ...	1896	300	18	6		3	4					31	3	130	12
Wealdstone, Middlesex ...	1875	J. G. Wells ...	1894	200	84	10		9		5				98		220	27
Wimbledon, Surrey	1871	Charles Ingrem ...	1880	400	333	36	2	35	4	15	4		3	388	21	531	39
,, *Merton* ...				200												180	15
,, *Morden* ...				200												68	11
Woodford, South, Essex ...	1883			620	130									130	3	150	16
Wraysbury, Bucks	1868	J. G. C. Irvine ...	1895	180	35									35		76	6

LIST OF PERSONAL MEMBERS.

MR. W. ALLEN, Newington, S.E.
MR. J. ASHLEY, Woking, Surrey.
PASTOR J. AUBREY, Windsor, Berks.
MR. R. J. BRAITHWAITE, Twickenham.
MR. J. BREWER, Greenwich.
PASTOR J. BURNHAM, Brentford.
REV. C. T. BYFORD, Harmonsworth.
PASTOR E. A. CARTER, Pioneer Mission.
PASTOR F. CARTER, Barnet.
PASTOR C. CHAMBERS, Peckham.
PASTOR F. M. COCKERTON, Limpsfield.
MR. A. COOTE, Shalford, Surrey.
MR. C. DEAYTON, Teddington.
MR. J. DICE, Lee, Kent.
PASTOR W. F. EDGERTON, Harlington.
PASTOR J. GRITTON, D.D., Hackney.
PASTOR J. W. HARRALD, Norwood.
PASTOR N. HEATH, Dulwich.
PASTOR J. S. HOCKEY.
MR. G. HOCKING, Greenwich.
MR. S. IRWIN, Teddington, Middlesex.
PASTOR A. E. JENNINGS.
PASTOR W. C. JONES, Brixton, S.W.
PASTOR F. JOSEPH, Alfold, Surrey.
MR. R. KLICKMAN, Dutch Baptist Union.
PASTOR E. J. MATEER, Dulwich.
MR. J. B. MEREDITH, Croydon.
PASTOR E. JUDSON PAGE, Woking.
PASTOR P. REYNOLDS, Highbury, N.
PASTOR J. R. SCOONES, Peckham.
PASTOR F. T. SNELL, Peckham.
MR. R. SORTWELL, Ealing.
PASTOR J. L. STANLEY, Lower Norwood.
PASTOR H. E. STONE, St. John's Wood.
PASTOR E. W. TARBOX, Guildford.
REV. J. WAITE, Kennington.
MR. E. B. WARREN, Shap Street.
PASTOR C. WICKERSON, Harringay.
PASTOR T. G. WILLIAMS, Southall.
PASTOR W. WILLIAMS, Upton Chapel.
MR. F. J. BRIDGER, COLPORTEUR.
MR. E. COLE, CORPORTEUR.

RULES.

1.—That the Association consist of Churches and Pastors of the Baptist denomination in the Home Counties, or thereabout, and of such approved personal members, being Baptists, as shall subscribe not less than five shillings annually to the funds of the Association.

2.—That the Association meet from time to time for prayer and worship, to cultivate friendly intercourse between Ministers and Churches, to strengthen each other in distinctive principles, to consider plans for Christian work, to take mutual counsel on public questions, and in general to seek by united effort the advancement of the kingdom of our Lord and Saviour Jesus Christ.

3.—That the Association meet in May and October in each year. The time of meeting to be 11 a.m., the first hour to be spent in prayer and praise, business to commence at 12 o'clock, public worship or a public meeting in the evening.

4.—That the officers consist of Moderator, Vice-Moderator, Treasurer, and Secretary, all of whom, except the Moderator, shall be elected annually at the Autumnal Meeting; the Vice-Moderator to become Moderator the following year. These, with the Ex-Moderator and six others to be elected at the same time, to form the Committee.

5.—That each Church be entitled to send its pastor, being approved by the Association, and one delegate if not more than fifty members, two delegates if more than fifty and not more than one hundred members, and three delegates if over one hundred members and not more than two hundred and fifty, one delegate being allowed for each additional two hundred and fifty members, to take part in and vote on the proceedings. Such delegates to be baptized members in full communion with the Churches they represent.

6.—That no topic affecting the terms of attendance at the Lord's Supper shall be discussed.

7.—That each Church send annually statistics, and a contribution to the Association Fund. This fund, after necessary working expenses have been met, to be appropriated to home mission purposes in the district.

8.—That the Secretary have power to call a Special Meeting on receipt of a requisition signed by representatives from five different Churches in the Association.

9.—That the Committee meet every other month, or at such other times as may be deemed necessary.

10.—That the Committee have power to act and decide on pressing business connected with the Association between the meetings of the Association.

11.—That all applications for membership in the Association be submitted to the Committee, who shall report the case at the next meeting, and a vote shall be taken thereon.

12.—That at the meeting of the Committee prior to the Association meetings of May and October, arrangements be made as to business and speakers for such meetings.

13.—That should any Church omit to send a messenger, or to subscribe to the funds of the Association, for two consecutive years, the Secretary remind such Church of the neglect, and if the omission be continued the third year, the Church so acting shall be considered no longer a member of the Association.

14.—That notice of all proposed changes in the rules be submitted to the Committee before the first day of March or the first day of August, and on their report the same shall be considered and decided by the Association at its next meeting.

15.—That the attention of each Church, and minister, and personal member, applying for entrance to this Association, shall be called to the following declaration.

DECLARATION.

That among the truths believed and held by the Churches comprising this Association, the following are entitled to special enumeration :

1.—The Divine inspiration of the Scriptures of the Old and New Testaments, and their absolute sufficiency as the only authorized guide in matters of religion.

2.—The existence of three equal Persons in the Godhead—the Father, the Son, and the Holy Spirit.

3.—Eternal and personal election to holiness here, and eternal life hereafter.

4.—The depraved and lost state of mankind.

5.—The atoning efficacy and vicarious nature of the death of Christ.

6.—Free justification by His imputed righteousness ; the necessity and efficacy of the work of the Holy Spirit in conversion and sanctification.

7.—The final preservation of the saints.

8.—The duty of all men to whom the Gospel is made known to believe and receive it.

9.—The spirituality of the Kingdom of Christ, and His supreme authority as sole Head of the Church.

10.—The resurrection of the dead, both the just and the unjust.

11.—The general judgment.

12.—The eternal happiness of the righteous, and the eternal misery of such as die impenitent.

A TABLE

SHOWING THE NAMES OF THE MODERATOR AND SECRETARY, THE NUMBER OF ASSOCIATED CHURCHES, AND THE TOTAL INCOME RECEIVED FOR EACH YEAR SINCE THE FORMATION OF THE ASSOCIATION.

YEAR.	MODERATOR.	SECRETARY.	CHURCHES.	INCOME.
1877	Rev. C. Slim (*pro tem.*)	Rev. J. H. Cooke	9	£5
1878	Rev. J. A. Spurgeon	,,	11	8
1879	Rev. H. Bayley	Rev. E. W. Tarbox	13	10
1880	Rev. J. H. Cooke	,,	15	24
1881	Rev. E. H. Brown	,,	16	33
1882	Rev. W. A. Blake	,,	18	54
1883	J. C. Woollacott, Esq.	Rev. E. H. Brown	21	65
1884	Rev. E. W. Tarbox	,,	24	35
1885	Rev. J. Rankine	,,	25	26
1886	Rev. G. Wright	,,	26	22
1887	Rev. C. Ingrem	Rev. E. B. Pearson	25	20
1888	Rev. J. E. Jasper	Rev. G. Wright	24	30
1889	Rev. J. S. Hockey	,,	26	180
1890	Rev. S. H. Moore	,,	33	258
1891	Rev. J. A. Spurgeon	,,	38	230
1892	Rev. J. E. Perrin	,,	36	204
1893	Rev. F. M. Smith	Rev. E. W. Tarbox	40	175
1894	Rev. C. Spurgeon	,,	50	265
1895	Rev. G. Wright	,,	56	295
1896	J. Corpe, Esq.	,,	61	290
1897	Rev. C. Spurgeon	,,		

Home Counties Baptist Association.

REPORT FOR 1897.

WITH

CIRCULAR LETTER

ON

THE INSPIRATION OF HOLY SCRIPTURE.

BY

A. McCAIG, B.A., LL.D.

ALSO

A PRESENTATION PLATE.

This Report is intended to be distributed freely amongst the Officers and Workers of the Associated Churches; and also amongst Sunday School Teachers.

GUILDFORD:
BILLING AND SONS, RAILWAY ESPLANADE.

Home Counties Baptist Association.

OFFICERS AND COMMITTEE, 1897.

Moderator:
MR. J. T. DUNN, Metropolitan Tabernacle.

Vice-Moderator:
PASTOR C. INGREM, Wimbledon.

Ex-Moderator:
PASTOR CHARLES SPURGEON, of Greenwich.

Treasurer:
MR. JOSEPH CORPE, 10, Craven Gardens, Ealing, W.

Secretary:
PASTOR E. W. TARBOX, "Netherwood," Epsom Road, Guildford.

Minute Secretary:
PASTOR PERCY J. SMART, of High Barnet.

Committee:
PASTOR R. J. BEECLIFF, Metropolitan Tabernacle.
MR. R. J. BRAITHWAITE, Twickenham.
MR. F. CARTER, Wimbledon.
PASTOR J. W. DAVIES, Lee.
MR. C. DEAYTON, Teddington.
PASTOR W. L. GIBBS, Ealing Dean.
MR. W. HART, Kingston.
PASTOR J. RANKINE, Guildford.
PASTOR F. M. SMITH, Peckham.
PASTOR G. WRIGHT, Kingston.

The Committee meet in Rooms at Kingston Chapel, at 3.30 p.m., on the second Tuesdays in February, May, July, September, and December.

REPORT OF THE COMMITTEE.

THE Association has come of age!

Three ministers sat talking together in a cosy study at Twickenham one afternoon in the autumn of 1876. They spoke of the need of a fraternal bond for the scattered churches of rural Middlesex and Surrey, and resolved to make the attempt to form an Association. These ministers were Henry Bayley, then of Kingston, now of Addlestone, E. H. Brown, of Twickenham, and J. Hunt Cooke, then of Richmond, now the editor of the *Freeman*. As we mention the names of these honoured brethren, we rejoice that God has graciously preserved them in health and usefulness all through the years. In that study at Twickenham this Association was born. The first Spring Meeting was held at Kingston on June 6, 1877, and the Autumnal Meeting followed at Guildford on October 2, 1877.

Steady and consistent progress has been made from then until now in numbers, income, and usefulness. The table on page 28 shows this. And surely we ought to rejoice together that we close our twenty-first year larger, stronger, wealthier, more united and more actively engaged in the service of God and the churches than at any previous period. We rejoice also that this year has witnessed a general return of Evangelical fervour through the denomination, which may prove to be the precursor of a great forward movement.

STATISTICS.—*Churches*, 64; *places of worship*, 94; *sittings provided*, 33,620; *members*, 11,353; *pastors in charge*, 57; *local preachers*, 268; *teachers*, 1,766; *Sunday-scholars*, 20,764.

NEW CHAPELS.—Seven new chapels have been erected during the year (in each case superseding a smaller one), at Chiswick, East Molesey, Horsham, Guildford, Slough, Uxbridge Road, and Wimbledon, at a total cost of about £15,000.

RECOMMENDED CASE FOR 1898.—There is still a debt of some £1,500 on the new chapel at Chiswick, and the Committee strongly recommend Pastor A. G. Edgerton for any help the churches can render. A small donation, or a part of a collection, from each would hardly be a burden, and would mount up to a respectable sum. For 1897 the recommendation was voted to Norbiton, but the Committee fear that the sad and unexpected

illness of the pastor, continued through the year, has inevitably minimized the financial result.

COLPORTAGE.—Mr. Cole, at Egham, and Mr. Fifield, at Horsell, our two indefatigable Colporteurs, have continued the work with many tokens of blessing, and of a deepening and increasing influence for good.

HOME MISSION.—We have continued to superintend the work at *Godstone*, through Brother Rankine, and are glad to report increased interest and three baptisms, also a growing school. The work at *East Molesey*, recently put in charge of the Pioneer Mission and Brother Harper, is shaping admirably, and the new iron chapel is well attended. The cause at *North Cheam* is also reviving under the fostering care of Brother Ingrem. We took charge of these places when they were in a depressed state, and are indeed thankful for the marked improvement.

GRANTS.—Four grants have been made to churches from the General Fund for Gospel work, and three grants from the Augmentation Fund for increase of pastoral stipends. The seven grants amount to £74. For particulars see the Balance Sheets.

PASTOR C. SPURGEON'S VISITS.—Our ex-Moderator has paid a series of visits to our churches, the proceeds being divided between the church visited and the H.C.B.A. Augmentation Fund. He is continuing this into the coming year. See Balance Sheet.

NEW WORK.—Our twenty-first year has been signalized by the commencement of two new and important movements, each of which promises to develop into a power.

Sunday-school Department.—The first is the forming of a *Sunday-school Department* for the H.C.B.A. A year ago your Committee pressed upon your attention, at the General Meeting at Ealing, the importance of making our young people better acquainted with our distinctive principles as Free Churchmen and Baptists, by means of organized and systematic teaching in our schools. You gave unanimous consent to the general drift of our proposals, and you gave us command to confer with the officers and teachers of the schools of our churches, and to bring about the existence of a Sunday-school department. The Committee have carried out your instructions very successfully. We invited a conference of teachers to the Tabernacle in May, and we elicited their opinions. Having done this, we re-considered our proposals, and requested the schools to send delegates to a meeting held at

Wimbledon in September. And thus the new branch has come into existence with most gratifying unanimity of feeling, and with every reason to be sanguine of good success. You have heard the minutes of those meetings, and it only remains for me to press upon the pastors and deacons the desirability of bringing their schools, if not already brought, into connection with this department. The Secretary is Mr. G. Denne, Coombe Villa, Hartfield Road, Wimbledon.

Sites Syndicate.—The second new enterprise is the establishment of a "Prospective Sites Syndicate," which, although it cannot be legally described as a branch of the Association, having a necessarily independent basis, nevertheless emanates from the Committee, is composed of members of the Association, and will work in co-operation with it. Let me now explain the project. You will all know that it almost invariably happens that when a good site is wanted for a new church in a growing neighbourhood, it is almost impossible to get except at a fabulous cost. Perhaps even £1,000 may be demanded for a bit of land that might have been picked up a few years previously for £250. This hindrance is a great difficulty in the way of extension, and blocks the advance of many a hopeful cause. Now the object of the syndicate is to buy eligible chapel sites in districts where it knows they will be wanted, while they are cheap, to hold them a few years, and then to re-sell them at cost price to any approved Baptist churches that may come into existence where they are situated. The Syndicate is composed of Baptist gentlemen of our churches willing to provide capital for a few years free of interest as a loan. We have already six substantial business men as a nucleus—Mr. Frederick Carter, who is our chairman and leader; Mr. Marnham, of Addlestone; Mr. Corpe, of Ealing; Mr. Sortwell, of Ealing; Mr. Deayton, of Teddington, and Mr. Tarbox. We invite gifts, or loans, large or small. The money will be absolutely safe. Further details may be had of Mr. Carter. This concludes our report for the year ending October 19, 1897.

With each copy of this report is presented a plate from the photograph of pastors and delegates taken at the Greenwich meeting.

MINUTES OF MEETINGS.

QUARTERLY MEETING AT BOUVERIE ROAD, FEBRUARY 23.

Pastor W. Mitchell and his church invited us to afternoon conference, tea, and evening meeting. The attendance was good.

The Moderator presided. After an hour of prayer, an admirable paper was read by Pastor W. L. Gibbs, of Ealing Dean, on "Regeneration," followed by an interesting conference.

After an excellent tea, an evening public meeting was held, and addresses were given by the Moderator, and Pastors G. Davies, J. L. Stanley, and G. Freeman.

SUNDAY SCHOOL CONFERENCE, TABERNACLE, JUNE 18.

In accordance with the purpose of forming a School Department, approved last year, a conference of officers and teachers from the schools of our churches was called to meet at the Metropolitan Tabernacle, where we were most hospitably entertained by Mr. Pearse and his friends. The feeling of the teachers was ascertained. It was decided to call another meeting in September, to which the schools should send elected delegates, and there to formally establish the department. This May conference was attended by 140 superintendents and teachers from thirty-one different schools. The Moderator presided.

SPRING MEETING AT LEE, MAY 25.

The new and comfortable iron chapel lately erected by Pastor J. W. Davies and his people, was, by their kindness, our place of meeting for the Spring Assembly. The Moderator presided. After an hour's very hearty devotional service, business began at noon. Minutes were read and confirmed. A report was given of the preceding Sunday School Teachers' Conference. A loyal resolution, expressing our thankfulness to God for the long and prosperous reign of our Queen, was carried with acclamation.

The following Churches were then admitted:—Harlington, Pastor W. F. Edgerton; Harmondsworth, Pastor C. T. Byford; West Drayton, Pastor E. B. Warren. Also, as personal members, Pastors Irvine and Pittman, and Messrs. Ablett and Bridger.

Pastor E. H. Brown resigned the treasurership, owing to his leaving Twickenham. Mr. Corpe was appointed in his place.

The formation of a Syndicate for purchasing good sites while cheap, in localities likely to need a chapel, was then reported, and its details explained by Brother F. Carter, its chairman. Hearty approval was given to this movement.

Reference was made to the death of Pastor W. Frith.

Pastor E. H. Brown then read a masterly and racy paper on "Ezekiel's Vision of the Temple," reviewing various theories of interpretation, and propounding one of his own. The discussion upon this was very vigorous, Brethren F. Smith, Dr. Gritton, I. Levinsohn, G. Turner, and others taking part in it.

Dinner was handsomely served at two o'clock. Vote of thanks moved by Brethren Byford and Pittman, and replied to by Pastors Davies and Levinsohn.

Afternoon conference on "The Adaptation of Old Methods of Church Work to Present Day Requirements" was introduced by Pastor Waite. Mr. F. Cockrem spoke on open-air work, and Mr. W. Taverner on tract and sermon distribution.

After tea public service, with sermon on Ezek. xlvii. 5 by the Moderator.

Quarterly Meeting at Esher, July 13.

Rev. T. G. Head and his church gave us a hearty welcome to this lovely spot. The attendance was up to the average of our July meetings, seventeen churches being represented by forty pastors and delegates.

After prayer and praise, the Moderator conducted a Bible-reading on "The Greatness of Christ."

Sixty persons partook of tea, after which the Moderator preached to a full chapel on "The name of Jesus."

Sunday School Department, Wimbledon, September 21.

The kindness of Pastor Ingrem and his friends put this central meeting-place at the disposal of the Committee for the inaugural business meeting of the School Department.

The Moderator presided. Eighty delegates attended.

Mr. George Denne was elected Secretary, and the following were elected by ballot to serve on the committee (conjointly with

the six officers of the Association) :—Messrs. S. Pearse, Everett, Maybrook, Slade, Mrs. Lewis, and Miss Hooper.

Examining centres and subscriptions were decided upon.

The choice of a catechism was debated and referred to the Committee, who were asked to wait until Christmas to receive opinions from the schools, before deciding.

Autumnal Meeting, Greenwich, October 19.

Our twenty-first birthday dawned in fog and rain, which thinned the number of our lady visitors, but did not prevent a very large attendance of pastors and delegates, forty-three churches sending 125 representatives.

Pastor Charles Spurgeon and his people had risen to the occasion, and everything that could contribute to elegance and comfort was provided.

After an hour of earnest prayer business was entered upon.

Minutes and reports were read and passed. Special mention was made of the new Sunday School Department, and of the Sites Syndicate. Financial Report also adopted.

New members received :—Pastors J. M. Bergin, York Town; A. V. G. Chandler, Bermondsey; R. H. Eastty, Walthamstow; Mr. F. Fowler, and Mr. W. J. Godbold.

Ballot for the election of officers and committee.

Result: See page 2 of this report.

A revision of rules of Augmentation Grants was passed.

Mr. J. T. Dunn then took the chair as the new Moderator.

Pastor A. G. Edgerton read a deeply spiritual and suggestive paper on "The Cry for Conversions," which was followed by conversation and prayer.

Dinner was sumptuously served at two o'clock. Brethren Cousens and Godbold expressed our thanks. Pastor Spurgeon and deacon Brewer replied. After dinner a group of 100 ministers and delegates was photographed.

The afternoon was occupied with a conference on "Inspiration," introduced by Dr. McCaig, in our circular letter.

A crowded tea-meeting at six o'clock, and also a crowded audience for the public service in the evening, which was conducted by our kind helper and brother, Pastor Thomas Spurgeon, whose earnest gospel discourse fitly closed a memorable day.

CIRCULAR LETTER

THE INSPIRATION OF THE HOLY SCRIPTURES.

PROFESSOR A. MCCAIG, B.A., LL.D.

I HAVE cheerfully complied with the request of your Committee that I should write a paper on the important subject of Verbal Inspiration. The subject is a large one, and I cannot attempt to deal with every phase of it: my main object is to set before you the foundations of our faith in this matter.* Let me therefore remind you of the

PROOFS OF PLENARY AND VERBAL INSPIRATION.

We have in these days been driven to lay stress upon the epithet "Verbal." Personally, we could be content with "Plenary," which indicates Inspiration in its *fulness*, a fulness which must include the words if it is to be understood literally; but as many use the word "Plenary" in the sense of a fulness which is a *sufficiency*, and their idea of sufficiency does not extend to the *words*, we, to make clearness doubly clear, speak of Verbal, or Plenary and Verbal, Inspiration. May I here quote a previous statement of my own, which has been commended as a good definition or description of the fact: "We believe in the Plenary and Verbal Inspiration of the Holy Scriptures—that is to say, we believe that the writers of the various portions were so influenced by the Spirit of God, that they were led to record those truths which God wished to be handed down in language which God Himself approved; so that the narration is inspired in every part, in an authentic, authoritative, and infallibly accurate record of all the facts of which it treats, whether these be facts of revelation supernaturally communicated, or facts of history, biography, observation, and experience which lay within the ken of the writer, or could be acquired by the use of natural means."

Now, we consider that this doctrine is to be proved, not by *à priori* assumptions, but by an appeal to the Scriptures them-

* Some preliminary remarks made about Canonicity, Higher Criticism, and Theories of Inspiration are omitted through lack of space.

selves. In doing this, we are not begging the question. We are first assured that the Scriptures are in some sense inspired, are in some way a message from God. This is proved by all the external and internal evidences. The Scriptures thus authenticated as in some way a message from God, we turn to them to ask what they say as to the *nature* of Inspiration, just as we go to them to understand any other doctrine; or, even taking still lower ground, considering the Scripture as a true record, we ask it, "What sayest thou of thyself?" The testimony of a truthful and honourable man as to his own feelings and doings is always of paramount importance in forming an estimate of his character. The importance of the Scripture testimony on the subject of inspiration cannot be overrated.

1. *The Witness of the Old Testament to Itself.*—In Exod. iv. 12 the nature of the inspiration vouchsafed to Moses is clearly indicated: "Now therefore go, and I will be with thy *mouth* and teach thee *what* thou shalt *speak*"—not simply "with thy *mind* and teach thee what thou shalt *think*." The expression points to Verbal Inspiration. This is still more forcibly expressed in the 15th verse, where the relation of Aaron to Moses is likened to the relation which Moses sustains to God: "And thou shalt speak unto him and put the words in his mouth, and I will be with thy mouth, and with his mouth, and will teach ye what ye shall do." In Exod. xx. the Decalogue is prefaced by the significant statement, "God spake all these words, saying," and all the minute directions which follow the Ten Commands are represented as being the *words* of the Lord. In the 24th chapter we read, "Moses came and told the people all the *words* of the Lord and all the judgments; and all the people answered with one voice and said, All the *words* which the Lord hath spoken will we do." I do not quote these passages as proofs of the inspiration of the written Word, but as showing that God's revelation of His will to Moses was couched in words. But we are taken a step further by the statement of the 4th verse of the 24th chapter: "And Moses wrote all the *words* of the Lord . . . and he took the book of the covenant and read in the audience of the people" —the book in which he had written "these words," and the people repeat their determination to be obedient to "all that the Lord hath spoken." We believe that the "book" mentioned is really the nucleus of the Pentateuch; in any case, as "all these words"

are written in this book which we have, we are warranted in saying that, as far as that portion is concerned, we have Verbal Inspiration. Much of the remainder of Exodus is recorded as what the Lord spake to Moses; nearly all of Leviticus is described in the same way, as is also very much of Numbers. Deuteronomy claims to be, in the main, a rehearsal by Moses of the Lord's dealings with the people, and a reiteration of the various laws. Moses is the spokesman of God, and the whole book is thus introduced, "These be the *words* which Moses spake"; and throughout it is repeatedly declared that the *words* of Moses are the *commandments* of the Lord.

In various places special mention is made of the book written by Moses, and Divine authority is ascribed to the very *words* of that book, see Deut. xxviii. 58, 61; xxix. 20, 21, 27, 29; xxx. 1; xxxi. 9, 19, 22, 24. Now, I think that, taking all these passages together, and bearing in mind the fact that on other occasions Moses, by Divine direction, committed certain events to writing, such as the conflict with Amalek, and the journeyings of Israel, we are warranted in concluding that the "Book of the Law" placed by the side of the ark was practically the book which we now call the Pentateuch; but the special point we wish now to emphasize is the fact that in all these passages the importance of the *words* is indicated, which seems only consistent with the doctrine of Verbal Inspiration.

I cannot dwell in detail upon the many other proofs which the Old Testament affords as to the extent of its inspiration. I would, however, remind you that the Lord commanded Joshua to take "this Book of the Law," and follow its directions, "to do all that is written therein"; that Joshua, having been guided throughout by that Word, at the end of his career caused the people to renew their covenant with God, and then "wrote these words in the Book of the Law of God." God had declared that He would be with Joshua, as He had been with Moses, and the Spirit had been given to Joshua; so that he makes this addition to the Book of the Law by Divine inspiration, and that inspiration extends to the *words*.

Then we have David's testimony to the nature of the inspiration which he enjoyed: "The Spirit of the Lord spake by me, and His *word* was on my tongue." To Isaiah God says, "I have put My *word* in thy mouth"; to Jeremiah, "Behold, I have put

My *words* in thy mouth"; to Ezekiel, "Thou shalt speak My *words* unto them." Then, remember how often you meet with such phrases as "the mouth of the Lord hath spoken it," "thus saith the Lord," "the word of the Lord came unto me." These and kindred passages clearly prove that, as far as the Old Testament writers are concerned, in many cases the *very words* were given or suggested, and, as many of these passages are recorded in the Book, it is clear that at least some portions of it are verbally inspired. I say some portions, but I might say the greater part of it, for you will find that all the prophetical books claim to be written by the authors as the words of the Lord. This is specially seen in regard to the Book of Jeremiah. Thus, in the 36th chapter we read, "Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel and against Judah"; comparing this with the opening words of the first chapter, it is evident that the injunction covered all the prophecies which Jeremiah had delivered. According to the command, the words are written by Baruch the scribe at the dictation of the prophet. Then we have the graphic account of the reading of the Book before the king and his scornful treatment of it—cutting it in pieces with his penknife and burning it in the fire; but in the end the word of the Lord comes to Jeremiah, "Take thee another roll, and write in it all the former words that were in the first roll." This is done, and "there were added besides to them many like *words*." That writing remains to us in the Book of Jeremiah, and we are taught the important lesson that, though the Word of God may be cut in pieces by infidel or critical penknives, and cast into the fires of criticism, it shall nevertheless survive every attack, and remain for the confutation of its enemies and the vindication of its Author.

Thus, did time permit, I might go on referring to passage after passage in the prophets, showing that their messages, spoken or written, were delivered under an inspiration which extended to the words, and this we call Verbal Inspiration.*

2. *The Witness of the New Testament to the Old.*—Without at present considering the nature of the inspiration of the New Testament, but taking it simply as a true record, we turn to its

* Ezra vii. 11, Neh. viii., and 2 Kings xxii. and xxiii., were considered as showing the reverence paid to the *words* of Scripture, and as disproving the Higher Critical theory of the origin and publication of the Book of the Law.

pages for the opinion of Christ and His apostles with regard to the Old Testament. We have (*a*) the *witness of general usage*. We find that Christ and His apostles always treated the Old Testament as of supreme authority. They appeal to it on all occasions. It is to them the infallible Word of God, the judge in all controversies, the guide in all matters. By it they silence their enemies, and vindicate their own claims, and they are constantly tracing its fulfilment in the great events of Gospel times. I need not stay to prove such an obvious matter, so obvious, indeed, that no one has the temerity to dispute it. That the inspired apostles should attach such weight to the Old Testament is a strong testimony to its value; but when we find the Lord of the apostles ever giving it the highest place, there is no room left for doubting its supremacy. The bearing of this evidence upon the question of verbal inspiration is seen in the fact that Christ and His apostles make no distinction as to parts; they take the Word as a whole, the Law, the Prophets, and the Psalms, the entire Jewish canon, which even higher critics admit to be the same as the Old Testament which we now possess. From any part they quote, as, "It is written," "The Scripture saith." Now, we have seen that great portions of the Old Testament claim to be verbally inspired. Christ and His apostles put them all on the same level; they give no indication that one part is less inspired than the other, and we therefore conclude that they considered all as equally, that is, verbally, inspired.

(*b*) *The Witness of particular treatment.*—Verbal Inspiration is clearly implied in Christ's treatment of the Scriptures. He always deals with the language, the words, of Scripture. He gives no hint that only the thoughts are God-given, and that the language is humanly chosen and subject to error. He frequently condemns the unscriptural teaching of the Jews. He often corrects the mistaken conceptions of His disciples, but He never attempts to correct the Scriptures. He often shows the importance of studying the Scriptures: He never suggests a suspicion of their accuracy. On the contrary, He often founds His argument upon a single word, and unless the *words* were regarded by Him as inspired, many of His citations would be pointless. The same may be said of the practice of the apostles. I have elsewhere examined almost every passage quoted in the New from the Old where stress is laid upon particular words, and I can only now remind

you of a very few of these as samples of the rest. Matt. xxi. 16: "Out of the mouths of babes and sucklings Thou hast perfected praise;" the whole point of the application of the passage lies in the particular terms of it. Again, Matt. xxii. 32: "I am the God of Abraham," etc.; the whole significance of Christ's argument for the Resurrection rests upon the present relation of God to the patriarchs as expressed by the exact words of the text, "I am." So in Matt. xxii. 43, the point of the citation from Psalm cx. is found in the personal pronoun, "The Lord said unto *my* Lord." John x. 35: "I said, Ye are gods;" the stress of the argument is upon the plural number of the noun. Of apostolic quotations we may note 1 Cor. xv. 45, where the apostle's reasoning turns upon the expression, "living soul." Gal. iii. 11: "The righteous shall live by faith;" *by faith* is the phrase upon which the apostle builds. So in verse 16 of the same chapter the weight of the argument rests upon the use of the singular rather than the plural. "He saith not unto seeds, as of many; but as of one, unto thy *seed*, which is Christ." In Heb. iii. and iv. the whole reasoning turns upon the use of the word "to-day," and in Heb. xii. 27 upon the phrase "Yet once more." Now, such a method of using the Old Testament Scriptures seems only consistent with the belief in their verbal inspiration. It cannot be maintained that such passages only prove the verbal inspiration of the passages quoted, because, as we have already seen, the Lord and His apostles treat the Word as a whole, and the quotations given by them are taken from every kind of writing in the Old Testament, from the Law, the Prophets, and from the Hagiography.

(*c*) Again, we have *the witness furnished by the definite statements* as to the nature of the inspiration. In Matt. v. 17 Christ says: "Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law till all things be accomplished." He does not repeat the word "prophets" in the second member of the sentence, but manifestly He speaks throughout of the *law* and the *prophets*, and with regard to their contents He here affirms the authority of every part, even to the jots and tittles; but the authority depends upon the inspiration, therefore we can take the statements as an assertion of the inspiration of every detail of the law and the prophets.

Another strong proof of Verbal Inspiration is found in Peter's assertion (1 Pet. i. 11) that the prophets often did not understand the meaning of their own predictions, proving conclusively that they never could have accurately expressed the Spirit-given thought had the same Spirit not aided them in the selection of the words as well. It is a well-known principle that what a man does not clearly understand he cannot clearly express; so these prophets, *left to themselves*, could not have chosen words which would clearly and fully set forth the Divine thought in their mind which they did not understand. Manifestly the same Spirit which gave the thought was needed to *direct* the *expression* of the thought. In 2 Peter i. 20 the apostle, referring to the Divine testimony given to Christ on the Mount of Transfiguration, declares that the prophetic Word is thus made more sure. By the prophetic Word he means the whole of Scripture, and that is confirmed by the testimony of God to His Son. To this Word we are to "take heed as to a lamp shining in a dark place," and the reason for so highly valuing the Word is thus given: "Knowing that no prophecy of Scripture is of private interpretation. For no prophecy ever came by the will of man, but men *spake* from God, being moved by the Holy Ghost"—not simply that men were moved by the Holy Ghost as to their *thoughts*, but under that sacred influence they *spake*. God not only inspired the thought, but guided the utterance.

Then we have that famous passage in 2 Tim. iii. 17: "All Scripture is given by inspiration of God." It does not matter which rendering we adopt; in either case the reference to the canonical books is fixed by the previous mention of the "sacred letters" in which Timothy had been instructed. The phrase "given by inspiration of God" represents the Greek word Θεόπνευστος, which means "God breathed," and the description applies not so much to the writers of Scripture as to the *Scriptures*, and it is not simply to the thoughts or substance of Scripture that this inspiration is attributed, but to the *Scripture* itself, the *writings*, the "sacred letters." Peter's statements may plausibly be made to refer to the prophecies of Scripture alone, but this broad, general statement of Paul's refers to the whole book.

On this point I quote only one more passage as establishing the organic unity of the whole. I have already alluded to John x. 35 in proof of the importance attached to particular words implying

Verbal Inspiration. But now mark how He refers to the Scripture in making the quotation, "If he called them gods, to whom the Word of God came, and the Scripture cannot be broken." Well does the late Dr. Watts of Belfast say on this: "It will be observed that He does not single out the passage on which He bases His argument, and testify of it that it is unbreakable, making its infallibility depend upon His own authority. Stated formally, His argument is as follows:

"Major—The Scripture cannot be broken.
"Minor—'I said, Ye are gods' is written in your law, which is Scripture.
"Conclusion—'I said, Ye are gods' cannot be broken.

"Such unquestionably is our Saviour's argument, and it assumes and affirms the unbreakableness and infallibility of all that was recognised by the Jews of His day as Scripture—the infallibility of the entire Jewish Bible; for He argues the infallibility of the clause on which He founds His argument from the infallibility of the record in which it occurs. According to His infallible estimate, it was sufficient proof of the infallibility of any sentence, or clause of a sentence, or phrase of a clause, to show that it constituted a portion of what the Jews called (ἡ γραφή) the Scripture."

3. *The Witness of the New Testament to its own Inspiration.* —No one who accepts the Gospels as a true record can question the fact of the inspiration of Christ's own utterances. Even His opponents in His own day admitted that He was a Teacher come from God, that "He spake with authority." Coming straight from the source of all revelation, He most undoubtedly had a message from God to men. On the lowest supposition, then, we have in the Gospels the record of His inspired utterances; but, having once accepted the Gospels as histories on the same grounds on which other histories are accepted, we find that Christ promised inspiration to His Apostles, and that they claim to have received the fulfilment of that promise. But inspiration being promised and given, we are warranted in regarding the Gospel narratives as written in the exercise of that inspiration. In the Acts of the Apostles we find that God spake through these men, and in the Epistles they claim to write with Divine authority. We have seen how, in the exercise of their inspiration, the

Apostles treated the whole Old Testament as the inspired Word of God. Now we are met by the significant fact that they place their own writings on a level with the Old Testament. Thus Peter speaks of Paul writing all his Epistles "according to the wisdom given unto him," and asserts that the ignorant and unstedfast wrest them, as they do also the *other* Scriptures, unto their own destruction. Again (2 Pet. iii. 1, 2), he claims authority for his own Epistle, and bids them "remember the *words* which were spoken before by the holy prophets, and the *commandment* of the Lord and Saviour *through* your *Apostles*."

Paul charges the Thessalonians that his Epistle be read unto all the brethren; bids them hold the traditions (the truth *delivered* to them) which they had been taught, whether by word or by his Epistle, and denounces the man who should refuse to obey his word by his Epistle. To the Corinthians he says, "If any man think himself to be a prophet or spiritual, let him acknowledge that the things which I write unto you are the commandments of the Lord." In 2 Tim. iii. 14 he says to his son in the faith, "Abide thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them;" and then he couples with this knowledge of apostolic doctrine the knowledge of the sacred writings which he had had from infancy, and the expression which follows about the authority and value of every Scripture inspired of God, may well be taken as covering the apostolic writings as well as the Old Testament. In 1 Tim. v. 18 a passage is quoted from the Gospel according to Luke as of equal authority with Deuteronomy: "For the *Scripture* saith, Thou shall not muzzle the ox when he treadeth out the corn," and "the labourer is worthy of his hire," the latter being the words of the Lord Jesus, as recorded by the Evangelist.

Of course, these passages are only a specimen of the authoritative style of the New Testament. The writers of it speak as men who are in the secret of the Lord, and are overshadowed by His authority. These passages prove the fact of the inspiration of the New Testament, and some of them also indicate that the inspiration extends to the *words*. Then, remembering that we have seen that the Apostles attribute Verbal Inspiration to the Old Testament Scriptures, the fact that they place their own writings on an equality with the Old Testament is in effect a claim that Verbal Inspiration attaches to these writings even as to the other

Scriptures. In addition, we have, both by Christ and His Apostles, statements concerning the nature of their inspiration, which can mean nothing less than Verbal Inspiration. As to Christ's own inspiration, we have the great prediction in Deut. xviii. 15-19: "I will raise them up a prophet from among their brethren like unto thee, and I will put My words in His mouth." Christ claims to be this Prophet, and continually speaks of Himself as speaking what the Father had given Him to say. Constantly he emphasizes the "words," as in His prayer in John xvii. 8: "I have given unto them the words which Thou hast given Me."

As to the inspiration which He promises His disciples, it is equally clear that it extended to the words. In their defence before the authorities the very words they had to speak were to be given them. He was to give them a *mouth* and *wisdom*—word and thought. They were not to consider *how* or what they should speak, for it should be given them. Again, the form and the substance must be understood by the *how* and the *what*. Paul, in 1 Cor. ii. 13, describes the inspiration with which he was favoured, and I see not how the passage can be understood if it does not teach Verbal Inspiration. He speaks of the *things* that are given him of God, the *thoughts* of God, the *substance* of his message; and these *things* he declares that he speaks in *words* which the Holy Ghost teacheth. The *words* are taught by the Holy Ghost as certainly as the *thoughts*. Many other passages might be quoted, but these are sufficient to establish the Verbal Inspiration of the New Testament, as securely as other passages have already established the Verbal Inspiration of the Old.

I can only mention, without elaborating, certain *confirmatory considerations.*

1. *The necessity of Words to clearness of Thought.*—Metaphysicians have disputed as to whether or not it is possible to think apart from language, but all are agreed that for any progress of thought, for aught beyond the most rudimentary forms of thought, language is essential. It is admitted on all hands that there is an intimate and inseparable connection between thought and language. So intimate is that connection, that it seems hard to understand how the thought could be inspired without the inspiration being extended to the language, and what a study of the human mind would warrant us to expect, that the Scripture shows

to be the case, when it claims so emphatically to be, both as to thought and word, given by inspiration of God.

2. *All writings are valued, not only for their thoughts, but for the expression of those thoughts.*

3. *Consider the importance attached to words in interpreting any writing.* The lawyer, in dealing with legal documents, or with his text-books, must scrutinize the very words, and important decisions constantly turn upon the use of particular words in a contract, a will, or other writing. So doctors have to pay regard to the technical words in medical treatises, and in writing their own prescriptions must be very careful to use the correct words; and to give no other instance, do not all students of the Bible feel the necessity of examining carefully its words? How could we have any clear understanding of the doctrines of Election, Atonement, Regeneration, or indeed any Scripture doctrine, apart from the particular words in which Scripture declares them? Where would be the doctrine of Believers' Baptism if the words descriptive of the ordinance are not inspired? It is a waste of time to argue about the necessity of baptism, about the need for faith and repentance, about the force of the prepositions "into" and "in" and "out of" unless all these terms are inspired. In fact, even those who do not believe in Verbal Inspiration are continually, by their use of Scripture, acting upon the assumption that the doctrine is true.

Now time will not allow me to take up the many points which suggest themselves for treatment, but I should like to mention some important distinctions that ought to be made in discussing the subject.

1. We should distinguish between the *matter* and the *manner*, the *what* and the *how*, of inspiration. It is through not attending to this distinction that our opponents characterize our theory as *mechanical dictation*. We have no theory of the "how"; we believe in the fact so fully declared in the Scriptures that they are verbally inspired, but we do not hold any mechanical theory. We believe that the Spirit of God so possessed the writers that they were led to express God-given thoughts in words Divinely suggested or approved; but we believe that at the same time the writers were left free to use their own faculties, and to write according to their individual styles. How they could be thus controlled, and yet free, we cannot explain any

more than we can explain how in Regeneration the Spirit of God is absolute while the spirit of man is left free. We cannot at all explain how the Infinite Spirit comes into contact with the finite, whether in Regeneration, in Illumination, in Sanctification, or in Inspiration. The mystery indeed belongs, not so much to any theory, as to the *fact* of Inspiration, which necessarily implies contact between the Spirit of God and the spirit of the writer. We cannot explain the mystery: we must admit the fact.

2. We must distinguish between *Revelation* and *Inspiration*, between the *efflux* and the *influx*. Revelation is the communication of new truth to the mind of the seer: Inspiration is the power enabling him infallibly to record the truth revealed. That Inspiration led the writers not only to record what God directly revealed to them, but also many facts which they could acquire by the use of natural means, in so far as God wished these facts to be recorded. This distinction is one of the most helpful that I know, and will prove an Ariadne clue to lead the inquirer through many of the difficulties attending the subject.

3. We must distinguish between the *actions* and *writings* of inspired men. But I must close. I cannot even glance at any of the objections that are brought against our doctrine, but if that doctrine is securely founded, as I have tried to show, upon Scripture testimony, it will be possible to meet all objections; or if there be any that we cannot meet, we shall feel that our lack of understanding some obscure point is no reason for disbelieving a doctrine which stands luminous in its own Scriptural light.

TREASURER'S ACCOUNT.

GENERAL FUND.

RECEIPTS.	£	s.	d.
Collections—			
Bouverie Road	3	5	1
Lee	3	13	0
Esher	1	3	7
Greenwich	10	15	0
For Colporteurs—			
Metropolitan Tabernacle ...	40	0	0
Egham district, per Mrs. Tice	20	0	0
Church Subscriptions—			
Addlestone (2)	0	10	0
Bedfont	0	5	0
Bouverie (4)	1	0	0
Brentford	0	10	0
Cheam	0	10	0
Chiswick	0	10	0
Dorking	0	5	0
Ealing Dean	0	10	6
Feltham	0	5	0
Godstone (2)	0	10	0
Greenwich, East (4)	1	0	0
Guildford	0	10	0
Harlington	0	10	0
Harringay (2)	0	10	0
Hornsey Park	0	5	0
Hornsey Road (2)	0	10	0
Horsham	0	5	0
Kennington Lane (2)	0	10	0
Lee (2)	0	10	0
Leigh	0	5	0
Metropolitan Tabernacle ...	5	0	0
Mitcham	0	5	0
Slough	0	5	0
Teddington (2)	1	1	0
Tooting	0	10	0
Twickenham	0	10	6
Wealdstone	0	10	0
West Drayton	0	5	0
Wimbledon (2)	2	2	0
Woodford, Primrose Road ...	0	10	0
Special donations—Godstone Funds	5	0	0
Dormansland	1	17	0
Slough	1	0	0
Tooting	1	1	0
Wimbledon	2	13	3
Personal subscriptions—			
Rev. J. M. Bergin	0	10	0
Mr. Braithwaite	0	10	0
Mr. Bridger	0	10	0
Mr. J. Brewer	0	10	0
Rev. J. Burnham	0	10	0
Rev. E. Carter	0	10	0
Rev. F. Carter	0	10	0
Rev. R. H. Hastty	0	5	0
Rev. T. S. Fidge	0	5	0
Mr. Fowler	0	5	0
Mr. Godbold	0	5	0
Dr. Gritton	0	5	0
Rev. J. Harrald (2) ..	0	10	0
Rev. J. G. C. Irvine	0	10	6
Mr. Irwin	1	1	0
Rev. F. Joseph (2)	0	10	0
Mr. Klickman	0	5	0
Mr. Meredith	1	1	0
Mr. Mould (2)	1	0	0
Carried forward	£120	19	5

PAYMENTS.	£	s.	d.
Balance due from 1896	6	9	5
Colportage Association for our two Colporteurs for one year	80	0	0
Printing	15	3	3
Carriage and postage for reports and circulars	4	1	6
Travelling expenses, and Tea of Committee and Sub-committees	7	4	0
Secretary, stamps, and fares ...	4	5	6
Sundries	0	4	1
Grants to Churches—			
East Molesey	10	0	0
Chiddingfold and Worplesdon	5	0	0
Horsham	3	0	0
Morden	5	0	0
Carried forward	£140	7	9

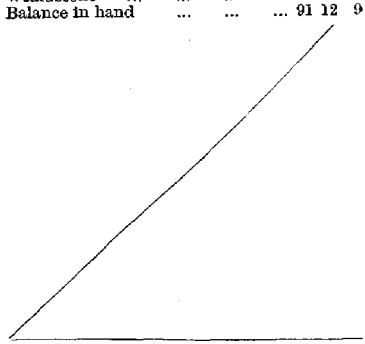
GENERAL FUND—*Continued.*

Receipts.	£	s.	d.	Payments.	£	s.	d.
Brought forward ...	120	19	5	Brought forward	140	7	9
Rev. E. J. Page	0	5	0				
Rev. C. Pittman	0	5	0				
Rev. J. R. Scoones ...	0	5	0				
Rev. T. Spurgeon ...	0	10	0				
Rev. E. W. Tarbox ...	5	0	0				
Mr. W. Taylor	1	1	0				
Rev. J. Waite	0	5	0				
Rev. T. G. Williams ...	0	5	0				
Balance due to Treasurer ...	11	12	4				
	£140	7	9		£140	7	9

N.B.—The deficit is covered by subscriptions due, but unpaid at date of balance sheet.

AUGMENTATION FUND.

Receipts.	£	s.	d.	Payments.	£	s.	d.
Balance in hand from 1896 ...	78	17	2	Dormansland	20	0	0
Collections—				Esher	20	0	0
Aldershot	1	1	0	Wealdstone	10	10	0
Dorking	1	6	0	Balance in hand	91	12	9
Godstone	1	0	0				
Twickenham	1	9	3				
Wealdstone	1	0	0				
Wimbledon	2	4	4				
Per. Rev. C. Spurgeon's visits—							
Barnet	2	0	6				
Brixton	1	3	3				
Guildford	6	14	0				
Hounslow	1	6	6				
Teddington	3	15	0				
Twickenham	1	10	0				
Wood Green	1	19	7				
A Friend	1	11	2				
Moiety of profit of lectures by the Hon. Secretary	10	0	0				
Qualifying payments—							
Dormansland	10	0	0				
Esher	10	0	0				
Wealdstone	5	5	0				
	£142	2	9		£142	2	9



The Greenwich Church contributed Mr. Spurgeon's expenses.

BUILDING FUND.

Receipts.	£	s.	d.	Payments.	£	s.	d.
Contribution of Committee ...	10	0	0	Norbition Building Fund receives	35	10	0
Contributions from Churches to date, for Norbiton	25	10	0				
	£35	10	0		£35	10	0

GODSTONE CHAPEL.

Receipts.	£	s.	d.
Balance from 1896	6	12	5
Weekly Offerings, etc.	23	12	2
S. Barrow, Esq.	30	0	0
	£60	4	7

Payments.	£	s.	d.
Local expenses	22	18	9
Supply of pulpit	27	7	6
To General Fund	5	0	0
,, Augmentation	1	0	0
,, Building Fund	1	0	0
Balance in hand	2	18	4
	£60	4	7

SITES SYNDICATE.

	£	s.	d.
Present nominal capital	600	0	0
Paid up	220	0	0
Donation, T. H. Olney, Esq.	50	0	0

Two sites have been secured.
Money needed and invited—loans or gifts.

The accounts have been properly audited.

A TABLE

SHEWING THE PLACES WHERE GENERAL MEETINGS HAVE BEEN HELD.

YEAR.	WINTER.	SPRING.	SUMMER.	AUTUMN.
1877		Kingston		Guildford
1878		Addlestone	Harefield	Twickenham
1879	Kingston	Croydon	Pinner	New Malden
1880	Twickenham	Limpsfield	New Malden	Brentford
1881	New Malden	Esher		Alperton
1882		Horley		Richmond
1883		Kingston		Twickenham
1884		Teddington		Brentford
1885		Wimbledon		Hounslow
1886		Limpsfield		Wraysbury
1887		Woking		Twickenham
1888		Kingston		Wallington
1889		Brentford		Wimbledon
1890		Guildford		New Malden
1891		Twickenham		Greenwich
1892		Ealing Dean		Peckham
1893	Tottenham	Brentford		Tabernacle
1894	Chiswick	Tooting	Godstone	Norbiton
1895	Brixton Hill	Aldershot	Harringay	Redhill
1896	Hornsey Road	Teddington	Dormansland	Ealing Dean
1897	Bouverie Road	Lee	Esher	Greenwich
1898	*West Drayton*	*Chiswick*		*Kingston*

STATISTICS.

CHURCH.	Date of its Formation.	PASTOR.	Date of his Settlement.	Sittings in Chapel.	Members at last return.	INCREASE.				DECREASE.				Present No. of Members.	Local Preachers.	SCHOOL.	
						Baptism.	Profession.	Letter.	Renewal.	Transfer.	Erasure.	Exclusion.	Death.			Scholars.	Officers.
Addlestone, Surrey	1828	Henry Bayley ...	1888	330	131									134		286	25
,, *Stone Hill* ...				100	17									18		60	5
Aldershot, Hants	1883	F. G. Kemp ...	1897	450	66	3		13		12	7	1	2	60	6	111	15
Bedfont, Middlesex	1881	J. E. Johnson ...	1881	100	21									21		75	7
Bouverie, Stoke Newington	1838	W. Mitchell ...	1895	300	68	6	1	7		4			1	77	2	78	10
Bracknell, Berks	1886	C. Crabb	1893	200	31									31		60	5
Brentford, Middlesex ...	1802	T. G. Pollard ...	1895	550	107	5		14	1	2			1	117	1	300	22
Brixton Hill (Raleigh) ...	1889	A. Dickerson ...	1895	400	75	10	1	7		2	24			67		77	12
Cheam, North, Surrey ...		H.C.B. Association		150												47	9
,, South	1862	W. J. Potter ...	1896	150	111	11		5		1	2			124		82	12
Chiswick, Middlesex ...	1866	A. G. Edgerton ...	1892	600	164	20	8	8		9	4	0	1	184	4	338	26
Dorking, Surrey	1869	T. F. Waddell ...	1892	250	68	4		3		1	1			73		90	10
Dormansland, Surrey ...	1792	N. Heath ...	1896	400	31								1	30		30	4
Ealing Dean, Middlesex ...	1864	W. Leonard Gibbs	1893	400	188	13		5	1	7	6		2	192		314	32
Esher, Surrey	1852	T. G. Head ...	1893	200	69	5		4						77	5	70	8
,, *Oxshott*	1873			100												48	6
Feltham, Middlesex ...	1894	J. W. Avis ...	1894	100	15									15		30	4
Fleet, Hants...	1846	T. W. Way ...	1897	300	52		1			4			2	47		74	10
Godstone, Surrey	1882	H.C.B. Association	1893	250	12	3								15		40	4
Greenwich (East), Kent ...	1892	W. E. Wells ...	1892	300	69									80		160	12
Greenwich, South Street ...	1879	Charles Spurgeon ...	1879	950	586	27		25	2	18	12		3	607	20	1203	64
Guildford, Surrey	1824	John Rankine ...	1879	450	80			10		2	5	3		80	2	100	12
,, *Chiddingfold* ...	1889			120	36									36		60	6
Hampton Court, Surrey ...	1885	Pioneer Mission ...	1896	300	58									58		50	9
Harlington, Middlesex ...	1798	W. F. Edgerton ...	1896	550	116	3						3	1	115		300	24
Harmondsworth, Middlesex	1896	C. T. Byford ...	1896	350	6	17		2						25		124	13
Harringay, Middlesex ...	1888	G. T. Edgley ...	1897	400	108									66	3	148	13
High Barnet, Middlesex ...	1892	Percy J. Smart ...	1892	300	128									128	7	107	15
,, *South Mimms*				70													

Holloway, Hornsey Road ...	1893	Edwin Smart ...	1893	250	44		7	6			7		1	49	5	120	11
Hornsey Park, Green-lane ...	1892	F. Horace Newton	1894	120	44		1	1		6	5			35		40	6
Horsell, Anthonys, Surrey ...	1888	E. W. Tarbox, hon.	1888	100	25		5	2		2	3			27	4	50	5
Horsham, Sussex	1895	W. R. Chesterton...	1895	300	48	12	1	8		3			1	65		80	11
Hounslow, Middlesex ...	1871	J. E. Barnes ...	1894	300	97	4	1	10		10	1		2	99	5	177	15
Kennington Cross (Regent)	1821	D. Henderson ...	1895	500	60	4			3	3	3		2	59	2	170	15
Kensal Rise, Middlesex ...	1893	T. Maycock ...		400	116									116		250	20
Kingston, Surrey	1790	George Wright ...	1883	760	270									270		330	32
,, *Hampton Wick* ..				100													
Lee, Bromley Road, Kent ...	1877	James W. Davies	1886	350	139	20	5	9		14	6			153		140	18
,, *Summerfield*...				40													
Leigh-on-Sea, Essex ...	1893	A. C. Sidey ...	1893	150	27		2	1			1		1	28		50	5
Manor Park, Essex	1889		1890	350	100									100	2	120	11
Metropolitan Tabernacle ...	1719	Thomas Spurgeon	1894	4880	4708	140	25	52		241	122	7	69	4487	130	1352	113
		C. B. Sawday, Asst.	1896	3905												7478	580
20 *halls*, 28 *schools* ...																	
Mitcham, Surrey	1882	J. Thorold Figg ...	1891	200	62	7				4	10			55		110	12
New Malden, Surrey ...	1862	S. H. Moore ...	1883	350	103	6		4		7	3		1	102		150	14
Norbiton, Surrey	1882		1892	850	262	8	2	7		10	11		4	254	8	400	27
Outwood, Surrey		Thomas Green ...		150	22									22			
Peckham Tabernacle ...	1887	Frank M. Smith ...	1887	800	205	13	7	5		6	7		2	215	3	200	20
Redhill, Surrey	1864	George Davies ...	1890	550	220	19	12	9		4	14		2	240	18	143	19
Silvertown, Essex	1887	Vacant		350	95									95		320	31
Slough, Bucks	1894	T. Cousens	1897	300	49			6	1	5				51		60	13
Southend, West Cliff, Essex	1896		1896	250	30									30			
Southgate (New), Middlesex	1863	G. Freeman ...	1892	300	312	12	9	7		15			4	321	6	420	35
,, *Muswell Hill* ...				120												200	13
Southgate, Chase Rd., Midlsex	1886	Vacant		250	53									53	1	63	8
Stratford, Major Rd., Essex	1885			400	142									142		350	24
Surbiton Hill, Surrey ...	1874	William Baster ...	1874	500	110	12	3	14	1	3	11		1	125		90	15
Teddington, Middlesex ...	1883	R. J. Williamson...	1892	600	202	18		14						234		170	20
Thornton Heath, Surrey ...	1888	Thomas Lardner ...	1892	300	150	12	6	3		6	9		1	155		293	26
Tooting, Longley Rd., Surrey	1880	G. Hunt Rumsey ...	1888	340	100	3	7	8		8	3		2	105	1	270	20
Tottenham, S. Middlesex ...	1887	C. E. Coles ...	1887	250	38			3	1	3	20			19	2	100	10
Twickenham, Middlesex, and	1852	S. Jones ...	1897	250	} 190	17	4	2	3	4	6		2	204	3	{ 401	22
St. Margaret's		C. Underwood, Asst.	1895	140												{ 125	9
Uxbridge, Middlesex ...	1885	Vacant		200	37									37		30	6

STATISTICS—*Continued.*

CHURCH.	Date of its Formation.	PASTOR.	Date of his Settlement.	Sittings in Chapel.	Members at last return.	INCREASE.				DECREASE.				Present No. of Members.	Local Preachers.	SCHOOL.	
						Baptism.	Profession.	Letter.	Renewal.	Transfer.	Erasure.	Exclusion.	Death.			Scholars.	Officers.
Uxbridge Rd., Shepherd's Bh.	1890	F. B. Monti ...	1891	200	88		5	2		3	3	1		88	3	360	29
Vauxhall, Kennington Lane	1864		1895	700	173									173		300	20
Waltham Cross, Herts ...	1895	T. Douglas ...	1896	300	33	13		4		10				40	2	136	13
Wealdstone, Middlesex ...	1875	J. G. Wells ...	1894	200	98		14	4		7	2			107		198	24
West Drayton, Middlesex ...	1827	E. B. Warren ..	1897	350	36	4							1	39	2	89	10
Wimbledon, Surrey	1871	Charles Ingrem ...	1880	1000	388	44	2	13	1	26	11		4	407	19	504	41
,, *Merton*				200												210	18
,, *Morden* ...	189			200												90	11
Woodford, South, Essex ...	1883	F. D. Robbins ...	1897	620	130									62	1	87	10
Wraysbury, Bucks	1868		1895	180	35									35		76	6

PERSONAL MEMBERS.

MR. G. ABLETT, Finsbury Park.
MR. W. ALLEN, Newington, S.E.
MR. J. ASHLEY, Woking, Surrey.
PASTOR J. AUBREY, Windsor, Berks.
PASTOR J. M. BERGIN, York Town.
MR. R. J. BRAITHWAITE, Twickenham.
MR. J. BREWER, Greenwich.
MR. F. J. BRIDGER, Horsell.
PASTOR J. BURNHAM, Brentford.
REV. C. T. BYFORD, Harmonsworth.
PASTOR E. A. CARTER, Pioneer Mission.
PASTOR F. CARTER, Barnet.
PASTOR C. CHAMBERS, Peckham.
PASTOR A. V. G. CHANDLER.
MR. A. COOTE, Shalford, Surrey.
MR. C. DEAYTON, Teddington.
PASTOR J. H. EASTTY, Walthamstow.
PASTOR W. F. EDGERTON, Harlington.
MR. F. FOWLER, Twickenham.
MR. W. J. GODBOLD, Newington, S.E.
PASTOR J. GRITTON, D.D., Hackney.
PASTOR J. W. HARRALD, Norwood.
PASTOR J. S. HOCKEY, Bexhill.
MR. G. HOCKING, Greenwich.
PASTOR J. G. C. IRVINE, Woodford.
MR. S. IRWIN, Teddington, Middlesex.
PASTOR A. E. JENNINGS, Dulwich.
PASTOR W. C. JONES, Brixton, S.W.
PASTOR F. JOSEPH, Alfold, Surrey.
MR. R. KLICKMAN, Dutch Baptist Union.
PASTOR E. J. MATEER, Dulwich.
MR. J. B. MEREDITH, Croydon.
PASTOR E. JUDSON PAGE, Cambridge.
PASTOR C. PITTMAN, New Cross.
PASTOR C. PUMMELL, Kennington.
PASTOR P. REYNOLDS, Highbury, N.
PASTOR J. R. SCOONES, Peckham.
PASTOR F. T. SNELL, Peckham.
MR. R. SORTWELL, Ealing.
PASTOR E. W. TARBOX, Guildford.
REV. J. WAITE, Kennington.
PASTOR C. WICKERSON, Harringay.
PASTOR T. G. WILLIAMS, Southall.
PASTOR W. WILLIAMS, Upton Chapel.
MR. R. FIFIELD, COLPORTEUR.
MR. E. COLE, COLPORTEUR.

RULES.

1.—That the Association consist of Churches and Pastors of the Baptist denomination in the Home Counties, or thereabout, and of such approved personal members, being Baptists, as shall subscribe not less than five shillings annually to the funds of the Association.

2.—That the Association meet from time to time for prayer and worship, to cultivate friendly intercourse between Ministers and Churches, to strengthen each other in distinctive principles, to consider plans for Christian work, to take mutual counsel on public questions, and in general to seek by united effort the advancement of the kingdom of our Lord and Saviour Jesus Christ.

3.—That the Association meet in May and October in each year. The time of meeting to be 11 a.m., the first hour to be spent in prayer and praise, business to commence at 12 o'clock, public worship or a public meeting in the evening.

4.—That the officers consist of Moderator, Vice-Moderator, Treasurer, and Secretary, all of whom, except the Moderator, shall be elected annually at the Autumnal Meeting; the Vice-Moderator to become Moderator the following year. These, with the Ex-Moderator and six others to be elected at the same time, to form the Committee.

5.—That each Church be entitled to send its pastor, being approved by the Association, and one delegate if not more than fifty members, two delegates if more than fifty and not more than one hundred members, and three delegates if over one hundred members and not more than two hundred and fifty, one delegate being allowed for each additional two hundred and fifty members, to take part in and vote on the proceedings. Such delegates to be baptized members in full communion with the Churches they represent.

6.—That no topic affecting the terms of attendance at the Lord's Supper shall be discussed.

7.—That each Church send annually statistics, and a contribution to the Association Fund. This fund, after necessary working expenses have been met, to be appropriated to home mission purposes in the district.

8.—That the Secretary have power to call a Special Meeting on receipt of a requisition signed by representatives from five different Churches in the Association.

9.—That the Committee meet every other month, or at such other times as may be deemed necessary.

10.—That the Committee have power to act and decide on pressing business connected with the Association between the meetings of the Association.

11.—That all applications for membership in the Association be submitted to the Committee, who shall report the case at the next meeting, and a vote shall be taken thereon.

12.—That at the meeting of the Committee prior to the Association meetings of May and October, arrangements be made as to business and speakers for such meetings.

13.—That should any Church omit to send a messenger, or to subscribe to the funds of the Association, for two consecutive years, the Secretary remind such Church of the neglect, and if the omission be continued the third year, the Church so acting shall be considered no longer a member of the Association.

14.—That notice of all proposed changes in the rules be submitted to the Committee before the first day of March or the first day of August, and on their report the same shall be considered and decided by the Association at its next meeting.

15.—That the attention of each Church, and minister, and personal member, applying for entrance to this Association, shall be called to the following declaration.

DECLARATION.

That among the truths believed and held by the Churches comprising this Association, the following are entitled to special enumeration :

1.—The Divine inspiration of the Scriptures of the Old and New Testaments, and their absolute sufficiency as the only authorized guide in matters of religion.

2.—The existence of three equal Persons in the Godhead—the Father, the Son, and the Holy Spirit.

3.—Eternal and personal election to holiness here, and eternal life hereafter.

4.—The depraved and lost state of mankind.

5.—The atoning efficacy and vicarious nature of the death of Christ.

6.—Free justification by His imputed righteousness ; the necessity and efficacy of the work of the Holy Spirit in conversion and sanctification.

7.—The final preservation of the saints.

8.—The duty of all men to whom the Gospel is made known to believe and receive it.

9.—The spirituality of the Kingdom of Christ, and His supreme authority as sole Head of the Church.

10.—The resurrection of the dead, both the just and the unjust.

11.—The general judgment.

12.—The eternal happiness of the righteous, and the eternal misery of such as die impenitent.

A TABLE

SHOWING THE NAMES OF THE MODERATOR AND SECRETARY, THE NUMBER OF ASSOCIATED CHURCHES, AND THE TOTAL INCOME RECEIVED FOR EACH YEAR SINCE THE FORMATION OF THE ASSOCIATION.

YEAR.	MODERATOR.	SECRETARY.	CHURCHES.	INCOME.
1877 ...	Rev. C. Slim (*pro tem.*) ...	Rev. J. H. Cooke ...	9 ...	£5
1878 ...	Rev. J. A. Spurgeon ...	,, ...	11 ...	8
1879 ...	Rev. H. Bayley ...	Rev. E. W. Tarbox ...	13 ...	10
1880 ...	Rev. J. H. Cooke ...	,, ...	15 ...	24
1881 ...	Rev. E. H. Brown ...	,, ...	16 ...	33
1882 ...	Rev. W. A. Blake ...	,, ...	18 ...	54
1883 ...	Mr. J. C. Woollacott ...	Rev. E. H. Brown ...	21 ...	65
1884 ...	Rev. E. W. Tarbox ...	,, ...	24 ...	35
1885 ...	Rev. J. Rankine ...	,, ...	25 ...	26
1886 ...	Rev. G. Wright ...	,, ...	26 ...	22
1887 ...	Rev. C. Ingrem ...	Rev. E. B. Pearson ...	25 ...	20
1888 ...	Rev. J. E. Jasper ...	Rev. G. Wright ...	24 ...	30
1889 ...	Rev. J. S. Hockey ...	,, ...	26 ...	180
1890 ...	Rev. S. H. Moore ...	,, ...	33 ...	258
1891 ...	Rev. J. A. Spurgeon ...	,, ...	38 ...	230
1892 ...	Rev. J. E. Perrin ...	,, ...	36 ...	204
1893 ...	Rev. F. M. Smith ...	Rev. E. W. Tarbox ...	40 ...	175
1894 ...	Rev. C. Spurgeon ...	,, ...	50 ...	265
1895 ...	Rev. G. Wright ...	,, ...	56 ...	295
1896 ...	Mr. J. Corpe ...	,, ...	61 ...	290
1897 ...	Rev. C. Spurgeon ...	,, ...	64 ...	300
1898 ...	Mr. J. T. Dunn ...	,, ...		

MEETINGS
MEETINGS

WINNING SOULS FOR CHRIST.

AN ADDRESS

DELIVERED TO THE MEMBERS AND FRIENDS

OF THE

OPEN-AIR MISSION,

AT THE

METROPOLITAN TABERNACLE,

NEWINGTON,

ON MONDAY, OCTOBER 3rd, 1887.

BY

C. H. SPURGEON.

London:

PASSMORE & ALABASTER, Paternoster Buildings, E.C.

And Open-Air Mission Office, 14, Duke Street,

Adelphi, W.C.

PRICE ONE PENNY.

WINNING SOULS FOR CHRIST.

I CAN hardly think it is nine years ago since you came here. I wish you would come every year; I am sure you would be heartily welcomed. You have already brought a blessing with you. What sweet union we have had in prayer to-night! Truly,

> "The saints in prayer appear as one,
> In word, and deed, and mind;
> While with the Father and the Son
> Sweet fellowship they find."

There is no unity like that which comes of intense heat. We are welded together, we are fused together, when we are all in a glow with enthusiasm for the glory of God. When we are all spending our strength in the divine service, we have no time to differ. Melted by grace, we run into one, and the mould we take is that of love to God. It is a great privilege to have to speak to so noble a band of preachers; I wish that I were more fit for the task. Silver of eloquent speech and gold of deep thought have I none; but such as I have, give I you.

Concerning the winning of souls. *What is it to win a soul?* I hope you believe in the old-fashioned way of saving souls. Everything appears to be shaken nowadays, and shifted from the old foundations. It seems that we are to evolve out of men the good that is already in them: much good may you get if you attempt the process! I am afraid that in the process of evolution you will develop devils. I do not know much else that will come out of human nature, for manhood is full of sin as an egg is full of meat; and the evolution of sin must be everlasting mischief. We all believe that we must go to soul-winning desiring in God's name to see all things made new. This old creature is dead and corrupt, and must be buried; and the sooner the better. Jesus has come that there may be a passing away of the old things, and a making of all things new. In the process of our work we endeavour to bless men by trying to make them temperate; may God bless all work of that sort! But we should think ourselves to have failed if we had produced a world of total abstainers, and had left them all unbelievers. We drive at something more than temperance; for we believe that men must be born again. It is good that even a corpse should be clean, and therefore that the unregenerate should be moral. It would be a great blessing if they were cleansed of the vices which make this city to reek in the nostrils of God and good men. But that is not so much our

work as this: that the dead in sin should live, that spiritual life should quicken them, and that Christ should reign where the prince of the power of the air now hath sway. You preach, brethren, with this object, that men may quit their sins, and fly to Christ for pardon, that by his blessed Spirit they may be renovated, and become as much in love with everything that is holy, as they are now in love with everything that is sinful. You aim at a radical cure; the axe is laid at the root of the trees: the amendment of the old nature would not content you, but you seek for the imparting, by a divine power, of a new nature, that those who gather round you in the streets may live unto God.

Our object is to turn the world upside down; or, in other words, that where sin abounded grace may much more abound. We are aiming at a miracle: it is well to settle that at the commencement. Some brethren think that they ought to lower their note to the spiritual ability of the hearer; but this is a mistake. According to these brethren, you ought not to exhort a man to repent and believe unless you believe that he can, of himself, repent and believe. My reply is a confession: I command men in the name of Jesus to repent and believe the gospel, though I know they can do nothing of the kind apart from the grace of God; for I am not sent to work according to what my private reason might suggest, but according to the orders of my Lord and Master. Ours is the miraculous method which comes of the endowment of the Spirit of God, who bids his ministers perform wonders in the name of the holy child Jesus. We are sent to say to blind eyes "see," to deaf ears "hear," to dead hearts "live," and even to Lazarus rotting in that grave, wherein, by this time he stinketh—"Lazarus, come forth." Dare we do this? We shall be wise to begin with the conviction that we are utterly powerless for this unless our Master has sent us, and is with us. But if he that sent us is with us, all things are possible to him that believeth. O preacher, if thou art about to stand up to see what *thou* canst do, it will be thy wisdom to sit down speedily; but if thou standest up to prove what thine almighty Lord and Master can do through thee, then infinite possibilities lie about thee! There is no bound to what God can accomplish if he works by thy heart and voice. The other Sabbath morning, before I entered the pulpit, when my dear brethren, the deacons and elders of this church, gathered about me for prayer, as they are wont to do, one of them said, "Lord, take him as a man takes a tool in his hand when he gets a firm hold of it, and then uses it to work his own will with it." That is what all workers need; that God may be the worker by them. You are to be instruments in the hands of God; yourselves, of course, actively putting forth all your faculties and forces which the Lord has lent to you; but still never depending upon your personal power, but resting alone upon that sacred, mysterious, divine energy which worketh in us, and by us, and with us, upon the hearts and minds of men.

Brethren, we have been greatly disappointed, have we not, with some of our converts? We shall always be disappointed with them so far as they are *our* converts. We shall greatly rejoice over them when they prove to be the Lord's work. When the power of grace works in them ("Glory!"), then it will be, as my brother says, "Glory!" and nothing else but glory; for grace brings glory, but mere oratory will

only create sham and shame in the long run. When we are preaching, and we think of a very pretty, flowery passage, a very neat, poetical paragraph, I wish we could be restrained by that fear which acted upon Paul when he said that he would not use the wisdom of words "lest the Cross of Christ should be of none effect." It is the duty of the gospel preacher, indoors or outdoors, to say, "I can say that very prettily, but then they might notice how I said it: I will, therefore, so say it that they will only observe the intrinsic value of the truth which I would teach them." It is not our way of putting the gospel, nor our method of illustrating it, which wins souls, but the gospel itself does the work in the hands of the Holy Ghost, and to him we must look for the thorough conversion of men. A miracle is to be wrought by which our hearers shall become the products of that mighty power which God wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly place far above all principality and power; and for this we must look out of ourselves to the living God. Must we not? We go in, then, for thorough downright conversion; and therefore we fall back upon the power of the Holy Spirit. If it be a miracle God must work it, that is clear: it is not to be accomplished by our reasoning, or persuasion, or threatening, it can come only from the Lord.

In what way, since the winning of souls lies here, can we hopefully expect to be endowed with the Spirit of God, and to go forth in his power? I reply, that a great deal depends upon the condition of the man himself. I am persuaded we have never laid enough stress on the work of God within our own selves in its relation to our service of God. A consecrated man may be charged with the divine energy to the full, so that everybody round about him must perceive it. They cannot tell what it is, nor whence it comes, nor perhaps whither it goes; but there is a something about that man which is far beyond the common order of things. At another time that same person may be feeble and dull, and be conscious to himself that he is so. See! he shakes himself as at other times, but he can do no mighty deed. It is clear that Samson himself must be in a right condition, or he can win no victories. If the champion's locks be shorn, the Philistines will laugh at him; if the Lord be gone from a man he has no power left for useful service. Dear brethren, look carefully to your own condition before God. Take care of the home-farm; look well to your own flocks and herds. Unless your walk be close with God, unless you dwell in that clear light which surrounds the throne of God, and which is only known to those who are in fellowship with the Eternal, you will go forth of your chamber, and hasten to your work, but nothing will come of it. The vessel, it is true, is but an earthen one, but yet it has its place in the divine arrangement, for it will not be filled with the divine treasure unless it is a clean vessel, and unless in other respects it is a vessel fit for the Master's use. Let me show you some ways in which much must depend in soul-winning upon the man himself.

We win some souls to Christ by acting as witnesses. We stand up and testify for the Lord Jesus Christ concerning certain truths. Now, I have never had the great privilege of being bamboozled by a barrister. I have sometimes wondered what I should do if I were put into the

witness-box to be examined and cross-examined. I think I should simply stand up and tell the truth as far as I knew it, and should not make an attempt to display my wit, or my language, or my judgment. If I simply gave straightforward answers to his questions, I should beat any lawyer under heaven. But the difficulty is, that so often when a witness is put into the box he is more conscious of himself than of what he has to say; therefore is soon worried, teased, and bored, and by losing his temper, he fails to be a good witness for the cause. Now, you men in the open air are often bamboozled; the devil's barristers are sure to come to you; he has a great number of them constantly retained in his service. The one thing you have to do is to bear witness to the truth. If you enquire in your own mind, "How shall I answer this man cleverly so as to get a victory over him?" you will not be wise. A witty answer is often a very proper thing; at the same time a gracious answer is better. Try to say to yourself: "It does not after all matter whether that man proves me to be a fool or not, for I know *that* already. I am content to be thought a fool for Christ's sake, and not to care about my reputation. I have to bear witness to what I know, and by the help of God I will do so right boldly. If the interrupter questions me about other things, I shall tell him that I do not come to bear witness about other matters, but this one thing I do. To one point I will speak, and to no other."

Brethren, the witnessing man, then, must himself be saved, and he should be sure of it. I do not know whether you doubt your own salvation. Perhaps I should recommend you to preach even when that is the case; since if you are not saved yourself, you yet wish others to be. You do not doubt always you once enjoyed full assurance; and now, if you have sorrowfully to confess, "Alas! I do not feel the full power of the gospel on my own heart," you can truly add, "Yet I know that it is true, for I have seen it save others, and I know that no other power can save *me*." Perhaps even that faltering testimony, so truly honest, might bring a tear into your opponent's eye, and make him feel sympathy for you. "I preached," said John Bunyan, "sometimes without hope, like a man in chains to men in chains, and when I heard my own fetters rattle, yet I told others that there was deliverance for them, and I bade them look to the great Deliverer." I would not have stopped Mr. Bunyan in preaching so. At the same time it is a great thing to be able to declare from your own personal experience that the Lord hath broken the gates of brass and cut the bars of iron in sunder. Those who hear our witness say, "Are you sure of it?" Sure of it? I am as sure of it as I am sure that I am a living man. They call this *dogmatism*. Never mind about that. A man ought to know what he is preaching about, or else let him sit down. If I had any doubt about the matters I preach from this pulpit, I should be ashamed to remain the pastor of this church; but I preach what I do know, and testify what I have seen. If I am mistaken, I am heartily and intensely mistaken; and I risk my soul and all its eternal interests upon the truth of what I preach. If the gospel which I preach does not save me, I shall never be saved, for what I proclaim to others is my own personal ground of trust. I have no private life-boat; the ark to which I invite others holds myself and all that I have. Now, a good witness ought

himself to know all that he is going to say; he should feel himself at home in his subject. He is brought up as a witness, say, in a certain case of robbery; he knows what he saw, and has to make a declaration of that only. They begin to question him about a picture in the house, or the colour of a dress which was hanging in the wardrobe. He answers, "You are going beyond my record; I can only witness to that which I saw." What we do know, and what we do not know, would make two very large books, and we may safely ask to be let alone as to the second volume.

Brother, say what you know, and sit down. But be calm and composed while speaking of that with which you have personal acquaintance. You will never properly indulge your emotions in preaching, so as to feel at home with the people, until you are at home with your subject. When you know what you are at, you will have your mind free for earnestness. Unless you open-air preachers know the gospel from beginning to end, and know where you are in preaching it, you cannot preach with due emotion; but when you feel at home with your doctrine, stand up and be as bold, and earnest, and importunate as you please. Face the people feeling that you are going to tell them something worth hearing about which you are quite sure, which to you is your very life. There are honest hearts in every outdoor assembly, and every indoor assembly too, that only want to hear honest beliefs, and they will accept them, and be led to believe in the Lord Jesus Christ.

But you are not only witnesses, you are pleaders for the Lord Jesus Christ. Now, in a pleader, much depends upon the man. It seems as if the sign and token of Christianity in some preachers was not a tongue of fire, but a block of ice. You would not like to have a barrister stand up and plead your cause in a cool, deliberate way, never showing the slightest care about whether you were found guilty of murder or acquitted. How could you endure his indifference when you yourself were likely to be hanged? Oh no! you wish to silence such a false advocate. So when a man has to speak for Christ, if he is not in earnest, let him go to bed. (Laughter.) You smile, but is it not better that he should go to bed than send a whole congregation to sleep without their going to bed? (Laughter.) Yes, we must be in downright earnest. If we are to prevail with men we must love them. There is a genuine love to men that some have, and there is a genuine dislike to men that others have. I know gentlemen, whom I esteem in a way, who seem to think that the working-classes are a shockingly bad lot to be kept in check and governed with vigour. With such views they will never convert the working-man. To win men you must feel: "I am one of them. If they are a sad lot, I am one of them; if they are lost sinners, I am one of them; if they need a Saviour, I am one of them." To the very chief of sinners you should preach with this text before you, "Such were some of you." Grace alone makes us to differ, and that grace we preach. Genuine love to God and fervent love to man make up the great qualification for a pleader.

I further believe, although certain persons deny it, that the influence of fear is to be exercised over the minds of men, and that it ought to operate upon the mind of the preacher himself. "Moved with fear Noah prepared an ark for the saving of his house." There was salvation

for this world from perishing in the flood in the fears of Noah; and when a man gets to fear for others, so that his heart cries out "They will perish; they will perish; they will sink to hell; they will be for ever banished from the presence of the Lord," and when this fear oppresses his soul, and weighs him down, and then drives him to go out and preach with tears, oh, then he will plead with men so as to prevail! Knowing the terrors of the Lord, he will persuade men. To know the terrors of the Lord is the means of teaching us to *persuade*, and not to speak harshly. Some have used the terrors of the Lord to terrify; but Paul used them to persuade. Let us copy him. Say, "We have come out to tell you, men and brethren, that the world is on fire, and you must flee for your lives and escape to the mountain lest ye be consumed." We must give this warning with the full conviction that it is true, or else we shall but be as the boy who in foolishness cried "Wolf!" Something of the shadow of the last tremendous day must fall upon our spirit to give the accent of conviction to our message of mercy, or we shall miss the pleaders' true power. Brethren, we must tell men that there is pressing need of a Saviour, and show them that we ourselves perceive their need and feel for them, or else we are not likely to turn them to the Saviour.

He that pleads for Christ should himself be moved with the prospect of the judgment-day. When I come in at yonder door at the back of the pulpit, and the sight of that vast crowd bursts upon me, I frequently feel appalled. Think of those thousands of immortal souls gazing through the windows of those wistful eyes, and I am to preach to them all, and be responsible for their blood if I be not faithful to them. I tell you it makes me feel ready to start back. But then fear is not alone. I am borne up by the hope and belief that God intends to bless those people through the word which he will enable me to deliver. I believe that everybody in that throng is sent there by God for some purpose, and that I am sent to effect that purpose. I often think to myself, when I am preaching, "Who is being converted now?" It never occurs to me that the word of the Lord will fail. No, that can never be. I often feel sure that men are being converted, and at all times that God is glorified by the testimony of his truth. You may depend upon it that your hopeful conviction that God's word cannot return to him void is a great encouragement to your hearers, as well as to yourself. Your enthusiastic confidence that they will be converted may be like the little finger of a mother held out to her babe, to help it to make its way to her. The fire within your hearts may dart a spark into their souls by which the flame of spiritual life shall be kindled in them. Do let us all learn the art of pleading with the souls of men.

Still, dear open-air preachers, and all of you Christian people here, *we have not only to be witnesses and pleaders, but we have also to be examples.* One of the most successful ways of taking wild ducks is the use of the decoy bird. The decoy duck enters the net itself, and the others follow it. We need to use more, in the Christian church, the holy art of decoy; that is to say, our example, in ourselves coming to Christ, in ourselves living godly lives in the midst of a perverse generation, our example of joy and sorrow, our example of holy submission to the divine will in the time of trouble, our example in all

manner of gracious ways, will be the means of inducing others to enter the way of life. You cannot, of course, stand up in the street and tell of your example; but there is no street-preacher who is not better known than he thinks. Some one in that crowd may be in the secret of the speaker's private life. I once heard of an out-of-doors preacher, to whom a neighbour cried out, "Ah, Jack, you dare not preach like that at your own door!" It so happened, unfortunately, that Mr. John —— had offered to fight one of his neighbours a little while before, and therefore it was not likely that he would have done much preaching very near home. This made the question an awkward one. If any man's life at home is unworthy, he should go several miles away before he stands up to preach, and then, when he stands up, he should say nothing. They know us, brethren; they know far more about us than we imagine, and what they do not know they make up. At the same time our walk and conversation should be the most powerful part of our ministry. This is what is called being *consistent* when lips and life agree.

My time is short; but I must say a word upon another point. I have said that the working of the Holy Spirit depends largely upon the man himself, but I am bound to add that *much will also depend upon the kind of people that are round about the preacher.* An open-air preacher who has to go out quite alone, must be in a very unfortunate position. It is extremely helpful to be connected with an earnest living church which will pray for you; and if you cannot find such a church where you labour, the next best thing is to get half-a-dozen brothers or sisters who will back you up, and go out with you, and, especially, will pray with you. Some preachers are so independent that they can do without helpers, but they will be wise if they do not affect solitude. May they not look at the matter in this way: by bringing in half-a-dozen men to go out with me I shall be doing good to those young men, and shall be training them to be workers? If you can associate with yourself half-a-dozen who are not all very young men, but somewhat advanced in their knowledge of divine truth, the association will be greatly to your mutual advantage. I confess to you all that although God has largely blessed me in his work, yet none of the credit is due to me at all, but to those dear friends at the Tabernacle, and, indeed, all over the world, who make me the special subject of their prayers. A man ought to do well with such a people around him as I have. My dear friend and deacon, Mr. William Olney, said: "Our minister has hitherto led us forward, and we have followed heartily. Everything has been a success; do you not believe in his leadership?" The people cried "Yes." Then said my dear friend, "If our pastor has brought us up to a ditch which looks as if it could not be passed, let us fill it up with our bodies, and carry him across." This was grand talk: the ditch was filled, nay, it seemed to fill up itself at once. If you have a true comrade your strength is more than doubled. What a blessing is a good wife! You women who would not be in place if you began to preach in the streets, you can make your husbands happy and comfortable when they come home, and that will make *them* preach all the better! Some of you can even help in another way if you are prudent and gentle. You can tenderly hint that your spouse was a little

out of line in certain small matters, and he may take your hint and put himself right. A good brother once asked me to give him some instruction, and he pleaded thus: "The only instructor I have had was my wife, who had a better schooling than fell to my lot. I used to say, 'We was,' and 'Us did it,' and she quietly hinted that people might laugh at me if I did not attend to grammar." His wife thus became to him a professor of—of English language, and was worth her weight in gold to him, and he knew it. You that have such helpers ought to thank God daily for them.

Next to this, it is a very great assistance to join in brotherly league with some warm-hearted Christian who knows more than we do, and will benefit us by prudent hints. God may bless us for the sake of others when he might not bless us for our own. You have heard, I dare say, the monkish story of the man who had preached, and had won many souls to Christ, and congratulated himself upon it. One night it was revealed to him, that he should have none of the honour of it at the last great day; and he asked the angel in his dream who then would have the credit of it? and the angel replied, "That old deaf man that sits on the pulpit stairs, and prays for you, was the means of the blessing." Let us be thankful for that deaf man, or that old woman, or those poor praying friends who bring down a blessing upon us by their intercessions. The Spirit of God will bless two when he might not bless one. Abraham alone did not get one of the five cities saved, although his prayer was like a ton weight in the scale; but yonder was his nephew Lot, who was about the poorest lot that could be found. He had not more than half-an-ounce of prayer in him; but that tiny fragment turned the scale, and Zoar was preserved. Add then your odd half-ounce to the mightier weight of the pleadings of eminent saints, for they may need it.

Dear brother open-air preachers, I am not trying to instruct you; some of you could far better instruct me; and yet I do not know, but I suspect I must be getting rather old from what I hear. A woman at the beginning of this year was trying to get something out of me, and she said: "I remember hearing your dear voice more than forty years ago." I said: "Heard my voice forty years ago! where was that?" She said: "You were preaching at the bottom of Pentonville Hill, near where Mr. Sawday's Chapel is." "Well," I said: "Was it not more than forty years ago?" "Yes," she said, "It might be fifty." (Laughter). "Oh," I said, "I suppose I was quite a young man then?" "Oh, yes," she said, "You were such a dear young man." That of course was a needless assurance; but I do not think she was quite so sure of my dearness when I told her that I never preached at the bottom of Pentonville Hill, and that fifty years ago I was only three years old, and that I thought it shameful for her to suppose that I should give her money for telling falsehoods. However, I shall presume upon the woman's statement to-night, and suppose myself to be that venerable person she described me as being, and I shall make bold to say to you: Dear brethren, if we are going to win souls, *we must go in for downright labour and hard work.* And, first, we must work *at our preaching.* You are not getting distrustful of the use of preaching, are you? ("No.") I hope you do not weary it, though you certainly sometimes

must weary in it. Go on with your preaching. Cobbler, stick to your last; preacher, stick to your preaching. In the great day when the muster-roll shall be read, of all those who were converted through fine music, and church decoration, and religious exhibitions and entertainments, they will amount to the tenth part of nothing. But it will always please God by the foolishness of preaching to save them that believe. Keep to your preaching, and if you do anything beside do not let it throw your preaching into the background. In the first place preach, and in the second place preach, and in the third place preach.

"Happy, if with your latest breath
You may but gasp his name;
Preach him to all, and cry in death:
Behold, behold the Lamb!"

Believe in preaching the love of Christ, believe in preaching the atoning sacrifice, believe in preaching the new birth, believe in preaching the whole counsel of God. The old hammer of the gospel will still break the rock in pieces; the ancient fire of Pentecost will still burn among the multitude. Try nothing new, but go on with preaching, and if we all preach with the Holy Ghost sent down from heaven, the results of preaching will astound us. Why, there is no end after all to the power of the tongue! Look at the power of a bad tongue, what great mischief it can do; and shall not God put more power into a good tongue, if we will but use it aright? Look at the power of fire, a single spark might give a city to the flames; even so the Spirit of God being with us, we need not calculate how much, or what we can do: there is no calculating the potentialities of a flame, and there is no end to the possibilities of divine truth spoken with the enthusiasm which is born of the Spirit of God. Have great hope yet, brothers, have great hope yet, despite yon shameless midnight streets, despite yon flaming gin-palaces at the corner of every street, despite the wickedness of the rich, despite the ignorance of the poor. Go on; go on; go on; in God's name go on, for if the preaching of the gospel does not save men, nothing will. If the Lord's own way of mercy fails, then hang the skies in mourning, and blot out the sun in everlasting midnight, for there remaineth nothing before our race but the blackness of darkness. Salvation by the sacrifice of Jesus is the ultimatum of God. Rejoice that it cannot fail. Let us believe without reserve and then go straight ahead with the preaching of the Word.

True-hearted open-air preachers will be sure to join with their preaching very much earnest *private talk*. What numbers of persons have been converted in this Tabernacle by the personal conversation of certain brothers here, whom I will not further indicate! They are all about this place while I am preaching! One Monday night I recollect that a brother was speaking to me, and suddenly he vanished before he finished the sentence which he was whispering. I never quite knew what he was going to say, but I speedily saw him in that left-hand gallery, sitting in the pew with a lady unknown to me. After the service I said to him, "Where did you go to?" and he said, "A gleam of sunlight came in at a window, and made me see a face which looked so sad that I hurried upstairs and took my seat in the pew close to the

woman of a sorrowful countenance." "Did you cheer her?" "Oh, yes; she received the Lord Jesus very readily; and just as she did so, I noticed another eager face, and I asked her to wait in the pew till after the service, and I went after the other—a young man." He prayed with both of these, and would not be satisfied until they had given their hearts to the Lord. That is the way to be on the alert. We need a body of sharp-shooters to pick out their men one by one. When we fire great guns from the pulpit execution is done, but many are missed. We want loving spirits to go round and deal with individual cases in the singular by pointed personal warnings and encouragements. Every open-air preacher should not only address the hundreds, but he should be ready to pounce upon the ones, and he should have others with him who have the same happy art. How much more good would come of preaching in the streets if every open-air preacher were accompanied by a batch of persons who would drive his nails home for him by personal conversation!

My dear brother last Sunday night told us a little story which I shall never forget. He was at Croydon Hospital one night, as one of those appointed to visit it. All the porters had gone home, and it was time to shut up for the night. He was the only person in the hospital, with the exception of the physician, when a boy came running in, saying that there was a railway accident, and some one must go round to the station with a stretcher. The doctor said to my brother, "Will you take one end of the stretcher if I take the other?" "Oh, yes," was the cheerful reply; and so away went the doctor and the pastor with the stretcher. They brought a sick man back with them. My brother said, "I went often to the hospital during the next week or two, because I felt so much interest in the man whom I had helped to carry." I believe he will always take an interest in that man, because he once felt the weight of him. When you know how to carry a man on your heart, and have felt the burden of his case, you will have his name engraven upon your soul. So you that privately talk to people, you are feeling the weight of souls; and I believe that this is what many regular preachers need to know more of, and then they will preach better.

When preaching and private talk are not available, you *have a tract ready*, and this is often an effectual method. Some tracts would not convert a beetle: there is not enough in them to interest a fly. Get good striking tracts or none at all. But a telling, touching gospel tract may often be the seed of eternal life; therefore do not go out without your tracts.

I suppose, beside giving a tract, if you can, you try and find out where a person lives who frequently hears you, *that you may give him a call.* What a fine thing is a visit from an open-air preacher! "Why," says the woman, "there is that man come to see you, Bill; that gentleman who preaches at the corner of the street. Shall I tell him to come in?" "Oh, yes," is the reply; "I have heard him many times; he is a good fellow." Visit as much as you can, for it will be of use to yourselves as well as the people.

What power there is also in *a letter to an individual!* Some people still have a kind of superstitious reverence for a letter; and when they get an earnest epistle from one of you reverend gentlemen, they think

a great deal of it; and who knows, a note by post may hit the man your sermon missed. Young people who are not able to preach might do much good if they would write letters to their young friends about their souls: they could speak very plainly with their pens, though they might be diffident in speaking with their tongues. Let us save men by all the means under heaven; let us prevent men going down to hell. We are not half as earnest as we ought to be. Do you not remember the young man who, when he was dying, said to his brother, "My brother, how could you have been so indifferent to my soul as you have been!" He answered, "I have not been indifferent to your soul, for I have frequently spoken to you about it." "Oh, yes," he said, "you spoke, but somehow I think if you had remembered that I was going down to hell, you would have been more earnest with me; you would have wept over me, and as my brother, you would not have allowed me to be lost." Let no one say this of you.

But I hear it observed that most fellows, when they grow earnest, do such odd things, and say such strange things. Let them say strange things, and let them do strange things, if these come out of genuine earnestness. We do not want pranks and performances which are the mere sham of earnestness; but real white-heat earnestness is the want of the times, and where you see *that*, it is a pity to be too critical. You must let a great storm rage in its own way. You must let a living heart speak as it can. If you are zealous, and yet cannot speak, your earnestness will invent its own method of working out its purpose. As Hannibal is said to have melted the rocks with vinegar, so earnestness will one way or another dissolve the rocky hearts of men. May the Spirit of God rest upon you, one and all, for Jesus Christ's sake! Amen.

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BY

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REV. ADOLPH SAPHIR, D.D.

(From *The Christian.*)

What is Implied in "Preaching Christ"?

IT is a household word among us, that we are to "preach Christ." No expression is more frequently used in the present day; none more unanimously adopted by professing Christians. It may be regarded as a favourable and hopeful symptom. Christian preaching is described in Scripture in various ways. We are sent to "preach the Gospel"; we are "stewards of the Divine mysteries"; we are not to "shun to declare the whole counsel of God"; we are to be "witnesses" of the Truth, as it is in Jesus. But important and precious as are these designations of preaching, we feel, that the fullest and most comprehensive expression, as well as the shortest and most profound is—to "preach Christ." For Christ Himself is the Gospel, the glad tidings of salvation. He Himself is the Word of God, the Message of the Most High to sinful and sorrowful mankind; He is the Truth; in Him Eternal Light, Love, and Life are manifested and given to the children of men.

(1.) In considering this expression, the first thing that strikes us, is that we preach a PERSON. Theories, ideas, precepts, motives, examples, have power and attraction; but the human soul longs after a Person, whom to reverence, trust, and love: it longs after a loving One, to rescue and befriend us, to give us peace and strength. The eye of man thirsts not merely after Light, but after another eye, into which it may look and live. The Psalmist has expressed the true need of man, whether he is conscious of it or not—"my soul thirsteth for . . . the living God." This is the peculiar, the unique excellence of Scripture, of which Christ is the centre, that it brings before our view the Person who is able to satisfy all our longings, to deliver us from

all our misery, and be to us the fountain of living water, in time and in eternity. Who can read the Old and New Testament Scriptures, without seeing on every page, that it is the revelation, the "word," of a Person, full of life and love! There are many narratives, many biographies, many commandments, many institutions, many predictions: the whole world finds its reflection and explanation in its pages; but in everything, and above everything, we have the voice—we behold the countenance—of a Person. "I am the Lord." "Look unto Me!" "Return unto the Lord thy God." "I am thy Shield, and thy exceeding great Reward." In all theOld Testament History, Teaching, Law, Institutions and Prophecies, we behold GOD; not Deity, an abstraction, a Divine power—but the Living God; not God, hidden in darkness impenetrable—but God, as in condescending love He seeks and saves man, making known His name and showing His face. And in the New Testament we find—that the same supreme, central, and all-pervading position which is given to JEHOVAH in the Old, is assigned to a Person, whose name is Jesus. All the gospels unfold this name; Jehovah "shall save His people from their sins": in all the narratives and discourses we hear the voice full of majesty and sweetness, "Come unto *Me*, all ye that labour and are heavy-laden." Him we behold in the Acts of the Apostles; Him we behold in His Divine Fulness in all the epistles. And at the end of the Apocalypse—after so many chapters, in which His Divine glory and Kingship are unfolded—the Blessed Saviour calls Himself in the most touching manner, "I, Jesus," summing up the whole New Testament testimony; "Behold Me." "Be of good cheer; it is I."

(2.) If we preach a PERSON, and as need scarcely be added a *Divine* Person (for it is inconceivable that the message of God to man should be a creature, ever so exalted and perfect), then it follows, that we cannot truly understand Christ, His Person, His Work, His Purpose, except by Divine revelation. The Christ of human reason, intuition, and aspiration—the Christ of History, explained and unfolded merely by human analysis—is not the Christ of God. "No man knoweth the Son, but the Father." No man can understand

Christ—even after Christ has lived and died; and with the help of the New Testament Scriptures—unless He is revealed to him by the Spirit.

Here lies the source of all pseudo-Christianity. A Divine Person is understood only by Divine revelation, of which Scripture is the record without, and the Holy Ghost the illumination within. To preach Christ means to preach Christ *according to the Scriptures*—according to the whole Divinely inspired record—the oracles of God: for the very facts of Christ's life, death, and resurrection; and His own words, when viewed only in the light of reason and of history, and explained by human thoughts, feelings and moral intuitions—are not the true facts and words. For this reason Christ Himself, after His resurrection, sums up His teaching and the commission with which He entrusted His Apostles, in the memorable words in which He connects in an inseparable bond three things: the written revelation; the facts as they happened in fulfilment of the Scripture; and the preaching which is to go forth among all nations. Hence the Apostle Paul as among the Jews, so also among the Corinthian idolaters, preached not only that Christ died and was buried, and that Christ rose again—but that Christ died and rose again *according to the Scriptures*. For the true Jesus Christ, who will come again from Heaven, came the first time out of Bethlehem. God sent Him not to Athens, not to Rome, but to the chosen People; into a soil separated and prepared by a Divine History for Him. He is the Son of David, and of the seed of Abraham; He was born of a woman, and made under the Law—a man, and an Israelite. And only Scripture can unfold to us His Person, His Work, His first and His second Advents; and the Spirit-breathed Scripture only when the self-same Spirit enlightens our mind.

(3.) But if this be true: that Christ is the Son of God; and that Christ must be preached according to the Scriptures, and as the Holy Ghost reveals Him to the soul—it follows, that to preach Christ means to preach Christ *crucified*; that the death of Christ on the Cross as an atoning sacrifice, is the very centre and heart of PREACHING CHRIST.

It is necessary to dwell on this point, as it is so often impugned, obscured, and evaded, in the present day. The instinct of the world, as well as the profound and vivid conviction of the Church, have agreed for the last eighteen centuries on this one point, that the centre of Christianity is Christ crucified. The world—with doubt, unbelief, aversion; the Church—in faith, love, adoring joy and triumph. When we say a man believes in Christ, we mean—he trusts in Christ, who died the Just for the unjust: when we say a man preaches Christ, we mean—he declares the redemption, the forgiveness of sins through faith in His blood: when Christians take the Lord's Supper in remembrance of Him, it is in remembrance of Him who laid down His life as a ransom for the sins of many. The Cross of Christ is the summary of all; the central point, from which radiate Justification, Sanctification, and the Future Glory.

It has been said that the message of the Church is—the resurrection of Christ; to declare that Jesus is living. Blessed be God, that Christ is risen and at the right hand of the Majesty on high. But it is a great error to suppose that Christ's resurrection and life form the Gospel message to the world. We can have no doubt what the Gospel is, which God sends His messengers to preach. For the Apostle Paul writes most clearly: that God "hath given to us the ministry of reconciliation," and "hath committed unto us the word of reconciliation." "Now then we are ambassadors for Christ: as though God did beseech by us, we pray in Christ's stead, Be ye reconciled to God." And that by this reconciliation on God's part nothing else is meant but the expiatory substitution-death of Christ on the Cross is most evident by the verse immediately following: "For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him."

This is THE GOSPEL. This must be preached to the world. To the world our message is—Christ crucified: to the believer, the Church, our message is—Christ is risen; He lives; He is your Righteousness and Strength, your Life and Hope. It is in analogy with this, that the death of Christ, the crucifixion, took place before

the whole world, Jewish and heathen; all the people beheld Him; Christ was lifted up. The resurrection of Christ took place in secret; no human eye witnessed the mysterious and glorious moment; and the risen Saviour appeared only to the chosen ones, and not to the world. It is perfectly true that if Christ is not risen the Gospel would neither be true nor a living and vitalizing power; but *the Gospel itself* is—CHRIST DIED FOR THE UNGODLY.

But besides, and this is of equal significance, What is meant by the resurrection of Christ? and Why is it of such cardinal and blessed importance? Not that Jesus as man was raised from the dead, nor that Jesus as all godly men, lives now and lives for ever: but that Jesus, the *Christ, our substitute,* was raised; that He who was offered up for *our offences,* rose again because of our justification; that the 53rd chapter of Isaiah was fulfilled in Him—He was despised and rejected by Israel; He was honoured and exalted by the Father: and why? Because He was wounded for our transgressions; He was bruised for our iniquities. He lives and sees His seed; because His soul was made an offering for sin: He shall divide the spoil with the strong; because He hath poured out His soul unto death. This is the significance of the Resurrection; and thus all the Apostles preached: and Jesus Himself said unto the beloved disciple: Fear not, I am the First and the Last: I am He that liveth *and was dead:* and, behold, I am alive for evermore.

As the atoning death of Christ not merely explains the true meaning of the Resurrection and the foundation on which His exaltation rests (Phil. ii.)—so the glory of the risen Lord, as Prophet and royal Priest, can only be seen in the light of Golgotha. Because He died, God exalted Him to be a Prince and *a Saviour,* for to give repentance to Israel and forgiveness of sins.* "By His own blood He entered into the holy place, the true sanctuary, having obtained eternal redemption for us": thus the epistle to the Hebrews teaches us. He is the Mediator of the New Testament and the High Priest over the house of God,

* Not to prove to sceptics the supernatural and the life to come.

because He was once offered to bear the sins of many. And only by faith in His blood can we enter into the Holiest, and thus be partakers of the spiritual and eternal blessings of His Priesthood. Nor do the glorified saints around the Throne throughout eternity ever lose sight of the central and most blessed manifestation and act of Divine Love. "Thou wast slain, and hast redeemed us to God by Thy blood"—this is the foundation on which rests the glory which the royal Priest gives unto His saints—"and hast made us unto our God kings and priests."

Preaching Christ crucified is, lastly, the only way in which *Christ's life and ministry* can be truly understood. We are often accused of not bringing out with sufficient emphasis the example of Christ and the perfection of His character and life. We are told that to preach the sinlessness and purity, the love and self-denial, of Christ is the most important thing. But is this true? Men say: Unfold to us the beauty, the grandeur, the love of Christ the perfect man, that we may imitate every feature of His noble character. This would be practical preaching. Just as the Jews at the foot of Mount Sinai promised that they would observe whatever God would command them, not knowing the true nature of sin and the real condition of sinful and fallen man, so do our nineteenth century Europeans imagine that all they need is to have a high and attractive ideal of humanity set before them. This is one aspect of the fallacy. But another aspect is—that men fail to see what the example of Christ really is. What is the glory of Christ's earthly life?—wherein consists its incomparable character whereby it was to the Father an infinite delight, and is to the believer the great model and sustaining strength? As the Apostle explains in the epistle to Philippians, the mind which was in Christ Jesus, *which is also to be in us*, is—that for the glory of the Father and the salvation of sinners He became man, and having become man went in the path of humility; always looking forward to, and at last enduring, the death of the Cross. This was *the* will of God, which He came to do. This was *the* obedience. In this light alone we truly behold the Lamb without spot and blemish; the love and obedi-

ence which He manifested during all the days of His flesh. Thus we are to preach Christ crucified: not to the exclusion, but to the inclusion and true possession, of all that is in Christ.

(4.) For we preach not the crucifixion of Christ, but CHRIST HIMSELF. Christ yesterday, to-day, and for ever. Christ as Prophet, Priest, and King; Christ in His humiliation, and Christ in His glory. Christ the Lamb foreordained before the foundation of the world; promised unto our first parents in the garden of Eden; witnessed by the Law, both negatively by convincing us of our guilt and need of a Saviour, and positively by the prefiguring Levitical ordinances and sacrifices: Christ, announced and described with growing clearness and with ardent longing by the Prophets: Christ welcomed by the godly in Israel, who waited for the consolation: Christ who in the fulness of time was sent; who of His own blessed accord and grace came to minister unto others and lay down His life as a ransom: Christ, who glorified God by His obedience, and finally on the cross accomplished everlasting redemption: Christ, who because He had been obedient unto death was exalted; who is the Resurrection and the Life; and who is now the Saviour of sinners, the strength and hope of His saints, the Lord of glory; who will come again to fulfil the whole counsel of God and establish the Kingdom. Him we desire to preach, a Person, true man and yet true God, in whom we possess the Father and from whom we receive the Spirit; a Person so glorious that only the Scriptures can present Him to our mind—and only the Spirit, by whom the Scriptures were given, can enable us to behold and to trust Him; Christ crucified: for the love of God—which *God Himself* commends and exalts, both in its eternal source and in its everlasting results—centres in the cross; and Christ crucified is the true Christ, past, present, and future, in all the aspects of His Mediatorial dignity.

Truly His name is WONDERFUL. We can only adore and love. Supreme love belongs only to Him, to whom adoration is due. Adoration can only be given to Him whom the heart loveth. Blessed be Jesus

Christ, God and Man, who loved us; who died for us; who lives for us now; who will come to receive us unto Himself and give us glory. He is the true Mediator between God and man. The Father says from above, "Hear Him!" The Spirit on earth glorifies Christ. There is no other name given in which we can be saved. There is none like unto Him. We preach Christ, because *God* speaks to us in His Son.

In preaching Christ we ought always to bear in mind three things. First, that Christ is *absolutely necessary*. "I am the Way." "If ye believe not that I am He, ye shall die in your sins."

Secondly, Christ *is absolutely sufficient*. We are "complete in Him, in whom dwelleth the fulness of the Godhead bodily." God hath made Him unto us "wisdom and righteousness, and sanctification and redemption."

And thirdly, Christ is *absolutely accessible*. "Him that cometh to Me I will in no wise cast out." "I am the door: by Me if any man enter." "Ho, every one that thirsteth!"

We must ourselves be deeply and firmly convinced of these three points—else our preaching will lack earnestness, power, and persuasiveness. We must endeavour to produce with God's help this threefold conviction in our hearers. First, man's absolute need of Christ. He is essential. We cannot be saved without Him. We cannot draw near to God without Him.

"I need Thee, precious Jesus."

Secondly, Christ is all we need, Christ is abundantly and overflowingly sufficient.

"Thou, O Christ, art all I want;
More than all in Thee I find."

And thirdly, we who are lost apart from Christ, we who should be so abundantly blessed if we had Christ, we are to look upon Christ as absolutely accessible to each of us—"Him that cometh to Me I will in no wise cast out."

I.

CHRIST IS ABSOLUTELY NECESSARY. It seems to me that in the present day our greatest difficulty is in impressing on our hearers the urgent and absolute necessity of a Saviour. It is difficult to represent the actual

condition of the sinner before God with the necessary solemnity and urgency, and at the same time with persuasive wisdom and loving tenderness. My impression is—*that modern preaching lacks power mainly in this fundamental point.* The peculiar tendencies of thought and feeling of the age render the difficulty still greater. Men see the beauty and the benefit of religion; men see the power of Christ to elevate and ennoble; men will admit, that of all religions Christianity is the best; men will even acknowledge the unique character and influence of Christ—but *their* attitude of respect, of veneration, of receptiveness, is very different from the attitude of the sinner, who asks: "What must I do to be saved?" Likewise there is a lack in our preaching, in its tone—unless we are convinced that our message is one of the utmost, nay of all-absorbing urgency. Our whole preaching in that case lacks *tension.*

The grandeur of the Remedy cannot be seen, unless we know something of the depth of the Fall. The third chapter of Genesis is a fundamental chapter: as in Scripture, so in experience. The old-fashioned saying: Ruin by the Fall; Redemption by the Blood of Christ; and Regeneration by the Holy Ghost—is true, profound, and most important. Calvin used to remark, that there are three great chapters in Scripture, each a third chapter; the third chapter of Genesis—showing us man's Fall and sinful condition; the third chapter of the Epistle to the Romans, revealing propitiation by the atonement of Christ; and the third chapter of the Gospel of John, teaching us regeneration by the Holy Ghost. Unless we know what guilt is, we do not feel the need of atonement: unless we know the utter sinfulness and helplessness of man, we do not feel the need of the Spirit, to enlighten and persuade our hearts to accept Christ. The Gospel is heard; but there is no heart-acceptance, because the heart is unbroken.

The need of Jesus. Some people are fond of remarking, that they like to hear "the still small voice." But are they themselves still and lowly, so as to listen to the gentle and peaceful Gospel? Why did the fire and earthquake precede the still small voice? Was it not the same God of love who sent

them? Not that the Lord delights in the fire and earthquake, or has any pleasure in wounding and killing. But His pleasure is to heal and bind up the broken-hearted, and to make alive those who have been killed. It was indeed the still small voice when the Apostle Paul said to the jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Here was nothing but grace, gift, love: but was there not first the earthquake, the foundations of the prison being shaken, and the inmost depths of the soul moved, so that trembling the jailer called, "What must I do to be saved?"

Man is so blind, that God Himself must teach him even his need of Christ. God Himself must rouse us; and by His Spirit reveal to us the depths in which we are, and out of which we cry unto Him. It is true, that even apart from Scripture and the special influence of converting grace, we possess a consciousness of sin: with its double effect—of shame in the presence of God; and a dread of the Judgment of God and the mysterious Eternity, in which we feel that all that is real and hidden, *and only that*, will be made manifest. Let men say what they like, and that in very grand and apparently lofty phraseology, we all feel, that there is nothing we can take with us into the unseen world, but the sense of guilt: as Shakespeare has expressed it in that monologue,* which has appealed to mankind more than any of his words.

Nor do I wish to forget, or to undervalue, higher and nobler feelings than fear or dread which are connected with man's need of a Saviour. Rather should we emphasize them as God Himself does in His word and our Saviour in His teaching. For when man fell, he still remained MAN; that is, a being—body, soul, and spirit—created in the image of God and for God. He left the fountain of living water; but still he cannot be satisfied without *water*. "Whosoever drinketh of this water shall thirst again." It is this experience of the utterly unsatisfactory character of everything this world can give us, or that we can be to ourselves; this feeling of loneliness, restlessness—which confirms, and by God's grace prepares, the feeling of need

* "To be or not to be—that is the question": &c.

of Christ. There are connected with this all the Divinely-appointed thorns and briars, sicknesses and sorrows, partings and wrenches, which sin has made necessary, and which Divine wisdom and love have made subservient to the purposes of prevenient grace. Even more closely may we view the connection of man's natural condition and the first beginnings of the special gospel call. As Jesus loved the young man when His all-seeing and merciful eyes beheld in that ardent countenance something better than his words of self-satisfaction, so we may regard man's desire to do some good thing—to attain to some great moral excellence—as a witness for God. Yet all this is only the outer court. The true need of a Saviour is God's gift.

Christians must feel the great importance of the Old Testament in revealing to us our sin, guilt, and helplessness; because it reveals to us the attributes of God with wonderful solemnity, fulness, and impressiveness. Christ came in the fulness of time: and the preparation by which God trained Israel during so many centuries is in substance, though in a different form, necessary for all men. By the law comes the knowledge of sin; and without the knowledge of sin we do not feel the need of Christ. To the neglect of the Old Testament I attribute the present prevalence of superficial views and feelings concerning sin. The Old Testament unfolds to us the character of God and the character of man. It lays emphasis on the great difficulty of the problem of man's salvation. God is holy; man is sinful: God is just; man is guilty. God is the living God into whose presence nothing dead or connected with death can enter: and *yet* there is grace bringing men near to God; there is forgiveness, abundant and joyous; there is life and communion. The Old Testament contains also the solution; but darkly, in scattered fragments, in symbols and promises which need to be combined.

Well might Bernard of Clairvaux say: "Whenever I compare the intense desire of the Old Testament saints for the advent of the Messiah, I feel ashamed that my gratitude and joy in the fulfilment of the promises are so faint and lukewarm." For the New Testament lays all emphasis on the solution. It takes

for granted that we know the profound, complicated, difficulty of the problem. It delights in giving the solution in the clearest, briefest, and simplest words. Oh, how much more may the simplest children and men know than prophets and kings!—from the very name JESUS; from the oft-repeated "Christ died for the ungodly;" from such condensed expressions: "the Lamb in the midst of the Throne." But how much less than the prophets and kings, and than the least of the Old Testament saints, do those readers of the New Testament know and possess, who do not understand and believe that God is holy and just; that without shedding of blood there is no remission of sin; that we have destroyed ourselves; that we lie helpless, and that only sovereign grace can rescue us.

The Old Testament may be compared to a riddle. The perfection of a riddle is that it is difficult to solve, because it contains many elements which have to be combined; and the more contradictory and exclusive of one another they appear the more skilful is the riddle, especially if thereby the highest unity, harmony, and many-sidedness are described.

The New Testament contains the solution, perfect, simple, glorious. But what is it to him who has never felt the *tension* of the riddle? He says, The debt is paid, Jesus is a Saviour; or even, Christ died for sinners: but there is no light or power in his words.

The Old Testament reveals to us GOD: not merely God's justice, severity, holiness; but God's whole character, as man is to view and understand it. Throughout the whole Old Testament God reveals His name: His goodness, mercy, tenderness, longsuffering, compassion, as well as His wisdom, truth, justice, and His omnipotence, sovereignty, and eternal glory. God, in the Old Testament as in the New, seeks the lost sinner. He reveals Himself both to inspire fear; and then the longing to return. The very first question, "Adam, where art thou?" is the same voice which said afterwards: "I am come to call sinners to repentance." The law, given on Mount Sinai, is called a FIERY LAW, and so it is; but it begins with the revelation of the Redeemer-God, of the whole God: "I am the Lord thy God, which brought thee out of Egypt

out of the house of bondage": and this expression, *the Lord thy God;* this gospel of grace, grace sovereign, redeeming, and everlasting; occurs in each of the first five commandments, which refer to our relation to the Law-giver.

And yet the merciful Covenant-God in this law unveils man's guilt and defilement: it judges him with a perfect and inexorable judgment; condemns him; pronounces the curse—oh, with what solemnity and awful majesty: and yet He is the Lord our God! The law reveals the depth of sin in the heart; the length and breadth of sin in all the manifestations of life; the height of sin in its opposition to God.*

The whole object of the law is to teach us the depth of the Fall. Without the third chapter of Genesis the law is unintelligible: and the law is the commentary on that solemn narrative. The law reveals God in His Holiness—He *is* love: but He has wrath against sin; it reveals man's guilt and the need of atonement; it reveals man's sinfulness and the need of renewal. The stern aspect of the law is the necessary preparation or our understanding the redeeming love of God.

When man sinned, man departed from God: and as man departed from God, God departed from man. The wrath of God against all ungodliness and unrighteousness must now reveal itself from heaven. By his disobedience man went outside the circle of Divine love; he must experience now the wrath of God. This expression is most obnoxious to the present age: it would look upon it as a blemish of the Old Testament, as an unworthy conception of God. Partly because we forget that God's wrath is not like our wrath. Man's wrath is carnal, impure, violent, unrestrained, separate from reason, equity, calmness; it possesses us, and is not under our control; God's wrath is holy, and in harmony with all His attributes, in wisdom, justice, patience, longsuffering; it proceeds out of His

* "In the law God has concluded all under sin. He sees sin everywhere, and requires cleansing and satisfaction throughout. Man from his birth to his death, his words and works, his prayers and offerings, his house, his food, his garments, his field with its harvest, his vine and his olive tree, his earthen, wooden, and brazen vessels—all stood under law, under sin, needing atonement and purification."

holy, spiritual, and ever-blessed Being. The connection between sin and misery, between sin and death, is not arbitrary, not merely a natural sequence of seed and fruit, but is based on the wrath of God, who can have no fellowship with darkness, or look upon iniquity. Thus when man forsook God, the wrath of God was made manifest in all the consequences of sin, temporal, spiritual, and eternal. True, God is love; but that very love must hate sin. He is a consuming fire. And thus it was, that Christ died not the death of a martyr: but He felt death in its penal connection with sin; He had to empty the cup of wrath when He was made a curse for us. This is the teaching of all Scripture. So Moses, in the 90th Psalm, says: "We are consumed by Thine anger, and by Thy wrath are we troubled." So we read in the gospel of John: "He that believeth not on the Son . . . the wrath of God abideth on him." The Baptist preached: "Flee from the wrath to come!" The Apostle reminded believers that they were waiting for the Son of God, even Jesus, "who delivered us from the wrath to come."

But while God revealed in the law His holy and just character, and the true nature and consequence of sin —thus teaching man the need of expiation, redemption, and renewal—He appealed to Israel in the most loving, tender, merciful manner; declaring that He will abundantly pardon; that with Him is plenteous redemption; that He will bring to man His righteousness and His salvation. The voice of Jehovah is, so to speak, human; even as the voice of Jesus is Divine.

Exactly the same combination of severity and love we find in the New Testament, only more bright, more intense. The severity, the awfulness—is greater. It is from the lips of Jesus and in the writings of the Apostles that we are taught the judgment of everlasting destruction from the presence of the Lord: the most fearful as well as explicit declarations of the everlasting consequence of sin are to be found not in the Old but in the New Testament. The full light of life brings out the darkness of death. All is now clearly revealed: the love of God; the nature of sin; the kingdom and power of Satan. Only the rejection and crucifixion of Jesus manifested sin. The

most appalling declaration that sin is enmity against God—is the counterpart of that most astounding manifestation of the cross, that God is love. The necessity of redemption and renewal is thus revealed in the New Testament with still greater power and intensity. We need Christ because we need God—to know God; to be reconciled to God; to be brought into loving fellowship with God; and finally to enter into the blessedness prepared by God for His children. And Christ, and Christ only, can give us what we need.

II.

CHRIST IS ABSOLUTELY SUFFICIENT.—This absolute perfection of Christ—this abundant and overflowing grace—forms the theme of all apostolic teaching; and we feel as if human language seems to the Apostles inadequate to express their conviction and their joy. Even in the Old Testament we can see the riches of the grace of God. I have already referred to the expressions "plenteous redemption," "abundant pardon." So we read that God will give to the thirsty not merely water, but wine and milk: "delight yourself in fatness." God's forgiveness is the manifestation of His eternal love; His great delight, joy, and glory—are in our salvation. He will not merely save—but also glorify Israel, and rejoice over them. He magnifies the coming Christ and the covenant gifts treasured up in Him: He calls to all the world, "Behold My Servant!" Likewise the gift of the Spirit is described as abundant: "floods upon the dry ground." The salvation and glory of Israel will be the joy and glory of Jehovah; and the whole creation is called to sympathize with the accomplished redemption.

But all this is fully explained in the New Testament: for now the true Light shineth; the substance has come. The Apostles' one aim and prayer for their congregation is—that they may know Christ; the unsearchable riches of Christ; the unspeakable gift of God: that they may rest and rejoice, because Christ is all. As God only can explain men's need of Christ, so God only can unfold whatever He has made Christ to be for us, and the treasures of grace stored up in Him. This is the meaning of the paradox—

"More than all in Thee I find."

Christ is not merely all that *I* feel I need: He

is God's all, which far transcends my all. He is all that God, in His infinite love, purposes to give to poor and needy sinners. Does man, who is in darkness, need light, the knowledge of God? Behold the abundant Gift. "He that hath seen Me," saith Jesus, "hath seen the Father." "The only-begotten Son, which is in the bosom of the Father, He hath declared Him." "God, who commanded the light to shine out of darkness, hath shined into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." Now we know the Fatherhood of God; for we know Him, to whom the Father saith "Thou art my Son!" And as Jesus reveals the Father, so from Jesus we receive the Holy Ghost, and thus our knowledge is the knowledge of God in Christ by the Spirit. "In Thy light shall we see light." And this is the light, manifested on Golgotha, GOD IS LOVE.

Was our conscience burdened with guilt and our heart with fear? In Christ we have not merely pardon and the assurance of God's favour—but we are made the righteousness of God in Christ: Divine righteousness is given to us. We are not merely acquitted, but accepted: not merely accepted, but accepted in the Beloved; so that the infinite delight of the Father, which rests on Christ, rests also on Christ's people. Oh, what a discovery was this to Martin Luther—who was surrounded with crucifixes, but to whom no one preached Christ crucified—when he read in that Bible, of which the Church of Rome was not so much the custodian as the jailer, that righteousness was given to man by God, even His own righteousness: that Christ is our righteousness; and that better than the innocence of unfallen Adam and the purity of the holy angels, is that robe, which now enfolds us; that we are bound up in the bundle of life, with Christ, who is the infinite delight of the Father, because He laid down His life for the sheep.

Beyond all our conceptions and hopes is also the life which God gives us in Christ. Our adoption is not merely legal, but real: that is—we have received by grace not merely the position and privileges of children; but by the resurrection of Christ and the renewing power of the Spirit we have been born again, of incor-

ruptible seed: we *are* the sons of God. In Christ and for Christ's sake are we children, born, so to speak, out of Christ by the Spirit: nay, Christ Himself is our life. And thus we have not merely higher aims—more powerful and persuasive motives to serve God—but a new nature. We are one with Christ; members of the Body, of which He is the Head, and in which He lives and energizes. Is this not "more than all" we could ever have imagined?

But let us descend to the need, the sorrow, the trial, of daily life. For—and this I omitted in the first part—man needs One, to guide, comfort, strengthen, and uphold him day by day in the duties, afflictions, perplexities, and temptations of life. "Neither *life* nor death can separate us from the love of God, which is in Christ Jesus." To some of us death seems a difficulty less great than the daily complications, tasks, and sorrows of life. But throughout all we possess the love of God: we live close to it; nay, in it—enfolded by it. Jesus is Immanuel: He is with us "all the days;" and therefore every day. "Oh," it is easy to say, "God loves us." But when we most need to know the love of God, and to rest in it; when all things are against us, and when our heart fails us—it is impossible to see that God loves us, except by the light of the great argument: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Truly great consolations we need and encouragements when the consciousness of sin, when the discoveries of our sinfulness, of our weakness, of our dangers, oppress us—the assurance "My sheep shall never perish"; "He who hath begun a good work in you will perform it." And with all these precious promises, we possess a living, Divine, loving Comforter: a testimony personal from a Divine Person to our own spirit; the witness of the Holy Ghost, that we are the Sons of God. All through, from, *in* Christ. Is it not true?—

"More than all in Thee I find."

Lastly: *As to our Future.* "What is your Life?" asks James in his epistle: "It is even a vapour, that appeareth for a little time, and then vanisheth away!"

And yet man knows that his spirit, his individuality, will exist always: his soul, his true life, himself, is of infinite value to him. In Christ Jesus each believer has an everlasting and blessed existence: he himself, his own individuality, possessing his own distinguishing name; and yet one with all the saints. We shall be with Christ; we shall be like Christ; and we shall inherit—oh, I cannot understand it, but Christ says we shall inherit—"all things!"

III.

If Christ is absolutely necessary, if Christ is absolutely sufficient, the only question remaining, and it comes with great intensity, is this—Is CHRIST ACCESSIBLE? MayI go to Him? will He receive me? A house built on a strong foundation, with beautiful spacious rooms, and covered with a substantial roof—but without a door by which I can enter—what use would it be to me? But Christ Himself is the Door; and the Door is open. This is very clear in itself. Christ is God's gift. Our very need of Christ; and the fact, that God has sent and given Christ to supply all our need—contains in itself the assurance that Christ is ready to receive us. The Spirit testifies; the Saviour calls; the Father commands. Jesus is Alpha; and there is no letter before Alpha. We must begin with Him. He is the ladder rooted in our deepest need and ruin; and we need no ladder to the ladder, for none can go down so deep to where we actually are. There is the strait gate and the narrow path. Try and draw the picture. Which would come first? Of course the gate; it leads to the path. It is close before the sinner. But men fancy they must first walk for some time in the—or rather in some—narrow path, before they can come to the gate.

What appears easy in theory is, however, difficult in practice. It is often the truly anxious who feel the greatest difficulty. There are three tendencies in man, which make him doubt the absolute accessibility of Christ. First, we find it difficult to take in the idea of FREE GRACE as an absolute gift. Who will give us anything for nothing?—and least of all can we expect it from One whom we have treated with ingratitude and

hatred? The second difficulty is—that we dread contact with God Himself. We are willing to think, read, and hear about God; to do things we know God commanded; and even in a kind of way to pray to God (on the faint assumption that some time or other we will really come to God and lay the foundation!): but to go direct to God, and thus to meet God in Jesus Christ—is a great difficulty. Lastly, we shrink from having anything *definitely* concluded, transacted, fixed, between God and us. (This aversion shows itself in the anxiety men have to think, that even the Last Judgment is not final.)

The Church of Rome has illustrated these three tendencies in man. She places the narrow path before the strait gate—good works; ceremonies; and all kinds of preparatory self-denials, sacrifices, and efforts. Secondly, she places God and Christ at a great distance, breaking the immense and awful distance (or, in other words, the infinite and awful *nearness*) by mediators. The Virgin Mary is supposed to have greater sympathy and compassion than the Lord. And thirdly, instead of giving *present* salvation and assurance of acceptance, she substitutes an indefinite hope in herself, or a guarantee for ultimate salvation—after, perhaps, thousands of years of purgatory. She promises *security*, the best that can be obtained—instead of the conviction, the assurance, the joy of faith. "Come unto Me," saith Jesus, "and I will give you *rest*."

The great difficulty men feel is—to concentrate their attention on Christ, and Him only. They feel they are too unworthy: or that they would like to wait till they are more worthy; or till they see more signs and evidences of the Spirit's work within them. Many and various forms this difficulty assumes; and there is only one remedy—to look unto Christ only. The most striking illustration of this we find in the gospel narratives. A sinful woman is brought before Christ. Many are her accusers. She is overwhelmed with the sense of her guilt. At last all the accusers have left: but it is not the absence of the accusers—it is the presence of Jesus, the all-merciful Pardoner—which brings peace to the heart. The thief on the cross shows most clearly the way of salvation. It has often been said

that the lesson of this narrative is—that a sinner was saved at the last moment of his life, that none may despair; and only one, that none may presume. I do not think this is the meaning of this wonderful story. We must all be saved in the same manner. The dying thief was hemmed in between the past, which was sin—and the future, eternity; and between these two he had nothing else to cling to but Christ. And because he saw Christ only, he turned to Christ; and Christ turned to him in abundant mercy.

We should point out the striking method of Christ in His dealings with men. When good, righteous, virtuous, and religious men come to Him, He makes the greatest difficulties; nay, He represents eternal life as utterly beyond man's reach. So He says to Nicodemus, "Ye must be born again;" and to the rich young man He proposes a task, of which He Himself says: "With man it is impossible." But when the greatest sinners come to Him, He makes no difficulty whatever: He receives them at once. So He says of the woman, whom He allows to kiss His feet: "Her sins, which are many, are forgiven." Not because He did not know the number and gravity of her transgressions—but because He is Jesus, He received her who believed in Him. Christ defends the sinners who draw near to hear Him. Christ explains His position, surrounded by publicans and sinners, as the position of Jehovah: "Go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

But it is also necessary to show that there is no difference between Jesus on His heavenly throne, and Jesus on earth. The feeling expressed in that beautiful hymn for children—

> "I think when I read that sweet story of old,
> When Jesus was here among men,"

is natural; but it is not founded on truth and fact. For this is the glory of Jesus at the right hand of God—that He receiveth sinners; that He gives repentance and remission of sins; and that to all who trust in Him, He is "a merciful and compassionate High Priest." God exalted Him highly, and gave Him a name above every name. And what is that name? Not a name

descriptive of His sovereignty and Omnipotence; but the name JESUS, which means in the words of David, "He shall redeem Israel from all his iniquities."

In preaching the absolute necessity, sufficiency, and accessibility of Christ, we preach our own—our daily—experience. Our need of Jesus leads us to repentance, to godly sorrow, to humility, and to constant prayer. The wonderful perfection of Christ and His work is the object of our faith, thanksgiving, and joy. And the never-varying, patient, loving, and tender readiness of Jesus to receive us, while it humbles us, keeps our hearts in meekness, and in compassionate, hopeful love. Thus, in preaching Christ, we preach Him whom our soul loveth. In saying to others "Come unto Christ!" we say what is the sweetest word to our own hearts.

CHRIST IS ABSOLUTELY ESSENTIAL: this will invest our preaching with solemnity and earnestness. CHRIST IS ALL: this will give us fulness of understanding and of joy. CHRIST IS WILLING TO RECEIVE THE SINNER: this will bring us into communion with the loving heart of Jesus. Oh that Christ may Himself speak by us, so that they who hear us—may hear not merely the words, but the VOICE, of our blessed Lord Jesus.

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OPEN-AIR MISSION.

ESTABLISHED 1853.

OBJECTS.

To UNITE Christian Workers of all Evangelical denominations to make known the glad tidings of Salvation by means of Open-Air Preaching.

To undertake the VISITATION of Races, Fairs, Steeplechases, Regattas, Fêtes, &c. To hold Services and Special Missions, wherever the masses assemble out of doors. This is the only Society which visits these gatherings regularly.

To GATHER TOGETHER the Preachers and Workers for mutual counsel, and to serve as a BOND OF UNION for Open-Air Preachers; to seek out recruits, to revive drooping energy, to guide and encourage zeal, and to promote union in the army of Christian workers.

To COLLECT and DISSEMINATE information on Open-Air Preaching throughout the world.

To INITIATE the Work in places where no effort is being made to reach the careless or godless.

To CIRCULATE Gospel books, papers, tracts, cards, and Scripture portions amongst the people found in the towns and villages, the streets, parks, squares, courts and alleys, lanes and hamlets.

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THE CHURCH'S NURSERIES FOR CHRISTIAN SERVICE.

I.—THE SUNDAY SCHOOL.

HERE are the germs of nearly all Christian service. I am not about to speak of the Sunday School in its direct object—the good of the children, but in its indirect—the training of the teachers. In this point of view it will be seen that the Sunday School is a great Christian nursery, wherein servants of God may be prepared for large-hearted Christian usefulness in the future.

Here the gifts of the Holy Spirit, perhaps imparted contemporaneously with the baptism by the Spirit into the one body, are often developed, nurtured, and matured in young men and women. The young teacher is not thinking of this part, yet it is so. He (or she) begins to study the Bible with greater definiteness, that he may prepare the lesson he has to give. Week after week this goes on, and he is laying up stores of further Scriptural knowledge, and is searching out what God says in His Word on a variety of subjects. He read his Bible before, and he listened and studied. Now he has to teach, and there arises increasing discrimination. This will affect the whole future course of service, and he will show whether he has a gift for definite teaching, as well as the ordinary power of saying good things.

He had before perhaps taken an interest in others through knowing them a little, because they were connected with friends or dependents. Now he is given a class of children of whom he may know not one; and not because he knows them, and is in some way linked to them, but simply from love of God's Word and the Saviour it reveals, and because the children need instruction, he strives to impart his knowledge of God to them. He has now a work of his own to do amongst human beings—something to think about, to pray about, in addition to his former line of life. He goes out of himself, and beyond his friends, his social circle and their interests, into the regions as yet to him unknown. Then he begins to hear the sound of his own voice before others—his class, his fellow-teachers, his Superin-

tendent. Some men, for want of preliminary training, when advanced in life, but inexperienced in speaking, almost lose their heads on hearing themselves speak in public for the first time, and are never at ease whilst so engaged.

The Sunday School teacher has to think of suitable words, words which his class is capable of understanding, like the wise preacher (Eccles. xii. 10), who sought to find out acceptable words—and this in itself is an important training for the future. He commences his teaching life aright—not as a born orator, though he may be such, and oratory may afterwards have its place; and not in a declamatory style, which would be utterly inappropriate; but he falls naturally into the true tone of teaching; and he will find that if he has knowledge to impart, then accurate and forcible words, spoken in a gentle spirit, tell.

He has to rule as well as teach, and he will develop, whether he will be a mere lecturer, or a ruler in the Church of God.

He has to visit the absentees, to talk in a friendly way to their parents, to encourage and admonish. Whilst thus occupied he sees the surroundings of other persons besides those he is calling upon, and obtains a knowledge of their condition and need, not by report, but through personal contact.

Whilst thus engaged he is also developing pastoral gifts, if he has any, besides the qualities common to all Christian people. Also he meets with discouragements. All are thus disciplined; and it has to be settled at an early stage of our career if we, with God's blessing, will overcome difficulties, or whether difficulties shall overcome us; whether we will only go forward animated by the stimulant of prosperity, or will regard trouble as a reason for more prayer, better preparation, and greater earnestness and thoroughness in ourselves.

He listens to addresses. Some day he gives one, and shows if he has any gift to be trained in the way of public speaking. Teaching goes on amidst some measure of noise, and if an address is given there may be occasional disturbance. But this also affords good training, initiatory and preparatory for, perhaps, open-air speaking amidst occasional excitement. Also the teacher giving an address finds that if he wants to have and to hold the attention of three or four hundred children, he must take care to have something to say really worth hearing, and something suitable to the audience.

If a person understands children aright, he knows that, though they will laugh at small anecdotes, and can be amused by trifling observations, yet every child's mind has its own deep cravings. The inner spirit of a human being, though a child's, is really looking out for something to meet its need; and this, truth only

can supply. And it is afforded both in the pages generally and in the stories of the Bible. Nothing can be more interesting than these stories, and, at the same time, there is wrapped up within them such precious instruction. No speaker, duly prepared, could desire to have a more interesting, more important, or more attentive assembly than hundreds of children, if he himself has the ability to speak to them. Indeed, he may test his own knowledge and powers by his ability to hold their attention.

In the School precious Christian friendships are formed, often of an enduring character. In fact, it seems to me that, if we give the freshness of our days to the Sunday School, the Lord manifests His marked approval of it. Have not many readers found it so? Can they not trace a divine influence for good then obtained which has beneficially affected themselves, and their families also, during their whole future career? Such is my experience, looking back to Sunday School days 40 years ago.

Godly parents and others can aid the whole Church of God, and especially the young life of the Church, most beneficially, by taking a warm-hearted interest in well-conducted schools; whilst young Christian persons themselves will find that the labour and self-denial, which are unquestionably required, will be accompanied by a present blessing from the Lord, and will ever produce a recurring harvest of good until the time of God's harvest-home. It becomes the older ones to speak well of His Name, for the Lord's glory, and for the encouragement of those who are to fill their places.

II.—YOUNG MEN'S CHRISTIAN SOCIETIES.

NEXT come Young Men's and Young Women's Christian Associations; for much of what follows is suitable to both.

Now, it immediately appears what an important elementary training ground was the Sunday School. It fitted for another step. He who was a teacher in a school easily falls into his place in the Association, and is ready for further progress; whilst the young man who never taught in a Sunday School, though he will doubtless get a blessing, and can by self-rule and diligence make up his lost ground, yet, at first, he is behind the man who, as a teacher, has already acquired knowledge and experience, and matured his opening abilities and spiritual powers. However, it is not too late for a new hand if he is whole-hearted for the Lord.

It is a capital plan to give every member something to do. There is one mode in which all can and should help, even from

the beginning to the end. Every local Association should keep an alphabetical list of all the young men in its own neighbourhood (London and great towns need their special arrangements), with their addresses. Every member should co-operate in this work. Too much should not be expected of the Secretary. Every one, even a novice, could contribute valuable aid by putting down such names as he can think of, and by giving them to the Secretary to arrange and enter in a book, doing this again and again. And then, not looking to the Secretary to do everything, the work might be allotted amongst several members, that each one may bring his influence to bear on one, two, or more of such persons to interest them in the institution, not merely by giving them printed notices and such like, but by the living voice, inviting a visit, and speaking, from experience, of its goodness and helpfulness.

I again refer to my special point, the training of God's servants. The young member, in addition to finding recreation and deriving good in many ways not now considered, also attends the Bible Class. He sees other young men there; he reads aloud, and is also a listener; he hears others make their remarks. In time he utters his first few sentences before his young companions; and the President, if a judicious man, will confirm all he can, and the first time or so, pass by any crude thoughts. These first attempts are very interesting. A step is taken. A railway train stationary, and one moving an inch, represent very different conditions. Again, he hears others pray. He would rather not pray aloud. However, an occasion arises when the right time seems to have come, and he prays. As time goes on he speaks more, and a subsequent speaker perhaps thinks differently, and takes his observations to pieces, proving from the Word of God that though some good things have been said, yet they have been rather exaggerated, and that the passage does not actually mean what the previous member said. In the school, as teacher, he had it nearly all his own way, and said what he liked, though perhaps he was occasionally puzzled by some scholar's question. Now he finds he must indeed be exact, or he will be set right by some more accurate man. All this is capital training. Mischief is done by persons in older years giving, in their well-intended addresses, inaccurate interpretations, attaching imaginary lessons to words, instead of extracting and applying their true sense.

Though a member passes through this refining process, yet he finds himself the better for it; and he finds also that whatever position he shows himself fitted to occupy, is most cheerfully and thankfully accorded to him by his Christian brothers. No good work appropriate to the institution is unacceptable.

Everything connected with the young life of the Church should be done with vigour. The presence and aid of a few older men are valuable, but care is needed that the numbers should not become disproportionate. The tendency of such a state of things would be to overpower the younger, and rather hinder their development, which should be one main object. I hold that a Y.M.C.A. should be mainly, though not exclusively, worked by men really young—the maturest of them taking the lead.

Largeness of heart is now cultivated. Before, the young Christian went to his Church or Chapel, or his Church's or Chapel's Sunday School. So far well; now further, he sits between an Episcopalian and a Presbyterian, or a Wesleyan and a Baptist, and he values them both alike. Soon his experience goes beyond that. He sits between he knows not whom, Churchman or Dissenter, and he perhaps never hears nor inquires where they attend on Sunday. It is not a subject that is gone into. He finds himself loving these also, in fact any and all who love the same Saviour. This principle he had heard of before, even heard it advocated on platforms once a year; but had never seen it practised otherwise or more frequently. Now it is the regular thing, the atmosphere in which all breathe. He finds it becomes quite congenial to his own spiritual sense. All this is excellent training, though undesigned. If he is thorough, he will become a large-hearted man, free from crotchets, thankful for all the good there is in all God's people, and welcoming the service of all who serve Him.

I observe that a member of a Y.M.C.A. often becomes a handy Christian. Is there an open-air service, he will distribute tracts, if that is desirable; or take round the hymn books; or choose a suitable hymn, perhaps set a tune if required; or pray in public for God's blessing; or speak; equally pleased to speak or to be quiet, whatever appears to be the Lord's will. The nature of the service is no cause of stumbling to him. Is there something to do? that is the first point; then let his brother do it if he sees well; if not, he is ready, if the thing is desirable and desired. In all this, while the present is being blessed, the gifts of the Holy Spirit are being matured for further work. Without thinking about his gifts, but only observing that there is work for him to do, and trying to do his best, he is causing others to perceive his embryo gifts; and he himself is learning by experience in what way God is beginning to aid him and to use him, even if He does not permit him to see much prosperity yet, lest he should become lifted up. Persons sometimes say, how can I tell if I have received a spiritual gift? I would counsel, observe how God uses you, and follow on.

Some remarks on the preparation and delivery of an address will take a wider range, and are reserved for a subsequent paper.

In harmony with an observation already made respecting the working of an Association, I would express, allowing of course that there may be a difference of judgment on the point, and that the condition of different places may make a difference, that I consider that not only should a Y.M.C.A. be worked mainly *by* young men, but *for* young men outside of its organization as well as inside.

It is important to keep in motion both the receptive and the aggressive element of such societies. By the former I mean its work within its own walls—its own members; by the latter I mean that when an Association has taken root a little, it should also pursue and increase continually its aggressive, exterior, missionary labours. It will of course always desire to draw in any young men who would be suitable to itself as members; but a Y.M.C.A. may become (and I think I observe its dawn) an expansive element for good far beyond the range of its members. Members or not members, lads, youths, and young men have souls, and bodies; and there are numbers of them, and many of a lower class than the ordinary members of an Association. A thoughtful mind can observe such persons or search them out; a friendly hand can help them; a kind word has its place. How many are ready to devour the next trashy paper with its graphic immorality and evil tendencies! City missionaries distribute much counteracting pure literature, but still in a general way amongst all. Good. Why should not a Christian Association for young men make it one of its special cares, for instance, to distribute good reading papers *amongst all young persons in the neighbourhood?* Suffer a small illustration. Say that the reader is continually walking in a town in a given direction; you pass a lad, a shoeblack, day after day, week after week; finally you miss him, your opportunity to communicate with him is over. On the other hand, suppose that the reader is thoughtful, you not only wish to get good, but to do good; and that, both to those who associate with you, and generally to all not far from your own age. You consider that boy, and have a kind thought for him; you give him a kind look. Another time you give him a good word; you produce in his mind the idea that you care for him; you give him a good and attractive paper. Another time you see him reading some mischievous magazine, and you drop a word of warning and advice, which he does not spurn, for you and he have become friends in a sense, and then you miss him. He has passed on. Now contrast the vast difference. If you acted as first contemplated, you had an opportunity, you let it slip;

perhaps the very omission was hardening to you and to him. On the other hand, you were a steward of God for good. A kindly eye, an encouraging word, good reading, how softening! how calculated to be a blessing! Too simple for many. A privilege open to each one.

But I do not write to indicate modes. It is the two great principles of the universe to which I would direct the mind. In nature all bodies are centripetal—they gravitate towards a centre; yet also they are impelled by some centrifugal force—the whole universe is moving on together. Take any Church of Christians, or any Association, and let them be occupied with the work within the body, to the exclusion of the work without—the missionary character—and see how they first grow and then become dwarfed in spiritual stature. On the other hand, let any body or any individual go much outside of self for the good of others, and see how God uses that man or that society. The general principles are shown in the conduct of the Lord, who, while tenderly caring for the little flock, went about (1) "doing good," and (2) "healing all that were oppressed of the devil."

Let us all meditate upon that great example more and more continuously, and strive to bring our lives into harmony with it; and though it is not to be supposed that all sorts and classes can judiciously be gathered into one Association, still in some way let all the Christian young men in a place seek the good of all other young persons in their own neighbourhood, according to the pattern in the days of Nehemiah, when the priests repaired every one over against his house. Let all cast themselves into the Lord's treasury with their stock of kind hearts, *and kind looks*, and good words and deeds, a rich mind of social, mental, and spiritual powers and resources, to provide a general fund of Christian usefulness, and dispense it with vigour and genial cheerfulness. So, through the anointing of the Holy Spirit, shall tens of thousands more be benefited by the Young Men and Young Women's Christian Associations and their world-wide branches. All praise to God; and also, all honour be to the channels of His goodness, the founders, who need not be named.

ON PUBLIC ADDRESSES.

EXPOSITORY and miscellaneous Addresses of a Christian nature are chiefly, though not exclusively, in view in the following observations. The ability to express oneself easily, pleasantly, and usefully in public is a great power for good. The practice has increased, and is increasing, both indoors and out of doors. Perhaps the latter may increase still more, and the matter may become more weighty.

Trained qualification is necessary for all continued work. We may act successfully in a business or service, to which we are almost strangers, once in a way. Even so, we may speak profitably now and then. But if anyone believes that God would have him instruct his fellow-men, it behoves him indeed to seek fitness for the work; and to take it up as one needing preparation in spirit, in knowledge, and in expression.

Let me divide the subject into two parts: First, the preparation of an Address; and second, the delivery of it.

I.—THE PREPARATION.

Bear with some elementary observations. The basis of a good Address is *knowledge*. Exhortation is good, very good, very needful; yet its place is subsequent. You have first to sow the seed of knowledge. If not, no harvest will result. I was sitting by a working man who was near a speaker, when he told me he had been listening to the address, but that there was very little in it; and I think he was right. We will not say whether the same remark would apply to numerous other addresses. Let it not be an accurate description of our own words.

The importance of *knowledge* is very traceable in Scripture. See, for example, Proverbs x. 14; xiii. 16; xv. 7; xx. 15; and for the highest knowledge see John xvii. 3. Consider also the order of the model sermons in the Acts of the Apostles. After just linking the external circumstances (which are often helpful as an introduction), the apostles commenced with the word of knowledge. They testified—gave information as witnesses—and always about God, His character, words, work, and salvation.

Therefore, as knowledge is so important, obtain it from its right

source. If historical, then from reliable records; if natural, then from the works of God; if religious, then from the Word of God.

As regards the latter, it is an excellent plan in preparing an expository address (than which nothing is more valuable for a regular, as distinguished from a casual audience) to take some sheets of foolscap paper, fold them in half, lengthwise, and write out a passage of Scripture on the left half. Search the original language yourself, if able. Then test your labour by the Revised Version, and by the thoughts of others. Having arrived at the literal and general meaning of the words and phrases so far as you can, pray for the teaching of God's Holy Spirit, that you, having a spiritual mind, may discern the things of the Spirit. Then begin to make notes on the right-hand side. Take immense pains. Feel that you are about something which is worth doing well. It is the solid instruction in the Word of God that trains the children of God, and its absence tends to produce a dwarfish style of Christianity.

Let us recollect that there are certain means whereby we can be awakened from the deathly sleep of the soul. These are—(1) Words of Divine truth; (2) pressed home to the conscience, heart and mind; (3) spoken by lips of love; (4) and in the power of the Spirit of God. Whether the hearers are finally converted or not, persons so addressed are thereby thrilled to the very centre of their being. It is then for them to act upon their inward convictions.

Do not *press* a hearer into a condition of peace. It is far more judicious that such a one should even have his anxiety deepened, and should cry out, to quote the words of Isaac Watts:—

> "O thou that hear'st when sinners cry,
> Though all my sins before Thee lie;
> Behold them not with angry look!
> But blot their mem'ry from Thy Book!"

Also, urge *practical* repentance, according to the principles enjoined by the true forerunner of Christ in Luke iii. 10-14, for thereby is a repentant mind perfected. It is well written:—

> "He, who repenting, *turns* from wrong,
> Adds joy unto the angels' song.
> He who repents, and yet doth ill,
> Hath need of true repentance still.
> For true repentance ever means
> Not merely sorrow for our sins,
> But that our souls those sins condemn,
> And *turn* for evermore from them."

If the spirit is thus exercised, then the provision of peace, on repentance towards God, and faith in the Lord Jesus Christ, Who toiled, and suffered for our sins, will be precious.

Regarding poetry, some minds, perhaps very many, are inwardly touched and moved by occasionally quoting a verse. It should not be frequent. Thus, such a verse as the following (which is better *spoken* than *sung*, it is really too solemn for singing) is awakening, startling; it is calculated to come right home to any listener, leading him in his soul to exclaim, "Great God forbid!"

> "Ah, who shall thus the Master meet,
> And bring but withered leaves?
> Ah, who shall at the Saviour's feet,
> Before the awful Judgment-seat,
> Lay down, for golden sheaves—
> Nothing but leaves? nothing but leaves?"

We ought to return to a larger measure of that kind of public speaking. By the preaching of John the Baptist, Wesley, and such reformers—true Elijahs—the man himself was, through the Word, shown to himself. His life and secrets appeared to his thoughts in a way that he had never viewed them before. Yes! there should be powerful, unaffected, wrestling appeals, reaching the heart, awakening the conscience, commanding, winning to repentance. But then the whole soul of the speaker himself *must* be in the words declaring the truth. Sin and atonement, perdition or immortality, condemnation or forgiveness, the Kingdom of Christ or the power of Satan, remission of sins and the gift of the promise of the Father, must be felt by the preacher, as deep, deep realities.

If an address is to be given by a person who is gradually coming forward, it may profitably be written out entirely beforehand—profitably to himself. Appropriate expressive words and sentences will be more readily forthcoming through such preparation. But then, an address (as distinguished from a lecture, which must often be read) should not be read, nor repeated as a matter of memory. The mind, previously aided, should now be left free. Yet a speaker of mature experience will have in his mind a contemplated framework, while one of less experience may have notes.

Anecdotes are good now and then. Let them be *strictly true*, and within your own knowledge. They often degenerate into very small talk. Do not repeat other persons' stories. If speakers did but know how thoughtful hearers shrink from the oft-heard words, "There was a story which dear Mr. So-and-so once told," &c., they would avoid such stories, or merely give the point needed to illustrate the truth to be enforced.

The appropriate condition of one who preaches the Gospel is—In spirit, to be repentant, yet peaceful, happy in God, and grateful for his own reconciliation through the Lord Jesus Christ; in tone, to be reverential towards God and affectionate towards man; in mind, to be full of matured thought; in temper, to be earnest; in

position, a *man amongst men*, and also an *ambassador from God*. As the former, a living man, full of sympathy, full of energy, of like passions, affections, and needs, *on a level* with those who hear. As the latter, a herald of glad tidings, a personal witness of their power, full of spiritual light and life, seeking the glory of Christ, and the good of the listeners, *in advance of those who hear*. Let it ever be kept in mind that the preacher has a twofold duty to perform. He has to preach the Gospel, and also to call sinners to repentance.

Also make a point of this: Hold two or three minutes communion with the Lord in your own room before you finally go to His service. I commenced this practice when I became a Sunday School teacher in the year 1849, and have followed, and do still follow it, before going to any Christian labour, be the obstacles what they may; and I can tell younger friends of its blessedness in every point of view. To commence the service of God with good habits in our early days will, by His grace, affect us beneficially throughout our course; even as the training and inclination given to the twig of a young fruit-tree is traceable in the shape of the fixed and fruitful branch in after years.

II.—THE DELIVERY OF AN ADDRESS.

Speak in a natural tone. Some persons, as soon as they speak to God in public prayer, or to their fellow men, alter the key of their voice: avoid this. Also, the tone should be gentle, not rough nor patronizing, the speech of a true gentle-man. Let the voice at the commencement be just sufficiently loud for the most distant auditor to hear comfortably.

If this be difficult, seek to accomplish it by distinctness of utterance, not by shouting. Commence slowly, not weakly indeed, yet gently, thoughtfully, giving place to the Holy Spirit to co-operate. Avoid a rush of words; speak as before the Lord. Realize that Satan is the opposer; consider that man's best interests may be affected by what you say. Indoors, in general, read the Bible, if the subject is scriptural. In the open air, a person must consider whether it is desirable to read. If it is, (and I have found it so,) read a moderate quantity only, and with reverence. Seek that the meaning shall be *felt in yourself*. Excitement, if it exists in an open-air audience, will often calm down under the influence of the thoughtful reverential reading of the Word of God. Only, to be of real

good, the Word must be read with true intelligence. It is a great matter that the reader should enter into the sense of the words himself, and be living upon, and in accordance with them; for then the very tones of the voice will help to convey the vital spirit of the passage. May not the disciple be in measure like His Master, who said, "with the words which I have spoken to you, Spirit is, and life is."

Be true. It is possible to speak untruthfully in most graceful language. See the oration of Tertullus in the Acts of the Apostles, nearly every sentence of which contains a falsehood.

Would you agree with me if I say that to do good a speaker must be liked, or at all events, he must be worthy of being liked? Certainly the converse will hold good—that there should be nothing in himself, his spirit, his words, his tones, his dress, his manner, which is calculated needlessly to offend.

Action has its place. Probably most speakers of energetic minds would feel fettered, and become impassive, unless, however unintentionally, some part of the body moved with the mind. But working with the shoulders, beating books or desks, putting the hands behind the coat, doubling fists, and so on, should be shunned. Such speakers little think how objectionable these habits are to persons of mental power and proper feeling; whilst hearers even though they gape with admiration are really unprofited. The white handkerchief just drawn out of the breast pocket, the diamond pin, the metal chain shaking before the hearers' eyes—all these things should not be seen on the speaker; though, of course, he should dress thoroughly well, appropriately to his condition in life.

Never use the precious power of public speech on an unworthy topic. Speak the truth, and uphold the cause of truth and goodness—the cause of God. It will be a bitter reflection hereafter if we have spoken on the wrong side.

It seems inherent in some persons, even really godly men, to be not only pleasant, but to possess a humorous turn of mind. They have a keen sense of the ludicrous themselves, and enjoy communicating it to others. Audiences laugh almost irresistibly at their anecdotes or allusions, even at meetings called in the cause of God. Of course this must be a hindrance to the Holy Spirit's operations; and such a mind may need severe self-discipline to overcome its easily-aroused inclinations. Suffer, therefore, a word of exhortation—that, while cultivating a genial cheerfulness, a warmth and glow, and admitting greater freedom on miscellaneous topics, you should beware of saying or relating anything which may create levity.

Do not be long. Never weary an audience. If you have really

something to say worth hearing, they will probably, sitting or standing, be fixed motionless as statues by the truth spoken in telling words. But if you observe that they become restless, either take up a fresh point or close as soon as you can; and make the event an occasion for seeking amendment in yourself.

Suffer a remark which will become to you of greater importance than may at first be thought. If you are about to speak on a spiritual subject, be very careful to be moderate in your diet. If the body has much solid food to digest, or if the brain is affected by the fumes of liquid food, spiritual service will be hindered. For years when I had a Sunday afternoon service, I never took anything more than cold meat, potato and water for my dinner.

In conclusion, I would say—on a general subject give free scope to any oratorical powers you possess, after sowing the word of knowledge; but if the subject is scriptural, hold oratory in great control. Indeed, throughout, let the human element be kept under; and finally, let the divine only remain before the soul of the hearer. Human applause—or the power of the Spirit of God—which will you seek?

EXHORTATION TO OPEN-AIR WORKERS.

The following exhortation (revised and omitting the particular circumstances) to a little Band of Christian Workers on recommencing their labours for the Summer, may be seasonable to others.

SEEK in all you do to increase everywhere a sense of God. Not merely that there is a God, but that He is living, loving, caring, listening. If then you pray in public, collect your minds; be calm; pray, really speaking to Him; if you read His word, let it be with seriousness and reverence; if you speak, let it be as God's messengers, representing Him.

As the latter, do not begin about *man*, what we are, but about *God*, what He is; what He has provided; what He has promised.

Lay well the old foundations—that God, in His great love and tender mercy, has provided for our forgiveness, our healing, our deliverance; for our holiness, our present peace and eternal happiness. (Tender wisdom is needed to approach the soul of man.)

And all this, through a righteous foundation—the obedience, and the sufferings of Christ. Make known "that God was in Christ reconciling the world unto Himself;" and now sends forth His servants to beseech men to be reconciled to God. Speak, as one who is himself thus reconciled, and at peace. "Oh! to grace, how great a debtor!"

Show that the first two gospel blessings promised are, the forgiveness of sins, and the gift of the Holy Spirit. Keep *both* these in mind, and proclaim that these two blessings are given by God on our repentance towards Him, and on our faith in the Lord Jesus Christ—such being the irreversibly appointed way.

But, seeing that respecting Divine things the soul of man is asleep, it must be awakened; and the inevitable, startling and awakening truth is, that it is appointed unto men once to die, and after this *the judgment*. This awakening is not effected by our loud tones, but through the truth spoken with solemnity, intense seriousness, deep feeling, full belief. With such labour the Spirit of God works. And in fact unless He works, all our efforts will be in vain.

And as to the operations of the Holy Spirit, I would counsel you do not pray for the out-pouring of the Spirit so as to imply that it did not take place at the Day of Pentecost. But recognizing that as an existing, continuing fact and truth, pray that His promised offices, for instance as specified in the 16th of John, in the conviction of sin, and of righteousness, and of judgment, may be abundantly fulfilled.

Point out definite personal sins, and trace them to the root of a fallen nature. Point out erroneous ideas of religion, and trace them to ignorance of God and His word. Paul told the Athenians that he who is created ought not to have wrong thoughts of Him who created him.

Also do not point out merely that an immoral action is wrong, but further, that it is wrong in this way—that it is contrary to God—the holy God, the loving God, the righteous God, the Author of our being—our Judge. It is sin against Him, and it grieves Him.

If, whilst so speaking, some around look cold, or cloudy, or smile, or talk—be patient. The soul of man is a wonderful thing; also allowances must be made for the young or frivolous. Perhaps, after all, it may prove that such hearers only presented an incorrect external appearance to mislead their companions; and were inwardly in a groping, inquiring, seeking condition, who were taking in the truth spoken. This is often the case. Be encouraged.

Whilst warning has its place, see that you encourage. Make

also much of the daily life in business. The proper occupation of work, when blessed of God, affords good opportunities for honouring God; for nurturing in us parts of His own character—as righteousness, goodness, faithfulness; and for cultivating a trustful, faithful spirit. Deep, close fellowship with the Lord, is often nurtured by temporal difficulties and pecuniary trials.

Touch upon your own experience now and then, but not too often.

Let us be ready for the Master's use. Not forward to thrust ourselves into service, yet not slow to go forward when He opens the path. Many a Christian man has something to say in his Master's cause now and again. Yet to speak, and speak, and speak again, week after week, needs frequent meditation on the Bible, and prayer, and thoughts incidental to our coming in contact with the mind and affairs of others. He who would call others to repentance, must himself be, not indeed miserable and sad, yet in a contrite spirit; saved not as a saint, but as a repenting, believing sinner.

An occasional reference to some topic of Christian, National, or Parochial importance, which may have happened during the week, may enlist attention and be seasonable.

Eyes are upon all. And those who come a little or much to the front are especially marked. They, of all men, should so live as to be known in their neighbourhood to be right-minded persons—kindly, just, truthful, industrious; gentle, yet courageous; courteous, patient, temperate. Something, indeed much, of the Master may be illustrated by the life of His servant and witness.

Just a word as to the distribution of tracts and books. I would advise this to be done in moderation; and that, in general, before giving them away, they should be read and approved by yourself.

How to Increase and Maintain the Membership

OF OUR

Young Men's Christian Associations.

AN ADDRESS

Delivered at the Dunfermline Y.M.C.A. Sub-District Conference, held at Kelty, 28th February, 1891,

BY

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How to Increase and Maintain the Membership of our Young Men's Christian Associations.

By THOMAS DOUGLAS, DUNFERMLINE.

Our subject divides itself into two parts. First, how to increase the membership; second, how to maintain the membership. Both of these subjects are exceedingly practical, and well deserve the earnest attention and prayerful consideration of all the members of our various Young Men's Christian Associations throughout the world. Indeed, Christian Associations will fail to accomplish the great and good work which they have undertaken unless each member fully comprehends the greatness and importance of the work, and is conscious of the daily weight of personal responsibility devolving upon himself in connection with the increase of the membership, spiritual life, and general usefulness of his own particular association.

HOW TO INCREASE THE MEMBERSHIP.

Let us in the first place consider how we can increase our membership. To my mind there are two ways in which an increase of membership can be attained, viz., by the personal character and influence of the members, and by their individual and combined efforts.

I.—*The Personal Character and Influence of the Members.*

By becoming a member of a Young Men's Christian Association, we profess to have accepted Jesus Christ as our personal Saviour, and we also identify ourselves with aggressive Christian work. As members of a Y.M.C.A. and followers of Jesus Christ, it is absolutely necessary that our Christian character should harmonize with our declaration of faith in God. Otherwise we cannot become instrumental in the work of increasing our membership, or in demonstrating to the world an adequate representation of the infinite power and glory of God as revealed in the salvation of mankind from the power and consequences of sin. We may tell men that they are lost and ruined by the Fall, and if they die in that lost aud ruined condition everlasting misery will be their portion. We may also tell them that by accepting Jesus Christ to be their personal Saviour and Substitute with God the Father

they shall escape condemnation, and become the recipients of power from on High which will enable them to crucify the flesh and the lusts thereof, but unless *we* demonstrate by our consistent Christian character and work what Divine grace has done for us, and what it is daily doing for us, we need not expect ever to become successful in our endeavours to increase our membership, and to enlist the sympathies of the careless and irreligious on the side of vital godliness. By consistent Christian lives we substantiate our declarations of faith in God as the Author of our salvation, and we produce undeniable evidences of the power and influence of Divine grace in our hearts and lives. Thus we not only prove conclusively that we are *true* followers of Jesus Christ, but we also daily develop our likeness in spiritual character to that of our Heavenly Father. Hence we commend religion to our fellow-creatures, and by so doing we become powerful agents in influencing other young men to attend the meetings of our association and in leading them to the Cross of Christ. As children of God we ought always to retain a conscious sense of our Divine origin, and to feel, and to make others feel too, that we are walking in a path that leads to greatness, and supporting a character which is forming for heaven, so that our Christian lives may be epistles written in our hearts, known and read of all men. "As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy; for I am holy." (1 Peter i., 14-16.)

> "Is Christ in us? Be ours the glorious dower
> To show the Saviour shining in our face,
> And through our eyes forth-putting His sweet power
> To help the weak and wayward with His grace:
> O! Let not sin in us those windows dim,
> Through which the world might catch some glimpse of Him."

Regarding personal influence, some one has said:—"Little do we know of the power of the unconscious influence which we exercise on those around us. Like the unseen but ever-active power of gravitation, so the influence of our examples and of our lives, though unknown to us, may be uninterrupted and powerful. The words we drop are remembered by others long after we have forgotten them. Our actions, our tones of voice, our looks and motions, and our every peculiarity of thought, and feeling, and action, may be producing an impression upon the minds of others which we may never know, and which we can never remove. Actions have a louder voice than words, and example is more potent than precept. And thus things which we say or do without thought, or consciousness, or recollection, may exercise an influence upon those around us, not only while we live, but long after we may be silent in the grave. Only the day of judgment, which reveals the secrets of all hearts, can disclose the mighty effects which our conduct may produce. Seclude ourselves as we may from the world, or even hide ourselves from our nearest friends, yet still the power of our example, the things we do, the things we leave undone, our likes and dislikes, our habits, our customs, our manners, our

indulgences, our pleasures—all these may be fixing the course of some one around us for time and for eternity. How important, then, that all our influence be positive, and all for God. How important that we walk uprightly before the Lord, devoting our lives to Him, keeping a single eye to His glory, and praying to Him continually that our efforts may be such as shall be safe for others to follow, and that in the great day of God it may appear that we have not lived in vain, nor been occasions of injury or mischief to those around us." We thus see that consistency in the life and work of each member of our Christian Associations is an absolute necessity if an increase of membership is to be attained. We ought always to realise that we are being watched by those who are not in sympathy with Christian life and service, and in the event of our character and service not being in harmony with our professions of faith in a risen and exalted Saviour, the result will invariably be a three-fold loss.

1. Loss of faithful service and of glory to God our Father.

2. Loss to ourselves, because the nearer we live to Christ the more Christ-like we become, and we are made partakers of greater spiritual blessings and anticipate somewhat of the joy of heaven.

3. Loss to our fellow-creatures, because by our teaching and consistent Christian lives God is pleased to use us in leading souls into the kingdom of our Lord and Saviour, Jesus Christ, the King of kings, and Lord of lords. Moreover, we ought also to bear in mind that if our lives do not harmonize with our endeavours to increase the prosperity of our Associations, either numerically or spiritually, the inevitable result will be that instead of being a means of usefulness in Christian service, we shall on the contrary become hindrances in the work and stumbling-blocks in the way of sinners coming to the Saviour. O that each one of us may henceforth be enabled by the indwelling power and influence of God's Holy Spirit to live "To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved." (Eph. i., 6.)

II.—*The Individual and Combined Efforts of the Members.*

Individual effort in Y.M.C.A. work is absolutely necessary on the part of each member if an increase of membership is to be attained. Do we not too often see the whole work inside as well as outside of our Association meetings left almost entirely in the hands of the office-bearers. This shameful state of matters ought not to exist in any Christian Association. If we are desirous of increasing our membership we must realise that dreaming about an ultimate numerical blessing will utterly fail to hasten the consummation of our dreamy and somewhat vague anticipation of the good time coming. Each member should feel that he has a particular work to do in connection with the welfare and prosperity of his own particular Association, and that his piece of work cannot be done by any other member:—

" In God's great field of labour
All work is not the same,
He hath a service for each one
Who loves His holy name."

Moreover, each member ought to search diligently to find out what his particular work is :—

" There's only one thing should concern us,
To find out the task that is ours ;
And then, having found it, to do it
With all our God-given powers."

A sense of personal responsibility should accompany our every endeavour to extend the cause and kingdom of our Lord and Master,

" Our Master is coming, most surely,
To reckon with every one ;
Shall we then count our toil or our sorrow
If we hear Him say ' Well done.'
There's a work for me, and a work for you,
Something for each of us now to do."

Individual effort will prove conclusively that we are not ashamed of the Cross of Christ ; that we are all deeply interested in the spiritual welfare of our fellow-creatures, and that we contemplate and anticipate ultimate success and blessing in the propagation of the Gospel message through the instrumentality of our Young Men's Christian Associations. Combination and concentration of individual effort with the view of consolidating and strengthening our endeavours for the ultimate good of our membership and for the glory of God is an absolute necessity if we wish our labours to be crowned with success. "That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." (Romans xv., 6.) "For we are members one of another." We ought, therefore, in all our efforts to increase our membership, to do our utmost and thus "To keep the unity of the Spirit in the bond of peace :—

" The Holy Spirit's bond of peace
Is what we daily need,
That from all discord we may cease,
In thought, and word, and deed.
As Christian men in heart and mind,
As one in Christ our Head,
The Spirit's peace our soul will bind
To Him our Living Bread."

When we say that " we are members one of another," the words imply connection with Christ, communion and sympathy with one another, and co-operation for a common object. The members of the natural body act harmoniously. The eye cannot say to the hand, I have no need of thee ; nor the head to the feet. The sympathy is secured, for if one member suffer all the members suffer with it ; and co-operation is complete. So is it in our case. As members of a Christian Association we first give ourselves to the Lord, and then to the work unitedly to which the Lord calls us :—

" By feeblest efforts and small means
The greatest tasks fulfilled may be ;
Take this to heart, thou man of dreams,
And learn the strength of unity."

The following are to my mind some of the essential requisites required on the part of those who wish to enjoy a glad anticipation of success in their endeavours to increase our membership and propagate the knowledge of Jesus Christ.

1. *Personal experience of a Saviour's love and of the Holy Spirit's power.* He who expects to become successful in Christian work must have Christ in his heart, and must feel the constraining power of His love. Such an one will delight to feed upon the Word, and will be fitted for service by the sanctifying influences of the Holy Spirit.

2. *Devotion to the Master and an earnest desire for the spiritual welfare of others.* Love to the Lord Jesus and to souls ought to be the principal incentives in our work. Love delights to serve, but love is better than service. There is often service without love, but it bears no fruit and brings no glory to God. If we follow in the Lord's footsteps He will make it our highest joy to give ourselves for others, even as "He gave Himself for us."

3. *Sympathy.* We must be full of compassion for the unsaved, and avoid all harshness in our dealings with them. Wondrous is the power and influence of a loving, Christ-like heart. A timely word kindly spoken or a frank invitation to come to Christ will be blessed of God. Our power in drawing others to the Lord will depend largely on our joy and communion with Him and our desire for His glory.

4. *Avoidance of party questions.* Men often fight more eagerly for a sect or a doctrine than for the honour of the Lord and the good of their fellows. Christian workers destroy their influence and hurt their own spiritual life by taking part in controversies which do not concern them. "Avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith." (1 Tim. vi., 20-21.) "Foolish and unlearned questions avoid, knowing that they do gender strifes . . . be gentle unto all men, apt to teach, patient." (2 Tim. ii., 23-24.)

5. *Fervour of spirit.* By fervour of spirit, in general, is meant an ardent application of mind in the performance of anything, a warmth bordering upon transport, that moves every spring of the heart, and carries all before it, to gain its end. So that by fervency of spirit in serving the Lord, must be understood a zealous and active desire of loving the Lord, of worshipping Him in sincerity, and obeying His commands with all our heart, with all our soul, with all our mind, and with all our strength. Fervour of spirit consists not in a few transient fits and starts of natural devotion when we are perhaps in the midst of a series of special evangelistic services, neither is it a wild blaze of religious passion that flashes for a while and afterwards vanishes away. True fervour of spirit is a ray from the Sun of Righteousness, bright even at the beginning, and which shineth more and more unto the

perfect day. This fervour of mind in its full extent, is one of the brightest ornaments of the Christian. It enters into the heart, and engages the whole man on the side of devotion, it gives a double measure of force and alacrity to that religion which before was sincere. In a word, it is to the spiritual life what health is to the natural; it makes that spirited and cheerful which otherwise would only breathe and move. May this fervour of spirit henceforth permeate our whole life and service, so that we shall be constrained to set about the work of increasing our membership with suitable ardour and intenseness of mind. "Fervent in spirit; serving the Lord." (Rom. xii., 11.)

6. *Perseverance in prayer and effort.* Our personal character and influence cannot be good and attractive without the Divine influence, neither can our individual and combined efforts be crowned with success unless we are working in full sympathy with the Giver of all grace and blessing. If we are to influence others for good we must often frequent the Throne of Grace. It is there we obtain strength and courage to persevere amid the difficulties that beset us. Let us aim at accomplishing great things for God. Intercourse with ignorant or sceptical men will tax our patience and test our Christian character, but a soft answer will often disarm our opponent and turn him into a friend. Though we see no immediate results we should never dream of giving up, for success will assuredly come, and that, perhaps, in larger measure than we expect, for the Lord is not unmindful of His promise that in due season we shall reap if we faint not.

Lastly. *Naturalness and unobtrusiveness should characterise all Christian workers, and especially the members of Young Men's Christian Associations.* Young men hate affectation and sanctimonius expressions and will not be coerced. Prudence, therefore, ought to permeate our every endeavour to enlist the sympathies of the careless and irreligious on the side of vital godliness. In fact, we should manifest the wisdom of the serpent combined with the harmlessness of the dove. A wise and considerate study of the variety of character to be operated upon, and a careful and judicious adaptation of workers will invariably result in the augmentation of our membership. The difficulties and discouragements which attend our undertaking are truly very numerous and trying, but let us continually bear in mind that the work is the Lord's, and that He is ever nigh to those who call upon Him in sincerity of heart. God never says, seek ye My face in vain; He never neglects the prayer that comes from the heart; He will never forsake the man that puts his trust in Him; His grace is more than sufficient for us; His strength is made perfect in our weakness; God is on our side; He works with us; His wisdom is our Guide; His arm is our support; His Spirit is our strength, and He has promised us a glorious victory. The conscious sense of Divine co-operation and ultimate success in Christian enterprise should constrain us to fight the good fight of faith with a glad and confident anticipation of a substantial increase of membership and spiritual prosperity. "Watch ye, stand fast in the faith, quit you like men, be strong. (1 Cor. xvi., 13.)

HOW TO MAINTAIN OUR MEMBERSHIP.

In treating this part of our subject it is necessary for us at the outset to define the object of our Young Men's Christian Associations. The object may be said to be the promotion of the mental, moral, and spiritual welfare of the members; the improvement of their scriptural knowledge, and the union of their efforts for the extension of Christ's Kingdom, especially amongst young men. Keeping this object before our minds, and in view of ultimate success and blessing in all our efforts to maintain the membership, spiritual life, and usefulness of our respective associations, the following are, to my mind, some of the essential requisites required in the consummation of such a benevolent and praiseworthy undertaking.

I.—*The Members should cultivate a spirit of fraternal love and friendship with each other.*

The men of the world could say of the early Christians, "Behold these Christians how they love one another." But we fear that the men of the world have now good reason to say, "Behold these members of Young Men's Christian Associations how they *shun* one another." A large proportion of the members of our Christian Associations only meet once a week on the Sabbath morning at the Fellowship Meeting, and after the meeting is closed each one goes to his particular church, and, perhaps, he may have spoken only to a very select few of his fellow-members. Now, is that Christian conduct, and will such behaviour tend to maintain the membership and promote the spiritual life and usefulness of our Associations? Nay, verily, we cannot hope to maintain our membership if the members continue to cherish and cultivate a spirit of indifference and selfish isolation. We should love one another and cultivate friendship with each other. Thus would we be able to testify that love and unity, bind together the members of a Y.M.C.A., and we would also prove a mutual stimulus and help in all that pertains to Christian life and work. Many of our members instead of making friends and companions of Christian men, form friendships with those who are not in sympathy with Christian life and service, and by so doing they hurt themselves and damage the cause of Christ. If we are desirous of maintaining the numerical strength and general efficiency of our membership we must guard against the baneful influence of worldly companionships. Such friendships tend to cool our love for Christ and are very great hindrances in our endeavours to promote the prosperity and usefulness of our Christian organisation. For example, we know several young men who were at one time active members of a Christian Association, but through the influence of worldly friends and companions they became first irregular in their attendance at the meetings of their Association, and ultimately they were persuaded to sever their connection with us altogether:—

"Sad is the thought that friends in name
Who love not Christ, indeed,
Will prove, to all who trust in them,
Worse than a bruised reed."

Daniel and his companions in Shushan are fine examples of how godly young men may band themselves together to pray and work for God in the midst of surrounding ungodliness :—

"With those who have the mind of Christ,
The Christian loves to dwell;
He finds in them his chief delight,
Beyond what words can tell.

When we are associated with Christian brethern, we feel that the company is congenial It is both an enjoyment and an anticipation. It is the gratification of inward and deep-felt emotion, and the anticipation of higher rapture in the heaven of heavens. Christian love is the most excellent of all graces, and it secures sympathy with the brethren in all their sorrows. Brotherly love leads us to "bear one another's burdens, and so fulfil the law of Christ." We are fellow travellers to the same heavenly home; and we must not only avoid falling out by the way, but we must be mutually helpful in our journey. We should not need to be exhorted to cherish and manifest brotherly love toward one another; for it springs up in the heart wherever a true connection is formed with the body of Christ. Being in Christ we imbibe His Spirit, and learn of Him who was meek and lowly in heart. We hear the voice of Jesus saying "This is my commandment, that ye love one another, as I have loved you." If we love Christ, we necessarily love one another, and thus we become conscious of common sentiments, common affections, and common hopes :—

"Head of Thy Church beneath,
The Catholic, the true,
On all her members breathe,
Her broken frame renew;
Then shall Thy perfect will be done,
When Christians love and live as one."

As followers of Jesus Christ we should band ourselves together so that we shall become a source of mutual sympathy and strength amid the temptations and afflictions of life. Thus we shall be able to counteract the evils of worldly friendships, by strengthening the bond of love and unity that binds us together in Christian faith and fellowship.

II.—*The cultivation of a humble, self-denying, and charitable disposition.*

There is no duty commanded in Scripture, on which so much stress is laid as on the duty of Charity. It is assigned as the test and criterion by which we are to distinguish the disciples of Jesus. "By this shall all men know that ye are My disciples, if ye have love to one another."

Charity in its most comprehensive sense, signifies that disposition of mind, which from a regard and gratitude to God, leads us to do all the good in our power to our fellow creatures. Thus it takes in a large circle, extending to all the virtues of the social, and many graces of the Divine life. But, as this would lead us into a wide field, we will only at present consider the necessity for the cultivation of Charity and

humility amongst the members of our Christian Associations in order to maintain the membership; by promoting the spiritual life and quickening the diligence and zeal of the members in provoking one another to love and to good works. We are associated with a Christian institution, the members of which, irrespective of doctrinal opinions, acknowledge as brethern all who hold and love the Truth as it is in Jesus Christ. Hence, we profess to have no sympathy with those professing to be followers of Christ who unchristianise all men who do not belong to their party. Indeed, their lack of Charity justifies a doubt as to whether their claim to be regarded as Christians should receive any acknowledgment, for the Word of God says—"If any man have not the spirit of Christ he is none of His." At the same time, though we feel justified in condemning such uncharitableness on the part of some of the professed followers of the Redeemer as being entirely inconsistent with the object of the Gospel, and the spirit of Christianity, we should be careful to avoid paying those men back in their own coin. To pass a judgment upon characters is a difficult task, and requires an unbiased mind. We ought to distinguish what flows from a narrowness of mind, from what flows from a badness of heart, and allowances ought to be made for the prejudices of education. If a man be educated in the belief that none are to be saved but those who believe every article of that system which he embraces; if his judgment concerning the character of men rest not upon the goodness of their lives, but upon the soundness of their belief, such a man's Charity must be narrow and constrained. And this may sometimes be owing, not to the badness of his nature, but to the baneful influence of his religious principles. Let us, therefore, always form a favourable judgment concerning the character of those who profess faith in Christ, whether they agree or differ from us in opinion, and, if we do err, let us err on the side of Charity. "Have fervent Charity among yourselves; for Charity shall cover the multitude of sins." (1 Peter iv., 8.)

Moreover, we, who are to-day met in conference, belong to various denominations, but since we came together, we have been singing with one mouth, and I trust also, to some extent with one heart, the same hymns of praise to our common Father in heaven. We are met in the same spirit which led the holy Apostle Paul to say to the believers at Ephesus, "We are members one of another." Paul thus associated himself with all the faithful everywhere. Let us follow the Apostle's example, and by the exercise of sanctified patience and forbearance with one another, we shall be able to prevent denominational and sectarian feeling from counteracting our endeavours to promote the prosperity and efficiency of our membership. "I obtained mercy, that in me first Jesus Christ might shew forth all long suffering, for a pattern to them which should hereafter believe on Him to life everlasting. (1 Tim. i., 16.) Read 1 Cor. xiii. chapter.

With respect to our general behaviour, we must strive through the influence of divine grace to steadfastly follow in the footsteps of our Lord and Master Jesus Christ. When upon the earth He was meek, lowly, and condescending. He went about doing good, and received testimony from His enemies, that "He did all things well."

To the errors of his friends, He was mild and gentle. The disciples on one occasion when moved by false zeal (in which, alas, they are still to some extent followed by some who have the assurance to call themselves followers of the meek and lowly Jesus), besought Christ to cause fire to descend from heaven, and consume a city, which believed not in His doctrines; all the rebuke he administered was, "Ye know not what manner of spirit ye are of; the Son of Man came not to destroy men's lives, but to save them" When he suffered His agony in the Garden of Gethsemane, in the hour and in the power of darkness, when He besought His disciples to watch with Him in that dreadful scene, and when, instead of giving Him comfort, they sunk unconcerned into sleep; instead of reproving them with severity, as their conduct deserved, He Himself sought for an excuse for them. "The spirit indeed is willing, but the flesh is weak." Though He was the Friend of all mankind, yet He had enemies who sought His life. "I have done," said He, "many good deeds among you, for which of these do you stone me?" And when, after persecuting Him in His life, they brought Him to the accursed death of the Cross, His last words were, "Father, forgive them, for they know not what they do." "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like minded, having the same love, *being* of one accord, of one mind. Let nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus. Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Philip. ii., 1-5, 14-15.) "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." (1 Tim. iv., 15.)

III.—*Each Member should do his utmost to make the Meetings of his own particular Association interesting, instructive, and profitable.*

The following are, to my mind, some of the methods by which this end might be attained:—

1. Regular and punctual attendance at the meetings of the Association. The irregular attender exercises a baneful influence over all the other members of the Association. His frequent absence from the meeting demonstrates a want of real interest and sympathy in the welfare of the Association, and beside, it has a tendency to discourage the members, and weaken their efforts for promoting the prosperity and efficiency of their organisation. On the other hand, when all the members are regular and punctual in their attendance at the meetings of the Association, they manifest a spirit of earnestness, interest, unity and activity, and become a source of mutual encouragement and help in Christian life and work.

2. Each member should carefully and prayerfully read and meditate on the subjects of study previous to his attendance at the meetings. This would enable the members to act fairly and conscientiously in all their criticisms of one another when a *knotty* point is under discussion. When the members come prepared to supplement the essayist's paper or address, the meeting is generally interesting, instructive, and stimulating to all concerned. But when the members come to the meeting without due preparation, the exercises are dull and monotonous, and altogether wearisome and unfruitful.

3. Every speaker, except the one that introduces the subject, should be restricted to five minutes each, and no member should be allowed to speak twice on the same subject until all the other members have had an opportunity of expressing their views on the subject under consideration. Those members who are inclined to be a little "windy," and who wander from the subject, should be called to order by the chairman. Someone has said that the "windy" speaker "aims at nothing and hits it." The remarks should always be concise and pointed. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." (Col. iv., 6.) "Sound speech, that, cannot be condemned. (Tit. ii., 8.)

4. In compiling the syllabus, the committee should make a careful and judicious selection of subjects for study which are adapted to the varied capacities and requirements of the members. Such an arrangement would invariably insure a variety of thought and expression of opinion upon the subjects under discussion, and tend to foster a spirit of interest and animation in all the meetings of our Associations.

5. Care and discrimination ought to characterise the members in their selection of office-bearers. Much of the success of the Association largely depends on the character and qualifications of its office-bearers. Those who are in office should be men filled with the Spirit of Christ, in full sympathy with the object of our Y.M.C.A., and always ready and willing to extend a helping hand to any of the young men who come to the meetings. Youth ought not to be a disqualification for office, if the member be otherwise eligible. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (1 Tim. iv., 12.)

6. Inter-visitation with neighbouring associations and interchange of essays would be an attractive and interesting feature in our meetings, and would no doubt tend to strengthen and maintain our membership. District and Sub-district Conferences held at intervals in connection with village Associations would also greatly help to consolidate our membership and increase our usefulness. "Let us go again and visit our brethren in every city . . . and see how they do." (Acts xv., 36.) "They that feared the Lord spake often one to another." (Malachi iii., 16.)

IV.—*A conscious sense of personal accountability to God regarding the manner in which we employ our time and talents should permeate our whole life and service.*

Obligation to Christian service does not depend on the measure of our ability. God holds the possessor of one talent as responsible for its proper use as He holds the possessor of ten talents responsible for their use. We are prone to imagine that small powers are useless, and that they absolve us from effort. Such, however, is not the case. The servant who had but "one talent" neglected it, and he was punished for so doing. We are therefore bound to use the smallest of God's intrustments as diligently and faithfully as the largest. He who says, "Not slothful in business," would never have given his sanction to a life of inactive, dreamy pietism :—

> "Away with the faithless plea which cannot abide the light.
> Be wholly for Christ, and He will teach thee to speak aright;
> His love shall supply the power, the measure, the mode, the theme;
> Thou hast but the present hour, oh! spend every breath for Him."

In God's service there are necessarily many grades and varieties of work, for which different degrees and forms of capacity are needed. It is, however, our qualification for our work, not its form or magnitude, which determines our usefulness. God's acceptance of limited service implies no toleration of what is imperfect or feeble. The Divine command is—use well the ability you have, and I will increase it, and bless your smallest efforts. It is encouraging to know that all grades of Christian workers may be equally qualified and consecrated; that God estimates service by its motive and spirit, and that small services may yield large results. We are told that John Angel James traced his serious impressions to the consistent life of a young lad who shared his bedroom. That young follower of Jesus Christ, leading his quiet, Christian life, did not dream that he was stirring thoughts and feelings that would inspire congregations both at home and abroad; for the spoken and written words of Angel James have indeed exerted no small amount of influence. The minister, whose only known convert was Robert Moffat, had no cause for discouragement. Thus God individualises Christian service, and marks His appreciation of efforts made with a single eye to His glory. The knowledge that we are individually responsible for the existence of every evil which we have the power to destroy ought to stimulate every one of us to manifest a more intense earnestness of spirit in the beneficent work of counteracting the powerful influences for evil which are in the world. Earnestness commands the respect of mankind, whereas a wavering, vacillating, dead-and-alive sort of Christian worker is a clog on the wheel of the Gospel chariot, retarding the progress of the consolidative influence of Divine grace in the ranks of those who are carrying on a warfare against the powers of indifference and sins of all kinds. In God's service, work can never be separated from character—what we are, from what we do. We preach—men employ their intellects in answering our arguments. We strive to reform—the vicious band themselves against us to defeat our plans and operations. But if we are true and holy, there is no argument against

that; there is no resisting the substantive, undeniable, and unconvertible power and influence of the evidence of a consistent Christian life; it tells on every intellect. May we continue to live and act on the side of Christ in whatever circumstances of life He may be pleased to put us.

In conclusion. We have gone over some of the ways and means by which our membership can be increased and maintained, but before closing, I wish to add, that *Watchfulness* is also a necessary requisite in the consummation of the glorious and beneficent work contemplated.

1. Things to be watched over—Thoughts, words, and actions.

"To think well is the way to act rightly."

2. Things to be watched against—The flesh, the world, and the devil.

3. Things to be watched for—Opportunities for getting good, opportunities for doing good, and the coming of Christ.

"And what I say unto you I say unto all, Watch." (Mark xiii., 37.)

We trust that, by the Divine blessing, our conference will realise the highest success, by producing an increased interest and zeal in Christian work, higher aims and better methods in carrying it on, and that greater results will crown our future endeavours to increase our membership and promote a spirit of brotherly love and unity amongst our members with the desire to consolidate and strengthen our position in the battlefield of Christian service. "My brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the Gospel of Peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the Word of God; praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." (Eph. vi., 10-18.)

"*Finally*, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." (2 Cor. xiii., 11.)

'Let us speak for the Master wherever we go,
Displaying our colours to friend and to foe;
Exalting His person, His work, and His ways,
His cross, and His coming, and all to His praise."

In Memoriam.

"His Lord said unto him, well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."—MATTHEW xxv., 21.

In these words, which form part of an extended parable, our Lord represents the triumphant close of the believer's life of earthly service. We are here introduced into the solemnities of eternity. We behold the servant standing in the presence of the Divine Master, rendering up the account of his life-work, and receiving his Lord's approving verdict. It is not in the heart of the servant to think highly of his own work, for he has learned from Christ himself to say, when he has done all, "I am an unprofitable servant." But the Lord in the text speaks not in the strict language of the law, but in the gracious language of the Gospel. The imperfections and blemishes have for ever passed away from the work under review, while the workman himself is presented "without spot, or wrinkle, or any such thing." As we gaze upon this picture before us, our minds are wholly occupied with the thought that, whatever estimate may be made of the servant's work on earth by fallible men, that work is rewarded in Heaven with divine recognition and commendation, and from that decisive verdict there can be no appeal.

What greater comfort could be imparted to those who mourn the loss of a Christian worker than to believe that he has been received into the gracious presence of the Lord, and has tasted of the pleasures that are at God's right hand? What greater inspi-

ration could be given to those who are left to carry on the work of God than to be assured that the crown of righteousness, which is given to the faithful servant, awaits all those who in the same spirit devote themselves to the Master's service?

As a Christian church we cherish the hope that he whose loss we lament this day, has received the promise of the text; and we trust that his departure from us may be so blest and sanctified that we shall all be led to labour with redoubled zeal and energy for the Saviour.

In bringing this text before you in detail, I shall ask you to consider:—

THE CHRISTIAN LIFE A SERVICE;

THE SPIRIT IN WHICH THIS SERVICE IS TO BE PERFORMED;

THE REWARDS WHICH THIS SERVICE SECURES.

THE CHRISTIAN LIFE A SERVICE.

The Christian life in its very nature must be a service, for the Saviour shows that the Christian is a branch of the True Vine, and that by abiding in the Vine by living faith and love, "the same bringeth forth much fruit."

We render service to the Saviour by the exhibition of Christian character. The character of the true Christian man—the whole atmosphere which surrounds his personality and distinguishes him from his brethren, as well as that in which he is like his brethren—bears witness to the truth of Christ, honours the Divine Teacher, "adorns the doctrine of God," and encourages us who behold this exhibition of Christian life to put into practice the truths and precepts of the gospel. This is one of the noblest and most beneficial services which can be rendered to the Master, and to the Church of which He is the Head. A holy character pleads for God more persuasively than an eloquent tongue.

We render service to Christ by speaking the truth as we know

it, as we have realised it filling and satisfying the heart and mind, giving peace to the conscience, strengthening the will in its holy resolutions, and nourishing all the powers of the spiritual life. Let us speak only of that we know, and testify only of that we have seen. Let our testimony be that of our own heart's knowledge. Let us give no second-hand evidence for the truth of God, but witness of that which our own souls have felt and known of the power and blessedness of the Gospel. No man who thus speaks spends his strength in vain, for the hearts of the hearers respond to his own—"He fashioneth their hearts alike." Of every good and faithful servant the words are applicable, "Ye know how we exhorted and comforted, and charged everyone of you, as a father doth his children, that ye should walk worthy of the Lord, who hath called you to His kingdom and glory."

How does this sphere of Christian service expand before our eyes, as we think of the good and faithful servant, who in season and out of season seeks to do his Master's work! Time would fail me to speak of the sphere of prayer for the Church and the world; of the sphere of official duties connected with the Church; of the sphere of charity—comforting the distressed, consoling the bereaved, feeding the hungry, and clothing the naked. Whatever we do in any sphere with a single eye to the glory of God, even though it be but giving a cup of cold water in the name of a disciple, or ministering unto the least of the children of God, Christ accepts and honours what is done at the great day of judgment, saying, "Ye have done it unto Me."

In further considering this branch of the subject, I remark:

The living principle of this service is faith.

Faith in Christ—in His sacrifice, claims, offices, promises—lies at the basis of everything distinctively Christian; Christian thought, feeling, character, work; in a word, all the fruit of the

believer's life springs from the vitalizing principle of faith, which draws its nourishment from Christ, the life.

The good and faithful servant works in faith, believes in the appointed means, believes in the grace and power of the Holy Spirit to make human instrumentality effective to the conversion and sanctification of men. He recognises that the responsibility of effort belongs to him, while the measure of success is altogether in the hands of God. It is his to use the means with all faithfulness and earnestness, it is God's to remember and make fruitful his "work of faith and labour of love."

Its inspiring power is love.

As of old, so still, the power that enables the Christian servant to make sacrifices, to engage and continue in arduous work, the inspiration that changes what otherwise would be felt as drudgery into joyous service comes from love. "The love of Christ constraineth us." This is a truth still inscribed on the banner of the Church, a truth to which the present age of evangelistic and missionary effort bears as emphatic a witness as the ages of Christian life which have gone before. The love of Christ that led Him to live, to suffer, to die for us, constrains us who believe with its mighty power to serve Him. As an irresistible wind, so it fills the sails of our purposes, and carries us onward in all our Christian efforts. But the love of Christ creates within the believer a corresponding love to the Saviour, and leads him in loving sympathy to labour for the spiritual good of his fellow men. No man can be a good and faithful servant whose heart is "dry as summer dust," whose nature is not tender and sympathetic towards the weak and erring, towards the sinful and the suffering. He who would serve the Lord on earth must, like Him, "go about doing good" among the outcasts, among the poor and despised, and be a friend of the publicans and sinners.

Its highest motive is the glory of God.

The motives that prompt men to action are in many cases hidden from the sight of others, and are thus frequently the subject of great misconceptions. But the motive of the good and faithful servant is not hidden, it cannot be hidden; it is open, palpable, and like the "ointment in the right hand, bewrayeth itself;" for it sweetly perfumes all that he does for the Master. "Whatsoever ye do, do all to the glory of God." This motive dignifies every action that otherwise would be poor and mean. It makes all things beautiful as the sunbeams that give the flowers their glowing colours.

"Teach me, my God and King,
In all things Thee to see;
And what I do in anything,
To do it as for Thee.

All may of Thee partake;
Nothing so small can be,
But draws, when acted for Thy sake,
Greatness and worth from Thee."

Its sustaining forces.

By the supply of the Spirit of Christ; by the ministry of the Word, which is as bread to the soul; by the strength that comes to the soul through prayer—the dew that descends upon the believer from the throne of grace; by Christian fellowship, in which the heart is refreshed by intercourse and communion in the ordinances of the Gospel; by such forces the servant is sustained in his labours when otherwise the hands would grow weary and the heart sick, and the spirit faint, and the worker fail, and the work cease.

May this living principle, this inspiring power, this high motive and these sustaining forces be ours in the day of Christian service,

so that we may labour on through difficulties and discouragements, or it please God with success, until to each of us there shall be given the divine reward, "Well done good and faithful servant, enter thou into the joy of Thy Lord."

Let us now consider :

THE SPIRIT IN WHICH THIS SERVICE IS TO BE PERFORMED.

It must be performed in the spirit of entire consecration.

The bestowment of talents is altogether in the hands of the Master. It is in His sovereign right to give to one servant five, to another two, and to another one. The bare fact of the inequality in the number of talents the servants possess, has nothing to do with the duty and spirit of Christian service. It is the duty of every believer to consecrate to the service of Christ either the one talent or the five talents he may possess. There should be no room for pride in the heart of the servant who possesses five talents, for all have come from the bountiful hand of God. There should be no room for despair in his heart who has only one talent, because he serves a Lord who increases ability where He beholds the faithful and diligent use of that already in operation. Let us then willingly give all we have, all we are to the service of the Saviour,—our powers of mind, gifts of wisdom, honours, riches, gifts of grace.

"Take my life and let it be consecrated Lord to Thee ;
Take myself and I will be ever, only, all for Thee."

It must be performed in a spirit of conscientiousness.

The good and faithful servant discharges with diligence and care the duties which are laid ready to his hand. Christian ambition to serve God is not of the worldly sort that will work only in a conspicuous position.

"The trivial round, the common task,
Will furnish all we ought to ask ;

Room to deny ourselves ; a road
To bring us daily nearer God."

The little things of life test the quality of our service more fully than the great and exciting scenes, in which, too frequently, we act before the multitude for the sake of effect. "He that is faithful in that which is least is faithful also in much." Faithfulness in a few things on earth leads to the honour of being ruler over many things in heaven.

Another element in this conscientiousness to be exemplified, is loyalty to the unseen Saviour. Christ is not visibly present with us. He is "away in a far country." There, in that land so far away from the sin, corruption, sorrow, and death of this lower sphere, Christ is the glorious object of worship, the theme of everlasting songs, the source of unspeakable joy to the spirits of just men made perfect. It is required of us that we be faithful to our absent Master, loyally serving Him whose face we cannot see. May we all labour as ever under our "great Taskmaster's eye," as ever under the inspiring influence of His words: "Be thou faithful unto death, and I will give thee the crown of life."

It must be performed in the spirit of unworldliness.

The servant of Christ is not called to his work by the powers of the world ; his labours are not directed by the principles of the world ; he is not subjeet to the authority of the world ; and, therefore, he does not court the smiles of the world, nor does he fear its frown. He looks only to his Divine Master for His approval, and is content to leave his work to His all-wise and gracious judgment. Christian service brings its own reward in the present life, in the joy that springs up in the soul when we speak to others of the deep things of God, and when we see the children of our ministry "walking in the truth." The service is spiritual, and its rewards are spiritual.

There is another element in this spirit of unworldliness, that is the sense and feeling of living "under the powers of the world to come;" the consciousness of the solemn truth, that life is short, and that the hours of man's working-day are numbered, and will soon come to an end. Under the influence of this feeling, we have seen how eagerly the spirit of the Christian worker strives to compress into the narrow limits of his earthly life a very large amount of work for his Lord. It seems in some cases as if the soul had a dim presentiment that the night is drawing on rapidly when no man can work. Let us not forget that we have but "twelve hours in the day." It may be that we have already reached the noon, and the sun is swiftly taking his westward course, and the shades of evening will soon darken our life. O, that when the night comes, each of us may be able to say: "I have finished the work which Thou gavest me to do."

THE REWARDS WHICH THIS SERVICE SECURES.

There is the approving word of the Master:

"Well done, thou good and faithful servant." The work comes beneath the inspection of the Master, while the servant stands by, and then those lips, into which "grace is poured," open, and the word of divine approval falls upon the spirit of the just upon his entrance into heaven. Can there be a more blessed reward than to

> "Hear the Judge pronounce our name
> With blessings on our head."

It is a judgment passed upon the servant and his work by infinite love, by infallible wisdom, and will never be reversed. It is a verdict which will echoed by the rejoicing shouts of welcome from the glorified spirits in heaven.

There is participation in the Master's joy.

"Enter thou into the joy of thy Lord." "The image on which

this language rests is that of a festival, with which the master celebrates his return, in the joy of which each of the servants, so soon as he has rendered his account, and shown that he has been true to his master's interests in his absence, is bidden freely to share."

When on earth Christ prayed, "Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory." Now that Christ is in heaven He freely admits every good and faithful servant whose work is finished, to this beatific vision. But not only do they behold His glory, He grants them the unspeakable privilege of sharing in it. He calls them into the banquet hall, and gives them the place His wisdom and love have prepared. He makes them "drink of the river of His pleasures." The Saviour "sees of the travail of His soul and is satisfied;" the servant who has "travailed in birth again" for souls, now enters into participation of the Saviour's satisfaction. By service on earth, by afflictions, by fierce struggles, the spirits of just men are made capable of the joy of Christ in heaven; and from the battlefields of earth, those who have been faithful to their Lord, rise to participate in His heavenly glory. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne."

There is exaltation to Heavenly dignity and service.

"Be thou ruler over many things." Heaven is the "Saints' everlasting rest." Heaven is rest from weariness and pain; rest from disappointment and sorrow of heart over any for whom we have laboured, who "have forsaken us, having loved this present world;" rest from the burden of care inseparable from earthly service; but heaven is not inactivity. It is a sphere of ceaseless labour, of blessed, painless toil. It is a land of high honours and glorious dignities to all who have been faithful over their earthly

service. When the good and faithful servant is called away from the Church below to the Church above, it is the instinct of nature that makes us mourn his departure, but it is grace that keeps us from the sorrow of those "who have no hope."

Our loss is heaven's gain. Our friend enters upon other and higher service. The Lord says to him, "be thou ruler over many things." O, could that bright spirit look down from heaven to those who mourn his loss; could he speak and tell us of his heavenly service; we should weep no more, but rejoice in his joy, and triumph in his victory.

"And, doubtless, unto thee is given
A life that bears immortal fruit,
In such great offices as suit
The full-grown energies of Heaven.

But thou and I have shaken hands,
Till growing winters lay me low;
My paths are in the fields I know,
And thine in undiscovered lands."

I now draw near to the close of this discourse, by making a brief statement of one whose recent death has led me to bring this subject before you.

Our dear friend, Mr James Mathewson, who passed away on the 17th September, has left a memory that will be green and fragrant in many hearts while life shall last. We shall in thought hear again and again his cheerful voice; we shall picture in our imagination his happy smile; but we shall miss the inspiration and helpfulness of his friendship as we go further in the journey of life, and carry new burdens, and endure new trials. Yet shall we ever be thankful that it was our privilege to share for a time in that friendship. He was "a man greatly beloved," and beloved most dearly by those who knew him best. He exhibited true manliness of character, combined with a very sympathetic nature

towards all in suffering and distress. He abounded in charities, which were bestowed upon the needy without ostentatious display, and with a thoughtfulness and kindliness which made his gifts doubly precious. He was a member of this Church for fourteen years, having been baptized by the late pastor, Rev. Charles Hill, in the year 1869. He threw himself with great ardour into the various branches of Christian service connected with the church. For sixteen years he discharged the duties of a Sabbath school teacher; while for twelve years he filled the honourable position of superintendent of the school, and in this work he won and held the affections of the scholars and teachers by force of his Christian love and kindly manner. For a period of six years he acted as one of the deacons of the church, and his counsels, devotion, and untiring labours have tended very largely to the prosperity and stability of the church. In connection with the building of the new chapel he did much service, sparing neither time nor trouble, and not least among the duties of this work were those he had to discharge as treasurer to the undertaking.

In the prime of life, at the early age of thirty-five, he was called away from all earthly scenes to another world. During his last illness, of about four months, he was cheerful, hopeful, patient. He received the intimation of approaching death with Christian resignation. Not many days before his death he said, "I have no fears and no cares." The last time I held conversation with him, I read a portion of the thirteenth chapter of John's Gospel, and we talked together of Christ's abiding presence with his people. He confessed that he realised that presence on the sick bed. His last days were quiet, and absolutely painless; the strong man falling gradually asleep, like a child upon his mother's breast. Yes, his departure was a sleep; "he fell asleep in Jesus," and death touched his frame so gently with his cold hand, that the

grim messenger only gave another illustration of the words, "so He giveth His beloved sleep."

My friends, "he being dead yet speaketh." He speaks to us all; by his example and his life he calls upon us to serve the Master whom he served; to be good and faithful in our service; and then when the night shall come to say with perfect resignation and joyfulness of spirit, "Now, Lord, lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation."

To the members of his family we express our deepest sympathy in their bereavement, and pray that all consolation and grace may be imparted to them from our Heavenly Father.

"May all love,
His love unseen but felt, o'ershadow thee,
The love of all they sons encompass thee,
The love of all thy daughters cherish thee,
The love of all thy people comfort thee,
Till God's love set thee at His side again."

With respect to the mysterious dispensation of providence, which has thus closed a most useful life, we can only say, "The will of the Lord be done." By patient resignation to the wisdom which is perfect, and the love which always seeks our good, let us check all murmuring; let us calm our troubled hearts, and strengthen our souls; believing that although we do not yet see "the bright light in the cloud" that darkens our path, the cloud will pass away and the light will yet shine upon us; and when we bathe our spirits in its heavenly radiance we shall confess with all the redeemed host, "He hath done all things well."

"Where no shadow shall bewilder,
Where life's vain parade is o'er,
Where the sleep of sin is broken,
And the dreamer dreams no more;

Where no bond is ever sundered,
  Partings, claspings, sob and moan
Midnight waking, twilight weeping,
  Heavy noontide—all are done ;
Where the child has found its father,
  Where the father finds the child,
Where dear families are gathered,
  That were scattered as the wild
Brother, we shall meet and rest
  'Mid the holy and the blest!"

"The grave closed over Mr Mathewson's remains on Thursday, 20th September, when a very large number of people were present at the funeral. The pastor of the Baptist Church conducted a short service at the grave, reading among other verses of Scripture, the following passages:—'I heard a voice from Heaven, saying unto me, Write, blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.' 'There remaineth, therefore, a rest to the people of God.' The children connected with the Baptist Sunday School sang one of the favourite hymns of their late superintendent:—

'There is a better world, they say,
Oh, so bright!
Where sin and woe are done away,
Oh, so bright!
And music fills the balmy air,
And angels bright and pure are there,
And harps of gold and mansions fair.
Oh, so bright! oh, so bright!

No clouds e'er pass along its sky,
Happy land!
No tear-drop glistens in the eye,
Happy land!
They drink the gushing streams of grace,
They gaze upon the Saviour's face,
Whose brightness fills the holy place,
Happy land! happy land!'

After the service, which from beginning to end was of a most impressive character, the scholars quietly passed the grave, and each dropped a flower or a blade of evergreen on the top of the coffin."

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East London Tabernacle Pulpit.

ETERNITY.

A Sermon to Young Men,

BY

ARCHIBALD G. BROWN,

AT THE EAST LONDON TABERNACLE.

"Eternity."—ISAIAH 57—15.

I have to preach to young men this evening, and here they are in their hundreds. Grand is the opportunity—glorious the privilege—but almost awful the responsibility. Grand the opportunity—for I may never again have so vast a company of young men at one time within sound of my voice. Glorious the privilege—for I have a gospel to proclaim suited to every case, and worthy the acceptation of all. Awful the responsibility—for souls are in the balance, eternity is the theme, and the Lord demands faithfulness towards you, with the threat that if it be wanting, he will require the blood of the slain at my hands. It is this thought that has weighed upon my spirit with a pressure no words can exaggerate or fully describe. At one moment it has so overawed, that terror-stricken I have shrunk from the service, and almost guiltily wished I had never passed my word to preach the sermon; the next moment it has filled me with impatient longings for the time to come. The fire has burned within and roared restlessly to leap forth in words of flame. The "woe" has been unto me if I preach not. And now the hour has come, and I must address myself unto the work. May He "who inhabiteth eternity" and "whose name is Holy" clothe me with the Spirit as with a garment, make me speak as a dying man to a dying multitude, and compel you to listen as if His own voice was rolling through the place. And what shall I speak to you about? I can imagine that to this question there would be a variety of answers. Had I asked some, the response would have been, "let your subject be some of the great political and social problems of the day; handle some of the difficult questions that are shaking society to its centre, and threatening to revolutionize old and long-revered opinions." Had I asked others, the advice would have been "preach the necessity of manly morality, lash vice of every kind, and extol the beauty and happiness of a virtuous life. Brand with infamy all licentiousness, uncleanness, drunkenness, meanness and selfishness, and exhibit the grandeur and loveliness of purity, chasteness, moderation and generosity. Lift up a high standard of home and mercantile life, and urge all to attain it." Perhaps a third might have suggested as a topic the benefit of mental culture and intellectual improvement with a dissertation upon those temptations that particularly assail young men. These might have been, and probably would have been, some of the answers, had I asked the question of man. But higher and more tremendous is my theme, for I asked the question of my God; yea, I cried unto him with tears

"Lord, what shall I preach about to the young men?" The answer that came back thrilled my soul, it was, ETERNITY. Yes, young men, God commands you to-night to listen *to* eternity as *for* eternity. There is something so majestic in the very word that it needs no apology for being introduced, and drowns all opposition. Eternity!! Before that word let all minor subjects bow, and for a season disappear. Eternity! Let its never-ending cycles absorb our every thought and banish things of time. But how shall I speak to you upon such a subject? Where shall I begin? It has no commencement. Where shall I leave off? It has no end. How shall I encircle it in language? It has no frontiers. Eternity!! It is a mountain that has neither base nor summit. It is a chain that hath no ends. Eternity!! Launched upon this subject I feel as one in a tiny skiff without a sail, an oar, a rudder, floating upon an ocean that has no shore, no bottom, no wave, and no tide. Vast though the subject is, its importance is vaster far. Let the solitary note of this warning bell arrest intense attention.

WHAT IS ETERNITY? Perhaps the best definition or description is that given by the mighty puritan, Charnock, in his work on the attributes of God. "Eternity," saith he, "is a perpetual duration which has neither beginning nor end. Time hath both. Those things we say are in time, that have beginning, grow up by degrees, have succession of parts. Eternity is contrary to time, and is therefore a permanent and immutable state, without any variation. It comprehends in itself all years, all ages, all periods of ages. It never begins! It endures after every duration of time, and never ceaseth. It doth as much outrun time as it went before the beginning of it. Time supposeth something before it, but there can be nothing before eternity; it were not then eternity. Time hath a continual succession; the former time passeth away, and another succeeds, the last year is not this year, nor this year the next. We must conceive of eternity contrary to the notion of time. As the nature of time consists in the succession of parts, so the nature of eternity is an infinite immutable duration. Eternity and time differ as the sea and rivers; the sea never changes place, but the rivers glide along, and are swallowed up in the sea; so is time by eternity." A simpler, but perhaps more striking definition, was that given by one of the pupils of the Deaf and Dumb institution at Paris, who, in answer to the question, "what is eternity?" replied, "The lifetime of the Almighty." This is the gage and measure of our text, "The One that inhabiteth eternity." O, stupendous thought, eternity is vast enough for God to live in! Like Him, it ever was, is, and ever shall be. In trying to realise and define our one word of to-night, the mind reels, imagination travels hopelessly with weary wing, all comparisons fall infinitely short, all illustrations break down upon the threshold. Heap metaphor upon metaphor, and you find yourself yet within time and eternity untouched.

I have said enough upon that which must ever remain incomprehensible and ungrasped after all is said. Let us rather seek to bring the power of this boundless word to bear upon hearts and lives. It is a strange but sad fact that *no subject is less thought about and more ignored than the boundless one of eternity.* This is the case, not only in the world, but in the Church likewise. The powers of the world

to come exercise their full influence over few. To the many eternity is still more the dream than the reality. This may be accounted for by the fact that the things of time surround us—press upon us—trouble us, and force themselves in a thousand ways upon our notice, while the things of eternity, though not less real, have fewer earthly reminders, and more quietly wait for recognition. It is only great grace that can make the future as real to man as the present. A small thing near appears larger than a great thing at a remote distance. A shilling held close to the eye is sufficient to more than cover the circumference of the sun. But although we may thus account for the existence of the fact, its marvel is in no way diminished. There seem ten thousand reasons why, to the saint at least if to no one else, the life eternal should be uppermost in the thoughts. It was for this life, not for the little span of time on earth that we call life, the Lord became incarnate, a man of sorrow, grief's acquaintance, and at last a sacrifice upon the cross. Every incident in that life of suffering and death of ignominy is eloquent upon the theme of eternity, and it is passing strange we can read the story as often as we do, and yet remain earth-bound and time-trammelled. The sighs, tears, and bloody sweat of Gethsemane's winepress are too awful to find their explanation in anything this side the moment when the angel shall declare that "time shall be no more." The darkened sky, the streaming cross, the broken-hearted victim, the rent veil, and the opening graves tell of an atonement too grand to have its blessings limited to the few years we spend on earth, and of a punishment due to sin too great to be compressed into anything less than an eternity. The wounds of Jesus cry to the saint with incarnadined lips "the life to come! the life to come!" The very end, moreover, of conversion is found in eternity. The day in which our hearts were broken and bound up—the day in which a Saviour was revealed and accepted, was a day on which like a pivot eternity was hung. Then was the mightiest change effected that even God knows. A change that filled heaven with joy and struck fresh notes from a myriad golden harps. Then, as far as we were concerned, the bottomless pit was closed and its fires quenched—then was heaven's gate flung open before our eyes and our entrance there secured. Surely from that moment even reason seems to say the future became the one grand object of our thoughts and aspirations. All we can say is "we marvel it is not more so." Yet one more thought that makes the mystery the greater. All those things which are the peculiar privileges of the saint, and which distinguish him from the rest of mankind, are either in eternity or point to it. There is not much on earth to show the benefit of being a Christian. Poverty, sickness, bereavement, trial, these are as much the heritage of the saint as the sinner. Yea, we go further and say that besides the ordinary sufferings which are common to all, the Christian has extras which are special. The earthly badge of saintship is often reproach—coldness—sarcasm—persecution. With thousands it has been death. Well might the Apostle say "if only in this life we have hope we are of all men most miserable." Christ's livery on earth is far from an attractive hue. He keeps the exaltation and reward of his followers for hereafter; that is, after we have done with being *here*. Is it much then to suppose that the Christian will be

a man who whilst sojourning here lives in spirit in his hereafter? Certainly not. A poverty-stricken man who is yet heir to an inheritance could hardly do otherwise than in thought anticipate his future wealth. So much for what *should* be. Let us now ask ourselves, "what is the case? Does eternity rule with imperial sway within our hearts?" We blush at the answer we have to give. O beloved, if it did, would there be the petty selfishness we so often exhibit? Would there be the unchristianlike craving for position, and hankering after this world's honour? Would there be the mean and despicable motives that so often influence our actions? Would there be the repining and murmuring under small trials that there is? Should we be such creatures of circumstances as we are, elated or depressed with every changing scene in the panorama of life? Surely not. A man under the power of the world to come would be as much above these things as the stars are above earth's battle fields. As little influenced by them as an angel in heaven by a snowstorm on earth. No, let us be honest with ourselves and frankly confess that we have never yet yielded ourselves to the power of the word Eternity. Not only is this want apparent in our inward experiences, but it is visible in our dealings with the unsaved.

Imagine for a moment, dear Christian friends, that you and I grasped, in some measure, the meaning of the word of eternity. That we never looked upon a soul, except in the light of that word. Would not our actions be the very contrast of what they often are? How, in eternity, we shall despise the timidity, and fear of ridicule, that tied our tongues on earth. O, young men, if the inspiration of that word did but fall upon me, I should preach a different sermon to what I am. Could I but see you as so many candidates for Heaven or Hell, what awful earnestness would be mine. Surely, these eyes would be blinded with tears, and forgetting all the false decorum of service, I should entreat you, as if pleading for my own life, "to be reconciled to God." O, Eternity, Eternity, preach to the preacher! But would it not be equally so with you? Think, young man, of your gray-haired father yet unsaved. Think of him in relation to that word eternity, and your reserve will melt, and with all filial reverence, and with filial love of the highest kind, you will plead with him about the future of his soul. Remember that mother so indulgent and so kind, yet unconverted. You almost dread to speak faithfully to her, lest you should wound so gentle a spirit. Is that true kindness? Link with your mother's name the word eternity. Think of her, if you can, as a lost soul, and weeping on her neck, true love will warn her of the wrath to come. Young Christian in the work-shop, yours is no easy task I grant. At the very thought of personally speaking to the godless gang, you see the look of indignant scorn, and the sneer of pity for your being so soft a fool. "Canting hypocrite." "Tabernacleite"—"Brownite"—these are some of the mildest terms which will greet you, with others we dare not mention in public. Speak for Christ, and you know you will become the butt of all—the lapstone for every man in the place to sharpen his sarcastic powers upon. You dread the ordeal, and hesitate to bring such obloquy upon your head.

Friend, I have a word to say to you, it is "Eternity." Yes, let that thunder through your soul, and you will be a giant in your testi-

mony. The poor ignorant scoffing crew of fellow-workmen know not what they do. They will repent it on earth if converted, and they will remember it with horror in Hell, if lost. Speak to them, I charge you, by the powers of eternity. What is a temporary shock to the nerves compared to a lost eternity? McCheyne writes in his diary:—"M. G. lies sore upon my conscience. I do no good to that woman. Speak boldly. What matter in eternity the slight awkwardnesses of time."

But if eternity is too much slighted by the saint, what shall I say about its treatment by the world? By the masses it is a tabooed subject, and polite society refrains from mentioning it. It is as harsh and discordant a note to them as Jonah's cry of "yet forty days, and Nineveh shall be destroyed," must have been to the gay revellers who that night were making merry. It accorded ill with the clatter of their goblets, and was a jarring note in their songs. Eternity! Shut the door in its face. It makes a bad match with foot-lights and ballet dancers and ball dresses. Had we but time, we would give you a hundred pictures of how the world ostracises it. See the man in his office, intent on making money. When a youth, he always said he would die rich, and he bids fair to keep his word. For years he has never allowed feelings to cross his path, and now they seldom trouble him at all. £ s. d. has been the trinity he has worshipped for half a life time—particularly the £, and such worship soon makes the soul as cold and hard as the coin he handles. The world calls him a good business man—a few widows term him "next door to a robber," and about a score of orphans curse his name. But what does that matter to him? The law was on his side, if justice was on the other. Go into that office, put your hand upon his shoulder, and if you dare, say "friend, I have come to speak to you about eternity." Slam goes the ledger—open is thrown the office door, and he tells you to take eternity to another market, for he has enough to do to think about time. This is no over-drawn picture. The original is to be found in plenty of houses of business in this great city. Do you see yon gay-looking young man. He abhors, with all his heart, the close-fisted, hard-hearted character I have described. His character is the very reverse. "Gaiety, gaiety," is his god. "The world was made for enjoyment" is his creed. Go to him, as he stands laughing under the lights of that music hall. Just whisper in his ear "*eternity*." Ah! how he starts, as if an adder had stung him. Eternity! Away with it. It makes the gilding look paltry; the lamps seem to burn less brightly. For a moment, under the magic power of that word, the dancers seem dancing "the dance of death" upon the edge of hell. "Eternity," says he, "what could have put that nightmare into my head? It is all nonsense," and he turns upon his heel, and drowns the thought in deeper dissipation. But without multiplying proofs of that, which needs but little proof, I will appeal to the honesty of many present whether I am not right. Friend, would you have come here this evening, had you known eternity was to have been the theme? Whilst I have been speaking, has there not been a struggle going on within—a desperate effort to escape from the majesty of the word, or bid it defiance? In your heart of hearts you grant it, and I ask for nothing more to prove

that eternity is the most distasteful subject to the natural man.

Let us now notice further, that whether it be ignored or not *its importance remains the same.* You and I must deal with it, whether we will or no. After all cavelling and shirking, the stupendous fact remains the same. There is an eternity and we have to live it. Oh! if banishing it from the thoughts removed it as a fact, there might be some wisdom in the world's action ; but what words can describe the worse than Bedlam madness to ignore that which only quietly waits to prove itself. Methinks I see a young man dying who all his life has "left eternity to look after itself," as he used to say. Time with him is ebbing fast. Death stands by the hour-glass with outstretched hand, watching the few last grains of sand as they run away. The last comes. It falls through. With it goes the soul. Time to him is over, a simple thing of the past to be remembered. Eternity silently receives the spirit. Hark! did you hear that cry, "O eternity, release me! I never believed in thee, never thought of thee, banished thee from all my reckonings and conversation. Let me go this once and all shall be changed." Then from the vast abyss comes the answer. "Thou shouldst have thought of this before, 'tis now too late, thou art mine." O friends, he of all fools is the greatest fool who ignores a fact he must at last acknowledge. Laugh at eternity, but you laugh not away its reality. Turn your face from it and it will but leap upon your back. Say it is an unpleasant subject to think about, it will be a more unpleasant thing to endure. Let this thought be branded upon the minds of all. *We must meet eternity.*

In eternity there will be some marvellous revelations. Hidden things will there be disclosed, and secret things made known. This thought has a very bright side to it and may well cheer the weary child of God. You know not yet, dear friend, what good you may have been the means of doing. The seed you have scattered has apparently all been carried away by the passing birds, and no golden harvest has ever greeted your eye. Wait, and in eternity you shall know what you know not now. There are some bright revelations for you that will double your heaven. Pastors who died with broken hearts, discouraged because they saw no fruit, shall find sheaves of golden corn many and great. They who thought their lives had been barren shall be greeted by their children in the Lord, and astonished cry "who hath begotten me these? I thought I had become desolate." Teachers shall find there were more conversions through their words than they ever dared to imagine. Tract distributors shall discover that out of the highways some have been compelled to come in. Little acts of kindness long forgotten shall be found to be remembered. Cups of cold water shall receive their reward, and visits to the sick be acknowledged as visits to Christ. O workers for Jesus, there are some bright surprises for you in eternity. But to the ungodly, how terrifying the thought. Ah, sirs, there shall be some revelations made that shall burn like molten brass. What will the smooth-tongued religionist do when the secrets of his *true* life are disclosed. Where shall he hide his head as before the open scoffers it is proved he was as vile as they, only veneered over with a profession of godliness. Eternity will soon rip the veneer off, and "hast *thou* become as one of us" ring in his ears.

What revelations will be in store for the licentious debauchee as those crowd around him who, although unknown to him on earth, were ruined by his example, and curse him for it in eternity! What will be the feelings of the gay libertine as he meets those who were started on a path of shame and sin through his seduction, and who hiss in his ear that they trace their damnation to the threshold of his house? The theme is too sad to be pursued. All I can say, and God knows I say it from the heart, is "the Lord in his mercy spare all present from such revelations of eternity. Time presses, so I pass on to the next thought, and I entreat your attention for it is all important.

The nature of your eternity will be decided at the cross. It is not the number or the heinousness of your sins that will condemn to hell, nor the beauty or strictness of your morality that will bring to heaven. Eternity will be decided by your relation to a crucified Jesus. Reject Him and you are lost, let your morality be ever so high. Accept him and you are saved, though your sins have been black as perdition itself. One day, as Christ was walking, there met him two men of the country of the Gergessenes ; they were both possessed with devils. Wild were their looks, fierce were their actions. For years they had been the terror of all who were obliged to pass near the grave-yard, among the tombs of which they roamed and shrieked. The moment they beheld our Lord the devils within them made them shout "what have we to do with thee, Jesus." Ah, poor maniacs, they had more to do with him than ever they imagined. He was their only hope, although they knew it not. The language of the sinner is ever the same. What have I to do with a crucified Christ? he boldly asks. I answer "everything." Eternity depends on what you do with Christ. Heaven, if you trust him ; hell for ever if you die rejecting him. Oh ! what tremendous importance does this give to the story of the cross. Mark the man as he listens to it ; alas, how unmoved does he appear! Would to God he could but see the interest displayed by others who know the awful issue at stake. Heaven watches him with anxious eye. Did but a tear roll down his cheek—did but the publican's prayer break forth from his lips—did but his heart whisper "blessed Jesus, I take thee as my substitute, my Saviour," all the angelic hosts would be jubilant with song, for they would know that to that soul eternity would be bright. Hell watches him also, prompts pride, unbelief and scorn. See, he turns upon his heel, and mutters "what have I to do with thee." Ah! listen to that shout of fiendish joy, as hell prepares itself to receive the soul. "Lost! Lost! Lost!" peals through the pit. Friends, as it is a solemn fact that your eternity will be decided by your acceptance or rejection of Calvary's atonement, I ask you which shall it be? I fear to-night will decide the eternity of some. There will be separations at the cross, and divergence of paths from this evening. The history of the two dying thieves will be repeated. Some of you, who like them, have been boon companions in sin, have, like them, this evening been brought near to a crucified Christ. There they separated, and there will you. Some of you will, I believe, "look and live," and the trembling scales shall be turned unto eternal life. Others, I fear, like the companion thief will damn themselves with an "if." "If thou be the Son of God," They went as far as

the cross together. One was one side of it, the other on the other. They never came nearer—they never met again—they never will. O young men, if you forget every other word I have spoken, if you make the sermon as a whole the subject of your pleasantry and laughter, remember this, you *are playing with your eternity when you trifle with the cross.*

And now my time is gone, and I must leave you; yet I feel loth to do so. Eternity still weighs upon my spirit and says "have you no more arguments to plead, no more invites and entreaties. Try once more, and for the sake of my never-ending ages let them not go just yet." But what can I say? If Eternity arouse you not, how can I hope to say anything about it that can arrest you. Yet stay! I have one more arrow left in the quiver—God guide its flight. What *would not the lost give if they had your opportunity?* If it be not too bold a flight of imagination, conceive for a moment of one more opportunity of hearing the gospel being granted to the lost in hell. The bolts of the prison-house are drawn, and swift they fly to hear the message. This place is crowded in every part—pews, galleries, aisles, platform, everywhere the strange congregation eddies. What eagerness to catch every word, what dreadful silence as I speak of the one hope left them, the one opportunity granted! No listleness, no inattention there. Eternity I need not speak about. They have already begun to know its meaning. The hope of salvation is what, with an anxiety intensified by a knowledge of hell, they long to hear. But this can never be. The lost have heard the last invite and warning they ever will. Opportunities of grace are for ever over. But, young men, remember this, what is for ever denied to the damned is yours to-night. The invite is yours—the warning is yours—the opportunity is yours. What will you do with it, despise it? Then may God have mercy on you, for sure one drop of gall in the cup of perdition will be the remembrance of this evening's service. I can say nothing more. O Eternity! Eternity! Eternity! Thou palace of the saved, thou prison-house of the lost! I have spoken about thee to this company, now preach unto them thyself. Let thy voice be heard after mine is silenced. When this congregation disperses and melts away to a thousand different homes, follow every unit that has made the whole, and utter in his ear thine own dread name. When night falls and sleep steals over the eyelids of the sinner, even then speak to him in his dreams. Wake him with a start, and make him in the midnight hour hear thy solemn voice. Preach to every heart until ticking clock and chiming hour shall only seem to say Eternity—Eternity. Toll, toll thy solemn bell until each hearer of to-night has fled to Christ and found salvation there. I have done. May God begin. Eternity is never done.

This Sermon is reprinted by request. It was preached nearly twenty years ago.

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No. 19.

MY MOTHER.

A Sermon

BY

ARCHIBALD G. BROWN,

PREACHED IN THE EAST LONDON TABERNACLE, ON SUNDAY EVENING, FEBRUARY 19TH, 1893.

"Her children arise up and call her blessed."—Proverbs xxxi. 28.

TWENTY-ONE years ago my father returned home from the bank earlier than was anticipated. He had told the family that he should not be home till rather late, and therefore they were all out at a week-night service. He returned, however, as I have said, earlier than was expected, perhaps through feeling ill, but why, we never learned; and when the family came home they found him stricken with paralysis, and powerless to utter a solitary word. For six long weeks he remained dumb. Many were the prayers that went up from loving hearts that before he was taken he might be enabled to speak to us. That prayer was never answered, but a blessed equivalent was granted, for, though he never spoke *to* us, he was allowed of God to speak of his dear Lord *before* us. It was on a Wednesday night. My mother was kneeling by the bedside of my father, praying, and as she rose from her knees the tongue that had been dumb for six weeks spoke with all its usual clearness, and the utterance was, "In the name of the Lord Jesus," as if to let us know that it was in the name of the Lord Jesus in answer to a wife's prayer that the wonder had been wrought. From that moment, and during the following Thursday, the words that constantly

fell from his lips were, "Precious Jesus, blessed Saviour, peace, rest;" but he was never once conscious of the dear ones round about him. On the Thursday afternoon, the tongue, still clear in its utterance, exclaimed, "Hear His praises! Hear His praises!" and then added, "With Christ; with Christ."

These were the last words uttered, and my father's spirit passed into the glory. Just twenty-one years have rolled by since then, and last Friday week, on the tenth of this month, at Hastings, the dear one who was kneeling by that bedside herself passed away to glory, surrounded, I thank God, by nearly all the members of her family. Her children were grouped around her. Some of them are here this evening. Never will that night be blotted out from the memory of any of us. Oh, how God seemed to be speaking! It was a wild night. The wind roared. The sea thundered as it washed close up under the window. The rain descended in a torrent. Without were noise, whirling waters, and stormy winds; but, within, the perfect quiet and peace of God. Shortly after the dawn of that Friday morning, "one gentle sigh the fetter broke," and mother mounted to her God. Perhaps there may be some here, though I can hardly imagine such, who are ready to say, "But why, Mr. Brown, do you make any reference to this death more than to any other? We know that it is not your custom to preach funeral sermons." It is not, but I think that I shall be able to show you in a very few minutes that the mention, in a special form, of my mother, is no intrusion, and can be none, in this place. Her name is interwoven with all the work that has been accomplished here in the name of Jesus Christ; and I should be a traitor to my own deep heart feelings, I should be a traitor as a son, I should be false as a pastor, if I did not take this opportunity of carrying out my text, and rising and calling my mother "Blessed." As we expressed it in prayer, there are hundreds of you here far more closely linked with her than you imagine. This building is the true monument to my dear father; but all the spiritual work that has been wrought here is so intimately linked with her who has been the very inspiration of my life, that it will be impossible, long as memory

lasts, to think of the work of grace in this place among you and not think of her who is now before the throne.

I want this evening, first of all, to speak on *mother*,—mother in the general meaning of the word. Then I shall have a few words concerning *your mother;* and then I shall close by a tribute unto *my mother*.

I.—For a few minutes let me speak on this word MOTHER, the very sweetest word in the whole of the English language. And, if there be no sweeter name, there is assuredly no more potent name either. The mother makes the man, for, in nine cases out of ten, it is the mother's influence that moulds the child. A wise man was asked when the education of a child should commence. His answer was significant. Twenty years before its birth, in the education of its mother; and so is it, and it would be easy, I doubt not, to find a thousand illustrations of that truth in our gathering here this evening. Solomon, the wisest of men, seems to hint at that when, in the Proverbs, you have over and over again this suggestive expression, "the law of his mother." Yes, there may be "the commandment of the father," but it is ever linked with "the law of the mother." There is not one word, so far as I have been able to study the theme, that gathers up into itself such a wealth of meaning. I know that there are some sad exceptions; but my point this evening is not what some mothers are, but what God's ideal of the mother is, and what, blessed be God, the vast majority find "mother" to be. It has seemed to me as if the whole field of the different virtues were reaped and gathered up into one sheaf, in that word "mother." When you speak of "mother," you mean something infinitely more than the one who simply gave you birth. In giving birth she *becomes* a mother; but, oh, she never ceases *to be* the mother! You never hear anyone saying of a living mother, "She was my mother." It is always, "She is my mother," for, when she becomes the mother in fact, God by a marvellous arrangement of wisdom makes her become a mother in spirit for all time. And what that word "mother" covers, who shall say? I believe—and I speak frankly—that it takes years to find out what "mother" means. You often

hear the little ones who lose their mothers in their infancy greatly pitied, and I marvel not at it; but no child knows the worth of a mother as does a grown up son or daughter. It is as the years roll by that one gradually discovers the manifold beauty that lies wrapped up in that matchless word. When God Himself would let men know what His tenderness is—(I speak with reverence), it seems as if He Himself had to bring in the word "mother." He says in the 103rd Psalm, "Like as a father pitieth his children." Oh, yes, but I want something more than pity. I often want consolation; I want comforting; and God says, through His servant Isaiah, "As one whom his mother comforteth so will I comfort you." All the way down the ages you have illustrations of this. The mother stands in a position altogether unique. When there is a need for gentleness, compassion, solace, comfort, who can take the mother's place? I have often smiled inwardly at the shrewd common sense of that man of old whose record is found in the Second Book of Kings. You remember that he goes out into the harvest-field and there is his little boy toddling after him, and the hot eastern sun strikes down upon the child. As long as the boy was all-right the father could look after him splendidly. Yes, we fathers can all do that. But the moment that the little one began to cry, and say, "My head, my head," what is the father's recipe? He said, "*Carry him to his mother.*" Ah, and I trow that there are hundreds here to-night who are ready to say, "Carry me to my mother," when sorrow is in the heart, or pain is in the head, and when trouble is round about. "Carry him to his mother" seems to be the instinctive suggestion that God has put deep down within the breast. I can take even a higher illustration. Our Lord and Master meets that funeral procession as it comes out of Nain. With one word of Deity He says, "Arise;" and the young man lives. What will Jesus do with a young man who lives by His word? He did not know anything better to do with the young man than to give him to his mother. "And He delivered him unto his mother."

I can say before God that I have not the slightest intention

of speaking a word which can be construed into anything disrespectful of other forms of love, but, in my judgment, the mother's love is the highest type of love. Other loves may be as high hills, but here you have the Himalaya peak of heart affection. Think of its power, its heroism, its majesty. When man fails the mother's love stands strong. Have you ever marked its constancy *even against all the discouragements that may arise in the object beloved?* Selfishness cannot chill it; utter worthlessness cannot weaken it. It cannot be stifled by ingratitude. Let the object beloved become unfortunate, and it is the mother who will love it all the more because of its misfortunes. Let the child even become a disgrace, and, almost inexplicable as it is, you will often find that the mother seems to cleave more to that disgraced child than to any other. A husband or wife may seek a divorce, but you have never heard of a mother even wishing that a divorce could be obtained from her most fallen and depraved child. And when the whole world may turn against the boy, you will find that it is the mother who will become all the world to that boy. As it has been beautifully put, a mother's love is like the vine that will cling to the tree after it has been blasted by the lightning; and the blasted tree that has no leaf of its own shall yet be wreathed and festooned by the vine that puts her own beauteous fruit upon its bare boughs. When other love becomes withered, the mother's love abides ever green. There is one passage that lights up this subject, and I know not that I ever realized its power as I did the other day. It is this: "And there stood by His cross His mother." That is just where the mother always stands. When others have fled, when Peter has lost his courage, when the disciples have turned faint-hearted and left, when others are busy mocking, and when the man is crucified before the eyes of the world, in shame and ignominy, there is one who will stand even by his cross, and love, and that is "his mother."

The mother's love is all-excelling, for this reason—that there is so much *self-sacrifice* in it. A great deal of our love is love that feeds on what it receives. The mother's love seems to feed on what it gives. Why, from the very moment that we

first drew breath, our mother's love has been one of self-sacrifice, but of such a perfect kind that she would feel insulted if you suggested to her that it was a sacrifice. How many hours of sleep will a mother cheerfully give up for a sick child. How much personal comfort will she surrender without a thought Little children give their mothers headaches, and big children give their mothers heartaches, but mother willingly bears with them both, and never loves an iota less. "Mother"—oh, it is the sweetest word in the English tongue; and, I would like to say plainly and frankly to all the young men and the young maidens that are here, *Honour that word.* God's most beautiful creation lies within that cradle of language.

II.—Now, only for a moment: YOUR MOTHER. I cannot speak of her. I do not know her. *You* must come on to this platform to tell of her. But I joy to think that there is one thing in which we are all one this evening. I do not know that I could select any one subject which so perfectly knits us into fellowship as this. However we may differ in other respects, there is none of us here but either has, or has had, a mother. I want to say a word on behalf of your mother.

O sons and daughters, do not be a burden to her. Read at your leisure the 1st verse of the 10th chapter of Proverbs. There is a strange pathos about it. "A foolish son is the heaviness of his mother." I looked at those words only yesterday, until I found that it was difficult to see them, for the eyes became dim. The heaviness of a mother! O God, it were better, I think, to die than live to be the heaviness of one's mother. Am I speaking to anyone here who has made his mother sigh, or has put an extra load upon that loving heart? May God forgive you, dear young fellow. You do not know what you are doing. If there is a sin under all heaven that is a cruel one, it is the sin of weighting the gentle spirit of her who gave you birth. God knows, she has enough to bear without a wayward son adding to the load. Or am I speaking to someone here—(and I wish that I could speak lightning and thunder on this point)—who has fallen into what I advisedly call the damnable sin of this age, a lack of rever-

ence for father and mother? You must have your eyes closed if you do not see that this is one of the most patent and dreadful characteristics of this day. It is enough to make one shudder when we hear the father glibly spoken of as "the old governor," and when we hear that dear woman, the mother, spoken of as "the old woman." If any of you have fallen into this evil, may God show you your sin. Have you ever made a joke at your mother's expense? Have you ever thought and spoken lightly or despisingly of her? If so, perhaps you would like to know your character. You can find it in the 15th chapter of Proverbs, and the 20th verse. It is *the fool* that "despiseth his mother." I wonder whether there is anyone here who says, "Well, but my mother is getting so old." Is she? Then you ought to love her all the more. Has her brown hair become silvery? Has that clear brow become furrowed? Are there, about the mouth, lines that used not to be there? Are you sure that you are not responsible for a single grey hair or furrow? But do you say, "Mother is getting into her second childhood?" Is she? But how you ought, then, to bear with her, as she bore with you in your first childhood. The Holy Ghost seems to have a word for every possible condition, for I find in the 23rd chapter of Proverbs, and the 22nd verse, that the Holy Ghost, anticipating such a thing as this, says, "Despise not thy mother in her old age." If you kissed her brown locks, stroke softly her silvery ones. The young mother is fair to look on, and well may you love her; but perhaps the holiest sight that the angels look down on is the mother who has been a mother to her children until her hair has become white as snow, and her brow marked by the ploughshare of time. Your mother—I do not know her, but my prayer is this: may your mother be blessed in her children. May your mother find her joy in you, and when she goes, as my mother has gone, may you be able to take the same text as I have selected, and say, "Her children arise up and call her blessed."

III.—As well as I am able, for it is a difficult matter for me to speak, I want to say a few words about MY OWN MOTHER,

Her father, that is, my grandfather, dear old Job Heath, a member of a family that for two hundred years belonged to the Baptist body in London, came of age in the year 1802. On that day his mother, my great-grandmother, sent him a letter. He read that letter, and it was the turning point in the whole of his career. That was, as I say, in the year 1802. Mothers, listen. This may encourage you. Sixty-seven years afterwards, that is in 1869, as he lay dying, what was it that was in his hand? A thin, worn sheet of paper, torn in many places, but carefully patched together, the writing faint, yet still legible, and this was the very letter that he had received sixty-seven years before from his mother. That was the last thing that the dear old man of over eighty had in his hands before he passed away. Ah, mother, thou mayest write to thy boy a letter which shall bear fruit more than half a century afterwards. He was thus blessed by *his* mother; and then my own precious mother in her girlhood, and under the holy influence of that home, found peace in the Lord Jesus Christ, and confessed His name. She inherited the blessing that a mother had passed unto her father; and I, in company with my dear sisters and brothers, rejoice to say that she, in her turn, has passed that blessing on to us; and God grant that we, in our turn, may be the means of passing it yet further on.

I tried to think of my early days as I was turning this subject over, and what memories came flying from the past! Oh, the wonderful *tenderness* of my mother! I go back, and I can see, as if it were only yesterday, a scene which happened while I was a little child. I had been poorly, and I remember that they brought a cot downstairs out of the bedroom, and put it into the breakfast-room. I can remember that, and I can remember having a troubled, feverish sleep, and waking up to find that there was a hand holding mine, and, when I looked, I saw my dear mother kneeling by the cot and praying over me. Oh, a great many similar scenes come back! I remember her teaching me to say after her,

> "Gentle Jesus, meek and mild,
> Look upon a little child."

I cannot recall the hour in which she did not point me to the Saviour; and may God grant that many mothers here may follow her in this respect. She lived *a life of prayer*. After my father started for business in the morning, I noticed that my mother always went upstairs, and I used not to see her for some little while. Like most boys, I had a dash of curiosity in my constitution, and I remember saying, "I wonder why mother always goes and locks herself in that room." I remember so well standing outside the door one day, and listening. I knew then. I could hear her praying, and praying for her children by name, one after another, for in those days she always prayed aloud. There never was a day in which she did not have that time alone with her Lord, to spread the cases of her children before Him. In her life there was a *transparent simple-heartedness*. What she felt she said, and everything she said was actually felt. I suppose that for my mother to act a part would have been a sheer impossibility. She was clear as transparent glass, and always arrayed in the *sweetest humility*. I know that if my dear mother could only speak now she would say, "Archie, do stop." Any reference to herself seemed really to be a pain to her: she was so conscious of unworthiness, so bowed down in lowliness before God. And with that sweet humility there was *a heart that throbbed for every sorrow*. You had only to tell her about anyone in trouble, and she felt it all. Her heart sent out an echo to every cry of distress. *She lived upon the Word of God*. Ah, this was characteristic of her. When she wanted to make this church a little present, as we emigrated from the old Tabernacle, this pulpit Bible was her choice. I read here, "Presented by Mrs. J. W. Brown to the church and congregation under the pastoral care of her son." This book was everything to her. Oh, how she fed upon it,—how she knew it! If ever I called in unexpectedly at the home at Denmark-hill, I was sure to find the Bible either in front of her or close by her side; and as she neared the end of the journey the Word of God became more sweet to her. Not long since I said, "Mother, have you read this book?" and her

answer was, "Do you know, Archie, I feel now as if I want to devote all the time I have left to the reading of God's Book."

Oh, if you would live a mother's life after this sort, see to it that you feed upon the Word of God, for, apart from this, it is impossible. If you look to the 26th verse of this chapter you will see her portrait. "She openeth her mouth." Ah, here comes the test. What splendid Christians some of us would be, if only we did not open our mouths. What marvellous influence some of us would have in the home, if only we did not open our mouths. Now, here is a picture of the model mother. "She openeth her mouth with wisdom, and *in her tongue is the law of kindness*." That is a cabinet photograph of the one that is gone. "In her tongue is the law of kindness." Though I have told you before, I must not omit to tell you now—for this little testimony to my mother will have a wider audience than that gathered here—that *I never heard her speak one angry word: never once.* I am so anxious that some of you may pray that in this matter you may be one with her. I never heard that tongue utter a harsh word; and if she reproved, as reprove she could, it was done with such wondrous love that you felt the reproof all the more. I never saw, nor have any of my brothers and sisters, that brow contracted by a frown. Never have I known that spirit to be so much as ruffled. Any child of hers could run to her at any hour or any moment, and never hear a word that was bitter, a word that was sour, a word that grated. Oh, mother, if you would have your son try to speak of you after you are gone as I am seeking to speak of her, ask God to keep that tongue of yours in holy charge. There are more homes withered by the tongue than by anything else. There are more hearts broken by the tongue than by any other power. There are more spirits stabbed by tongues than bodies by daggers. Ask God to take that tongue of thine, and consecrate it to Himself, so that of thee it may be said, "And in her tongue is the law of kindness."

Now I must draw to a conclusion. Last Friday week she passed away. It was on the Wednesday night that I received

notice at Sandown that my mother was sinking. Thursday was just a race against death. I could not bear the thought of her passing away without seeing her, and I thank God that I was allowed to join the family group gathered round that bed. What was the testimony in death of one who had so lived with Christ during her life? There was the same simplicity, the same absence of all mere gush, the same strong abiding faith. On my taking her by her hand, she looked up, and there was such a smile of welcome. I had a few words with her, and I told her, "Mother, there are thousands in East London praying for you." There was a sweet smile of gratitude in her face. I asked her shortly after, "Well, now, how is it with you?" and her answer was characteristic and beautiful: "I have no rapture, but I believe; and blessed are those that have not seen, and yet have believed." At half-past six on the Friday morning we were led again to say to her, "Mother, heaven is getting near, is it not?" Unable to speak, she just looked up. Ah, her eyes had grown used to looking in that direction. One upward look of such unutterable peace, and that dear old hand that I had just kissed was slowly lifted up and pointed heavenwards. So she fell asleep in Jesus.

But she is represented here. God knows, I am full of failings and full of imperfections. I know it, and, if I did not know it, there are plenty of "candid friends" to tell me of the fact. But I desire to say, to the praise of God, that if I have been made a blessing to any of you, if God has maintained in any measure a testimony for the truth in this place, if ever you think of me in love or gratitude, you must go a step further back, and *thank God for my mother.*

Farewell, then, dear mother. Pure as virgin snow. Tender as a guardian angel. Bright as a morning star. Calm was thy life. Sublime thy simplicity. Christ controlled thy spirit. Heavenly was thy look. Thou livedst in peace. In perfect peace didst thou pass from earth to glory. Sacred is thy memory, and all thy children call thee blessed. Thy son does so now in the midst of this assembly, as in tender love he seeks to place the poor wreath of to-night's sermon upon thy precious name.

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Text.—"Howbeit when He, the Spirit of Truth, is come, He shall guide you into all the truth; for He shall not speak from Himself; but what things soever He shall hear, these shall He speak; and He shall declare unto you the things that are to come" (John xvi. 13, Revised Version). Preached in the Metropolitan Tabernacle, Sunday morning, Sept. 6th, 1891.

No. 2.—"WORSHIP."

Text.—"God is a Spirit, and they that worship Him must worship Him in spirit and in truth" (John iv. 24). Preached in the Metropolitan Tabernacle.

No. 3.—"MY RESTING PLACE."

Text.—"Return unto thy rest, O my soul" (Psa. cxvi. 7). "Rest in the Lord" (Psa. xxxvii. 7).

No. 4.—"JUST TO PLEASE HIM."

Text.—"Wherefore we labour, that, whether present or absent, we may be accepted of Him" (2 Cor. v. 9).

No. 5.—"OUR LORD AND HIS CHRIST."

Text.—"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdom of the world is become the kingdom of our Lord and of His Christ; and He shall reign for ever and ever" (Rev. xi. 15, R.V.).

No. 6.—"CHARLES HADDON SPURGEON."

No. 7.—"THE QUESTION OF QUESTIONS."

Text.—"Then Job answered and said, I know it is so of a truth, but how should a man be just with (or before) God" (Job ix. 1, 2)?

No. 8.—"THE MUSTER ROLL."

Text.—"Whose names are in the Book of Life" (Philippians iv. 3).

No. 9.—"HIS COUNTENANCE AND MINE."

Text.—"I shall yet praise Him for the help of His countenance" (Psalm xlii. 5). "I shall yet praise Him who is the health of my countenance and my God" (verse 11).

No. 10.—"WHO BEARS THE PILLARS?"

Text.—"I bear up the pillars of it" (Psalm lxxv. 3).

No. 11.—"THE NEW TESTAMENT PENTATEUCH"

Text.—Zechariah ix. 9; Isaiah xlii. 1; Daniel vii. 13; Isaiah xl. 9; Psalm cx. 1.

No. 12.—"GROWING TIRED OF CHRIST."

Text.—"But now our soul is dried away; there is nothing at all, besides this manna before our eyes" (Numbers xi. 6).

No. 13.—"THIS I HAD."

Text.—"This I had, because I kept Thy precepts" (Psa. cxix. 56).

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SERIES VII. No. 11.

"ABSENT FROM THE BODY"

(INTERMEDIATE STATE)

"PRESENT WITH THE LORD."

A SERMON

PREACHED BY THE

Rev. J. BATTERSBY

(Vicar of St. James', Sheffield),

AT VERULAM MISSION CHURCH, KENNINGTON ROAD,

LAMBETH, LONDON,

THURSDAY EVENING, SEPTEMBER 7TH, 1882.

In the 5th Chapter of St. Paul's second Epistle to the Corinthians, and at the 8th verse, you will read:

"WE ARE CONFIDENT AND WILLING RATHER TO BE ABSENT FROM THE BODY, AND TO BE PRESENT WITH THE LORD."

In the concluding part of the preceding chapter, the Apostle draws a very striking contrast between the things which are temporal and those things which are eternal. The former are transient and pass away, but the latter continue and abide for ever. The superiority of the one over the other, is not only strikingly, but beautifully set forth for the comfort and encouragement of the afflicted, troubled, perplexed, persecuted and cast down children of God. In the opening of the 5th chapter, the Apostle not only continues his contrast,

but illustrates his meaning in a most interesting manner. The time state of the child of God is dwelling in an "earthly house" which must soon be dissolved. The future and happy state of the believer, is dwelling in heaven in eternal glory, "a building of God, a house not made with hands." In our earthly tabernacle we groan, being burdened, and although we have the earnest of the Spirit dwelling in our hearts, as the pledge of a glorious future, yet, whilst we are at home in the body, we are absent from the Lord. We walk by faith in our time state, but when present with the Lord, we shall walk by sight. The Apostle is not backward in expressing his confident assurance as to the future, he is of good courage, and declares his readiness rather to be absent from the body, and to be at home with the Lord. The wonderful influence which these truths had upon the Apostle and others, is thus stated:—"Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto Him." The subject which I purpose bringing before you this evening, is one of very great importance, and I hope, that it will be, to some extent at least, both interesting, useful, and profitable. Our order is as follows:—

First, the state of the believer whilst at home in the body; secondly, the state of the believer's soul when at home with the Lord; and thirdly, the state of the believer, body, soul, and spirit, after the Resurrection. You will require to follow me closely in order to obtain and retain a full grasp of our subject. May the Divine Spirit guide us into all truth for Christ's sake.

Consider first, the state of the believer whilst at home in the body. This is the time state of the child of God. Various expressions are used by the Apostle to denote the temporary and frail condition of our mortal bodies. The body is likened to an "earthly house," which though beautiful and wonderful in its construction, is but dust and ashes. Out of dust was it taken, dust it is, and unto dust it shall return. (Gen. iii. 19.) The body, notwithstanding, is the house which the "living soul" occupies for a short time, and then passes away.

The soul is a tenant at will. Its Creator and Sovereign may remove it whenever He pleases from its earthly to its heavenly abode. The body is a "tabernacle" or a "tent" in which the soul sojourns for a night. This "tabernacle" has to be dissolved, unpinned, and taken down. The Owner thereof does it with care. He separates body and soul for awhile, but preserves both, that He may hereafter unite them in resurrection glory and beauty.

Whilst at home in the body, the believer groans, being burdened. Those saints of God, whose bodies lie in the grave, and whose souls are with the Lord, have done with all sighs and "groans," for they are "unburdened." The believer, as long as he remains here, is "burdened" with a "body of death"—a "dead body"—which is a most loathsome thing to have as a daily companion. He is "burdened" with the inward workings of corruption, with the fiery darts of the wicked one, with the cares of this world, with afflictions, labours, and sufferings for the truth's sake. Well, but this is not for long, and it is "light" when compared with the "eternal weight of glory." God has appointed a *set time* for remembering and delivering His servants. Like Job we may exclaim, "If a man die shall he live"? Of course he will, and no one knew this better than Job did, for he knew that his Redeemer lived, and that he should hereafter see him as his God. But Job had to bow to his Lord and to abide His time, and so have we. "All the days of my appointed time will I *wait*, till my change come." (Job xiv. 14; xix.)

The believer whilst at home in the body has received a pledge that when he leaves it, he shall be present with the Lord. "God has given us the *earnest* of His Spirit." This is something in hand as a "*pledge*" or "*surety*," that He will give us all that He has promised us. "We are sealed with the Holy Spirit of promise, which is the *earnest* of our *inheritance*." (Eph. i.) This sealing pledge is put into our hearts. God graciously anoints us and consecrates us to His service. He seals us and makes us *feel sure* of our salvation. And this He does

by giving us the *earnest* of the Spirit in our hearts. (2 Cor. i. 21, 22.) The sinner saved is a very sacred thing, for the Holy Ghost has made him so. The Spirit of God quickened him when he was dead in trespasses and sins. He led him to Christ for cleansing and salvation. He now dwells in him as his Guide, Sanctifier, and Comforter. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." "Know ye not that your bodies are the members of Christ." The Holy Ghost has vitally joined you to the Lord. Your bodies are not to be used for common or unholy purposes. "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. iii. 16; vi.) We need be careful of our bodies in our time state, and in no sense abuse them. They are God's, and are to be devoted entirely to His service. What other meaning can the words of St. Paul have? "I beseech you therefore, brethren, by the mercies of God, that ye present your *bodies* a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The believer whilst at home in the body walks by faith. "We walk by faith, not by sight." I would impress upon you, that where there is real faith, there you have real spiritual life. The Spirit of Christ is the principle of eternal life in the believer. This Spirit flows as freely and as effectually through every faculty of the soul, as the blood of a healthy person circulates through every vein of his body. Christ lives in him, and he lives by the faith of the Son of God. (Gal. ii. 20.) Christ is the bread of his life, the joy of his life, the hope of his life, and the end of his life. If he walks, it is by faith; if he runs, it is by faith; if he flies, it is by faith—"Looking unto Jesus the Author and Finisher of his faith."

The believer though at home in the body and absent from the Lord, has certain marks by which he may be known.

He has the knowledge of assurance. "We know that if our earthly house," *i.e.* our bodily frame be dissolved, we have a better house, one which can never be taken down, eternal in the heavens. St. John could say, "And we know." And it is the privilege of every child of God to be able to say, "And I know." The Apostle "earnestly desired" to be at home with the Lord, clothed upon with glory and immortality. He was "confident" that He Who had begun the good work in him would perform it until the day of Jesus Christ. He laboured always, as a man who believed what he preached, to be accepted of God. Shew us these marks, and we will shew you persons, who, when "absent from the body will be present with the Lord." Consider:—

Secondly, the state of the believer's soul when at home with the Lord. "Absent from the body, present with the Lord." I believe that it is an acknowledged fact, that in every system of religion, except in that of the Bible, a "*middle state*" has been recognized, in which the soul, after death, is purged of its guilt, and thereby fitted for the enjoyment of everlasting felicity. This doctrine has been designated "Purgatory," a name which it bears to this day. Plato, the wisest among the Greeks, inculcated this doctrine. (Phædrus.) Virgil among the Romans described its tortures. (Dryden's Virgil, book vi. 995—1012.) In Egypt, substantially the same doctrine was taught. The Brahmin's transmigration of souls is Purgatory in another aspect. The Church of Rome has adopted the heathen doctrine of Purgatory, and anathematizes every one who denies it. (Council of Trent, Session vi., Canon 30.) The Mahometans have their Limbo or Al Arâb. The Church of England rejects the idea of a Purgatory as "repugnant to the Word of God." (Art. xxii.) Well, but where is the soul of the believer when it has departed out of its "earthly house"? Our text answers this question plainly and sufficiently—"Absent from the body, present with the Lord." But here, an interesting question may be raised. Is the soul of the believer present with the Lord from the time of its departure out of the body

until the ressurection morning? And if so, is not this an "INTERMEDIATE STATE"?

I must here define what we mean by an "Intermediate State." Theologically this term is used to denote the state of the soul between death and the resurrection. I shall abide by this definition, which necessarily implies the belief of certain doctrines, which I shall not be required to prove, such as the doctrine of a future state, of the immortality of the soul, of the resurrection of the dead, of judgment to come, of heaven and hell, of happiness and misery, and of rewards and punishments. These doctrines have been received from the earliest times. (Dr. Geikie, Hours with the Bible, page 310.) In the time of our Lord and of His followers, these doctrines were more clearly revealed by the Spirit of God than they had ever been before. (Eph. iii. 5.) In the 2nd and 3rd centuries of the Christian Era, there arose a desire in the professing Church of Christ, on the part of some, to go beyond what the Scriptures had revealed respecting "*the intermediate state.*" Tertullian would speak of *four* different places of future happiness or misery. "The inferi, Abraham's bosom, Paradise, and Gehenna." At a later date, and in a darker age of the Christian Church, Thomas Aquinas spoke of *five* places to which the souls of the dead are allotted. "Paradise, Limbus Patrum, Purgatory, Hell, and Limbus Puerorum." (See Eadie's Eccle: Cyclo: Art. Limbo.) I simply mention these things as the opinions of eminent men, not that they will be of any real value in enlightening us into the true state of the soul between death and the resurrection. Our unerring and infallible guide in all points both in doctrine and practice, must be "THE WORD OF GOD WRITTEN."

Some distinguished Writers have spoken of the soul, as if it were *unconscious*, *insensible*, and *asleep* between death and the resurrection. I shall have to shew you what Scriptures are quoted by them in favour of their theory. The following are specimens:—"David shall sleep with his fathers." "And he slept with his fathers, and was buried." (2 Sam. vii. 12; 1 Kings i. 21; ii. 10.)

"For now shall I sleep in dust." (Job. vii. 21.) "And many of them that sleep in the dust of the earth shall awake." (Dan. xii. 2.) "They that are fallen asleep." "We shall not all sleep." (1 Cor. xv.) "Them which sleep in Jesus." (1 Thess. iv.) Those who rely upon these expressions in proof of their opinion that the soul *sleeps* between death and the resurrection, seem not to have sufficiently considered the context in which these passages occur, for without exception each and all refer to the death of the body and not to the soul. "To fall asleep," is to die. (Acts vii. 60.) And to be asleep, is to be in a state of death, as regards the body. That it is the body which sleeps, is evident from the following passages:—"Many bodies of the saints which slept arose." (Mat. xxvii. 52.) "Our friend Lazarus sleepeth," *i.e.* Lazarus is dead. (John xi.) "David fell on sleep, and was laid unto his fathers, and saw corruption." (Acts xiii. 36.) If David in this verse includes both body and soul, then his soul died and saw corruption. I have not met with anyone rash enough to assert, that this is the meaning of the Apostle.

Again, passages which speak of the dead as being unable to praise God, are urged in support of the view, that the soul is unconscious, insensible, and asleep after death. "Shall the dust praise Thee"? (Psm. xxx. 9.) "Shall the dead arise and praise Thee"? (Psalm lxxx. 10.) "The dead praise not the Lord, neither any that go down into silence." (Psm. cxv. 17.) "The grave cannot praise Thee, death cannot celebrate Thee." (Isaiah xxxviii. 18.) It will be seen by a very cursory glance, at the context of these passages, that they are either *figurative*, or refer to the death of the body, and not to the soul after death, unless it should be contended that body and soul after death are buried and mingle together with the dust of the earth. It would be difficult to deal with a theory of this sort.

Again, it is said, that in the day of death, "the thoughts of man perish," and that afterwards, "the dead know not anything." (Psm. clxvi. 4; Eccles. ix. v.) If we read and examine these verses, we shall find that the former

verse is speaking of the *plans*, *purposes* and *designs* of the *great* in this life, which come to an end in the day of death. "His breath goeth forth, he returneth to his earth: in that very day his *thoughts*," *plans*, "perish." And as to the latter verse, the dead "know not anything," stands in contrast with "the living who know that they shall die." The most that these verses prove is this, that death is the lot of all. Man in this respect, "has no pre-eminence above a beast." (Eccles. iii. 19.)

Again, in the 12th of Ecclesiastes there is a verse which I shall read and note. "Then shall the dust return to the earth, as it was; and the spirit shall return unto God Who gave it." There is a reference in this verse to the original creation of man. The body of man was formed of the dust of the ground, and the living soul was the breath of life, which God breathed into it. Solomon saw, that in death, the body returns to dust, and the soul returns to Him Who gave it. And for what purpose? Surely, not to be absorbed into the Godhead, for such an idea would be derogatory to the perfection of Deity. The soul returns to its Creator, Who is the Sovereign Lord of all, and Who will dispose of and assign the soul to its rightful place in happiness, heaven and glory, or otherwise, according to its deserts. The Judge of all the earth will do right.

Again, it has been contended, that because the REWARD *of the righteous and the* PUNISHMENT *of the wicked do not take place until after the resurrection and the day of judgment, therefore the soul is inactive and in abeyance, and that its faculties are suspended after death until the resurrection.* The passages generally quoted in support of this opinion, are the following:—"Thou shalt be recompensed at the resurrection of the just." (Luke xiv. 14.) "These shall go away into everlasting punishment, but the righteous into life eternal." (Mat. xxv. 46.) They shall be judged out of the books according to their works. (Rev. xx.) I fail, myself, to see anything in these and such passages to *disprove the conscious, sensible, separate* and *distinct existence* of the soul between death and the resurrection. Nor do they disprove

the *immediate* happiness or misery of the soul after its departure from the body. Those Scriptures which clearly prove the resurrection of the body and its reunion with the soul, which clearly prove that all men shall be judged according to their deeds done in the body, which clearly prove that every person shall be either eternally happy and present with the Lord, or eternally banished from His presence, can never, in fairness, be quoted to *disprove* the *conscious*, *sensible*, *separate*, and *distinct existence* of the soul between death and the resurrection. They may be quoted in *confirmation* of the views of those who hold, that what takes place after the resurrection and the day of judgment, will be but a *continuation* of that happiness or misery which the soul has *experienced* in "*the intermediate state.*" I will not, however, linger longer on this aspect of my subject, but proceed to examine the Scriptures, which give us *definite* views respecting the state of the soul after its absence from the body. The righteous enter into peace and rest.

"*Present with the Lord.*" These are the words of our text. What is it that is present with the Lord? It is not the body, but something which has left it. And this something is called the soul, or that which constitutes the spiritual part of the believer. I use these terms to describe that part of man which is dislodged from its "earthly house" in the day of death. The great Head of the Church taught that the soul survives the body. He said to His Apostles: "Be not afraid of them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both body and soul in hell." (Matt. x. 28.) Here we have a contrast between the mortal life of the body and the immortal life of the soul. The former may be taken away by man, but not the latter. That the soul survives the death of the body, is the teaching of our Lord.

Again, Jesus proved the resurrection of the body from the surviving life of the soul after death. He quotes Moses, saying, "I am the God of Abraham, and the

God of Isaac, and the God of Jacob; God is not the God of the dead but of the *living*." "For all live unto Him." (Matt. xxii. 32; Luke xx. 38.) Abraham, Isaac, and Jacob had been long dead in the time of Moses. And hence that which survived and was alive, must have been the soul. These worthies were living somewhere, though not in their bodies. They had a distinct existence and were not annihilated, for how could God be the God of that which had no existence? The Sadducees said, there was neither resurrection, nor angel, nor spirit. (Acts xxiii. 8.) But our Lord proved the existence of the spirit after death, and by inference the resurrection of the body. Moses had shewn at the bush, that the dead are raised, because Abraham's God is the God of the *living*.

Let us notice our Lord's words to the penitent thief on the cross. The thief cried:—"Lord remember me when Thou comest in Thy kingdom." Jesus said unto him, "Verily, I say unto thee." This is the language of certainty. The promise which I am about to make to thee will be most assuredly fulfilled. "*To-day shalt thou be with Me in Paradise.*" (Luke xxiii. 42, 43.) The time is fixed. "*To-day.*" Sudden and great is to be the change—from a cross to a crown. "Thou shalt be with Me." Absent from the body present with the Lord. The *place* is named, which is *Paradise*. St. Paul calls this Paradise the third heaven. (2 Cor. xii. 2-4.) The word for Paradise is rendered in the Old Testament "*forest*" and "*orchard.*" (Neh. ii. 8; Eccle. ii. 5; Song iv. 13.) Paradise is a word of Eastern origin and denotes a park, or garden ground, or other valuable enclosure in which are precious objects to regale the senses. When the word refers to the heavenly Paradise of God, then it denotes a place of inexpressibe pleasure, happiness, and delight. Paradise is the palace grounds of the King of saints. In this heavenly land the saints have freedom, they breathe a pure atmosphere, live on precious fruits, and drink at the fountain of God's pleasures for evermore. I am aware of the gross idea of some who say, that Paradise

was the garden in which our Lord was buried. But the thief was not buried with Him, and if he had been, what comfort would this have afforded him? Others say, that our Lord only declared a truth unto the thief, but did not fix the time of his being with Him in Paradise. They read the words thus: "Verily, I say unto thee to day, thou shalt be with Me in Paradise." This reading is considered by Critics weak and contemptible. I think, that our Lord's words establish these facts, that both His Own soul and the soul of the thief, were *immediately* after death in the Paradise of bliss and glory.

Again, "*Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours: and their works do follow them.*" (Rev. xiv. 13.) This verse contains many precious truths. Those who die in the Lord, are blessed with the rich enjoyment of every spiritual blessing in Christ Jesus. But how could this be, if their souls were *unconscious*, *insensible*, and *asleep* after death? The happiness of the soul is *immediate*. "From henceforth." From the *moment of departure* the souls of the saints abound in joy and pleasure. "They rest from their labours," their sorrows, their griefs, and their vexatious troubles, in a holy, sensible, and peaceable habitation of delight and glory. "And their works do follow them" testimonially, like Abel's, Noah's, Abraham's, and others.

Again, Parable as proof. If Parable can be taken as proof, and I am prepared to do so myself, of the soul's *consciousness*, *sensibility*, and *activity* after death, then the whole subject is not only fully proved, but illustrated by the parable of the rich man and Lazarus. The condition of each is described both before and after death. We have only to do with the state of each after death. The beggar dies and is escorted by angels into "Abraham's bosom," where he enjoys rest and comfort in peace and security. What a change from poverty to riches, from misery to happiness. Lazarus in his lifetime had his evil things, but in heaven, he receives his

good things. The rich man also dies and is buried, and in hell he lifts up his eyes being in torments. He can see, pray, remember, reflect, and feel—He is tormented. A great gulf is fixed between the two which can never be passed. It is God's irrevocable decree. Once accept this Parable as proof, and the whole question of the *soul's separate* and *distinct existence* after death is settled for ever. And not only so, but the *soul's consciousness, sensibility*, and *activity immediately* after death are settled also. But does the soul retain its *individuality* after death? Well, what constitutes its *individuality* but its *distinct existence?* The soul in the "*Intermediate state*" knows, thinks, remembers, compares, and so forth. (Luke xvi.) And if the soul can do these things in its separate state, then its faculties are not suspended, but on the contrary, they are more freely exercised, because the soul has escaped from its earthly prison house. The soul shall not know less after its departure, but more. We shall all know even as we are known. And as the soul will have its *individuality* after death, so will it have its *locality*. Christ will *localize* it, for it will be *with Him*. He is in heaven and has prepared a *place* for it. All redeemed souls are now *with Him*, waiting for the resurrection of their bodies. (Rev. vi. 9-11; vii. 9, 10.) When the Lord comes again He will bring His saints with Him, that they may receive their bodies. (1 Thes. iv. 14.) The soul has its distinct existence in a place. Christ is in the high and holy place. Judas and his followers went to their "*own place.*" The Devil and his angels have their own place prepared for them. The souls of the righteous when absent from the body are present with the Lord—and this is their place for ever and ever.

Again, before the Lord left his disciples, He inspired them with the hope of being with Him and beholding His glory. Hear His Own words: "Where I am there shall My servant be." (John xii. 26.) "Father I will that they also, whom Thou hast given Me, be with Me where I am; that they may *behold My glory*, which Thou hast given Me." (John xvii. 24.) When the Saviour spoke

of going away to His Father, sorrow filled the hearts of His diciples. Nevertheless, it was expedient that he should go away for the reasons which He assigned. (John xvi. 6, 7.) But what a change took place in the minds of the disciples when the Lord had actually gone away from them to His Father. "And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. And they worshipped Him, and returned to Jerusalem with *great joy;* and were continually in the temple, praising and blessing God." (Luke xxiv. 51—53.) The same Lord Who companied with His disciples in Jerusalem changed their sorrow into joy. They were to be *with* Him, and *with* Him in glory. "He ascended up far above all heavens." (Eph. iv. 10.) Christ's bodily presence is there. It is the abode of angels (Mark xiii. 32) and of the spirits of just men made perfect. (Heb. xii. 22.) Enoch and Elijah and probably Moses are there in body. (Mat. xvii.) Abraham and the Old Testament worthies had their eye upon this heavenly city. Stephen saw heaven opened and Jesus standing at God's right hand ready to receive his spirit. "Lord Jesus receive my spirit." (Acts vii. 59.) Now, we can understand the words of St. Paul—"For to me to live is Christ, and to die is gain." "He had a desire to depart, and to be *with Christ*, which is far better." (Phil. i. 21-23.) The Apostle had a desire, that Christ should be magnified both in life, and death. It might be better for the Philippians, that he should be spared to preach the Gospel of Christ to them and to spread the savour of His precious Name, but he knew that to die and to be with Christ in heaven and glory was "*gain.*" He knew that he should be delivered from a body of sin, from doubts and fears, from troubles and trials, from diseases and deaths, from persecutions, and perplexities. And that he should gain an entrance into the presence of Christ, to partake of His joys and pleasures, and to appear in His beauty and glory. It is "*very far better*" to depart and to be with Christ. Death is only a departing, a removing from a lower to an upper room.

A gentle drawing aside of the curtain that the soul may enter in. "It is *very far better*" to be with Christ joying and rejoicing with Him, than to be here sorrowing, weeping, and groaning. The saints love Christ now, but when they are in His presence, they will dwell in constant admiration of Him. They will see Him face to face. They will no longer look through a glass darkly, but behold Him as He is in majesty, honour, and glory. The saints in heaven are Christ's friends, brethren, and companions. They are freemen of the heavenly city, and walk in the palace grounds of the great King. They bear His Name and share His honours and privileges. They hold sweet and blessed intercourse with Him. They glory in the success of His kingdom, and rejoice when an heir of glory is born of God. They are filled with the fulness of joy and pleasure. They can bear no more, for a burden of glory is upon them. *There* all the graces of the saints are in full exercise. They are waiting for their glorified bodies, and in the meanwhile, they share and enjoy the grace, the goodness, the righteousness, the holiness, the honour, the glory, and the dominion of Jehovah Jesus. It is "*very far better*" to be with Christ than to be imprisoned in this earthly tenement of clay, sorrow, burden, decay, death and corruption. Throw open the prison gate and the captive soul will delight in its release and liberty. Throw open the door, and the heavenly bird will depart from its cage, rising and soaring on "joyful wing," and singing as it soars "to claim its mansion in the skies," that "It is very far better to be absent from the body, and to be present with the Lord."

And now what is the teaching of our own Church about the state of the believer's soul after its departure out of this life? Does she give any uncertain sound? Does she say that it goes to Purgatory to be cleansed from guilt to fit it for happiness? No, indeed! Such teaching would be an insult to Him Whose Blood cleanses from all sin. Both in her public services and in her occasional prayers, both in her Articles and in her

Homilies, she sets forth as the hope of the child of God, *immediately* after death the attainment of "everlasting joy and felicity." She prays for a sick brother:—"Yea, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech Thee, against the hour of death, that after *his* departure hence in peace, and in Thy favour, *his soul* may be received into Thine everlasting kingdom, through the merits and mediation of Jesus Christ Thine only Son, our Lord and Saviour." And how does She comfort the sorrowful at the open grave of the departed? "Almighty God, with Whom do live the spirits of them that depart hence in the Lord, and with Whom the souls of the faithful, after they are delivered from the burden of the flesh are *in joy and felicity;* we give Thee hearty thanks, for that it hath pleased Thee to deliver this our *brother* or *sister* out of the miseries of this sinful world; beseeching Thee, that it may please Thee of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy kingdom; that we, with all those that are departed this life in the true faith of Thy holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory; through Jesus Christ our Lord." Are not these words explicit? The soul of the believer when absent from the body is present with the Lord, sharing His joys and His happiness, and yet waiting "in sure and certain hope of the resurrection of the body to eternal life, through our Lord Jesus Christ, Who shall change our vile body, that it may be like unto His glorious body, according to the mighty working, whereby He is able to subdue all things to Himself." But to notice:—

Thirdly, the state of the believer, body, soul and spirit after the resurrection. Here I shall be very brief, for I hope to enlarge upon this part of my subject on some future occasion. The Scriptures declare "that there shall be a resurrection of the dead, both of the just and the unjust." The Lord Jesus Christ shall fashion anew the body of our humiliation, that it may be conformed

to the body of His glory." We do not read of any change in the soul at the resurrection, but the body shall then receive its *new qualities*. It shall be an "*incorruptible*" body, a "*glorious*" body, a "*powerful*" body, a "*spiritual*" body, and an "*immortal*" body. These will be some of its properties in that day of glory. Then shall the Lord Jesus deliver up the Kingdom—the Church in her risen glory—to God, the Father, that He may be all in all. (1 Cor. xv.)

The believer shall then be like Christ, and see Him as He is. David rejoiced in hope, saying, "As for me, I will behold Thy face in righteousness: I shall be *satisfied*, when I awake with Thy likeness." (Psm. xvii. 15.) It is as if he had said, "I shall see the face of my God in the Righteous One, Jehovah Jesus; and when I appear with Him in glory, and I am *like* Him in body, soul and spirit, then I shall be perfectly satisfied." Then shall I be a king, crowned with the crown of righteousness—crowned with the crown of eternal life—and crowned with the incorruptible crown of glory which fadeth not away.

And now for a few practical words. There are only *two estates* of persons now. Those who are IN Christ, and those who are OUT of Christ. There will be only *two estates* when the soul leaves the body. It will be heaven or hell, happiness or misery. There will be only *two estates* after the resurrection of the body and the day of judgment. On the right hand, exaltation, dignity, honour, and glory. And on the left hand, humiliation, degradation, shame, and contempt. The lines are distinctive: "Come, ye blessed of My Father," or "Depart from Me, ye cursed"! Which is it *now*? And which will it be *hereafter*?

N.B.—This SERMON *should be read in connection with* SERMON *No.* 5, *Series* vii.—"CONVERSATION IN HEAVEN."

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SERIES VII. No. 12.

"EVER WITH THE LORD."

A SERMON

PREACHED BY THE

Rev. J. BATTERSBY

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AT VERULAM MISSION CHURCH, KENNINGTON ROAD,

LAMBETH, LONDON,

THURSDAY EVENING, OCTOBER 5TH, 1882.

In the 1st Epistle of St. Paul to the Thessalonians, the 4th Chapter, and the latter part of the 17th verse:

"AND SO SHALL WE EVER BE WITH THE LORD."

When I was here the last time, I addressed you upon the words—"To be absent from the body, and to be present with the Lord." (2nd Cor. v. 8.) We divided our subject into three parts: first, the time-state of the believer; secondly, the state of the believer's soul from its leaving the body to the resurrection morning; and thirdly, we touched very slightly upon the blessed state of the saints—body, soul and spirit—after the resurrection. I said upon that occasion, that it was my intention to enter more fully upon the third part of our subject, at some future time. I think that I cannot do better than complete our subject as far as possible this evening. This third part is brought before us to some extent in the chapter whence our text is taken. The

Apostle, in writing to the Thessalonians, was most desirous that they should not be ignorant concerning the saints which are asleep, or those who had died in the Lord. (verse 13) Their souls are with the Lord. The Thessalonians were not to sorrow, "even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord."—this command the Apostles had received from Jesus—"That we which are alive,"—and some will remain unto the coming of the Lord—"shall not prevent them which are asleep"—or those which have died in the Lord. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:"—this is the order—"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." He then impresses the Thessalonians that they were to comfort one another with these words. You will understand clearly, that the subject which I have to bring before you to-night, is that of the saints being with the Lord, body, soul, and spirit, after the resurrection morning.

First, I shall notice some of the events which are to usher in the state of the saints being with the Lord, body, soul, and spirit, after the resurrection; and, Secondly, I shall point out some of the distinguishing features which will characterise the saints, body, soul, and spirit in their resurrectionized state. I shall throw under these two heads what I have to say to you to-night, and although my remarks may appear at first a little tedious, yet I hope that they will prove instructive and not altogether unprofitable.

Let us notice first, some of the events which are to usher in the state of the saints being with the Lord, body, soul, and spirit, after the resurrection morning. One of the first great events which I must here name is the *Personal coming* again of the Lord Jesus Christ. "The Lord Himself shall come." Let us clear the ground a

little in order to the opening up of this truth. The Lord appeared frequently to His servants during the Old Testament Dispensation: sometimes in the way of mercy, and sometimes in the way of judgment. He appeared in the garden, and conversed with our first parents. He appeared also in Noah's time, in the way of terrible judgment in the destruction of the old world. He appeared to the Patriarchs at different times in the way of favour and mercy. He appeared also for the deliverance of Israel out of Egypt. Again and again, He appeared to the Old Testament saints in "divers manners" to their comfort and encouragement, but in the fulness of time He was manifested literally in the flesh. "The Word was made flesh." Type, promise, and prophecy were literally fulfilled when God sent forth His Son, made of a woman, made under the law for the redemption and salvation of His people. The Lord Jesus Christ has appeared *literally* and *personally* in the flesh upon the earth! He lived and died, and rose again, and when He was going away He told His disciples that He should come again. I do not wish you to confound His *spiritual* coming into the hearts of His disciples with His *Personal* coming again. In our chapter it is said expressly, "For the Lord Himself shall descend from heaven with a shout." Compare this with what is said in the 1st chapter of the Acts of the Apostles, "And when He had spoken these things, while they beheld, He was taken up"—or caught up—"and a cloud received Him out of their sight." And while they looked stedfastly toward heaven as He went up, behold two men stood by them in white apparel; which also said, "Ye men of Galilee, why stand ye gazing up into heaven? *This same* Jesus"—this crucified Jesus, this risen Jesus, this ascended Jesus—"this same Jesus, Which is taken up from you" and whom you have now seen go up "into heaven," "shall so come in like manner, as ye have seen Him go into Heaven." Here, then, you see that there is to be a *literal* return of the same Lord Jesus Christ. "That which was, and is, and is to come"—is the

Coming One, Jehovah Jesus. "Behold, He cometh with clouds and every eye shall see Him." (Rev. i.) Again, the Lord Jesus Christ is mentioned in our Epistle as coming again. The Thessalonians may have made mistakes as to the time, but not as to the fact. The Apostle says, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the Presence of our Lord Jesus Christ at His coming?" (ii. 19) And again, "To the end He may stablish your hearts unblameable in holiness before God, even our Father, at the *coming* of our Lord Jesus Christ with all His saints." (iii. 13) St. James refers to this great event of the Lord's coming again, "Be patient, therefore, brethren, unto the *coming* of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts: for the *coming* of the Lord draweth nigh." (James v. 7 & 8) St. John also stimulates the children of God by the *coming* of Christ. "And now, little children, abide in Him; that, when He shall appear, we may have confidence, and be not ashamed before Him at His *coming*." (1 Epistle ii. 28) When the Lord does come again, the wicked shall perish, the earth shall tremble, but the upright shall dwell in safety. The righteous have nothing to fear at the coming again of the Lord Jesus Christ. On the contrary, He will appear to their comfort, joy, and delight.

Another distinguishing feature is the manner of His coming. He shall come in company with His saints. He shall bring His saints with Him. This harmonizes with what I stated to you last month. Where are the souls of the saints now who have departed this life, but with the Lord? He is taking care of them, and will bring them with him at the right *time*, that they may receive their glorified bodies. When He does come again, He will appear from heaven with His holy and powerful angels:—"When the Lord Jesus Christ shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not

God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the *presence* of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe . . . . . in that day." (2 Thes. i.) The coming of Christ will be glorious to the saints, but terrible in judgment to the wicked. St. Jude confirms what I say, by quoting the prophecy of Enoch. "And Enoch also, the seventh from Adam, prophesied of these, saying, the Lord *cometh* with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." The look-out is dark and dreadful to the ungodly at the *coming* again of the Lord Jesus Christ. I would not, I dare not go beyond the Word of the Lord in this matter. The *manner* of the Lord's coming will be both terrible and glorious.

Another event is the resurrection of the saints, and the change of those who shall be alive at His coming. Shall the dust of the saints which has gone into the earth rise again? And shall the sea give up its dead? The Sadducean sceptic may sneer, because he knows neither the Scriptures nor the power of God. We ignore carnal reasoning upon this point; and we say to Science, stick to your own sphere; and we will abide by the Word of the Lord, which reveals to us the true science of God respecting the resurrection. Read St. Paul's 1st Epistle to the Corinthians, the 15th chapter and the 23rd verse: "But every man in his own order. Christ the first fruits; afterwards they that are Christ's at His *coming*." You see here what *has* taken place, and what will take place. Christ has risen, and His saints shall rise at His coming. The souls of the saints shall then have their bodies. The graves will yield up their dead. Many of them that sleep in the dust of the earth shall awake to everlasting life. This will be done in a moment, in the twinkling of an eye, at the last trump.

The dead shall be raised and the living shall be changed. What an event! The living saints shall not go without those who have died in the Lord, and those who have died in the Lord shall not go without the living, but they shall be changed and ascend together to meet the Lord in the air. *Then*, the saints will have been raised in incorruption. *Then*, for dishonor, they will have glory; for weakness, they will have power; for a natural body, they will have a spiritual body; for mortality, they will have immortality. Death, and the grave, and sin, will be swallowed up in victory. Let God be praised Who gives such a triumphant victory to the saints over every foe, through our Lord Jesus Christ. Does this astonish you? Do you marvel to hear of the saints being caught up to meet the Lord in the air at His coming? Beloved, what I have stated to you, I believe to be the truth of God's most holy and precious Word. The events which I have mentioned to you will certainly usher in the state of the saints being with the Lord, body, soul, and spirit, after the resurrection.

Again, what is the hope of the Church? Is it not, that the Lord Himself is coming again? and is not His coming again connected with the resurrection of the saints, and the glory that shall follow? Say what we will, do what we will, and think what we will, that which allays our fears and removes our doubts, is the realization in our own souls, that we are begotten again unto a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us, who are kept by the power of God through faith, unto salvation, ready to be revealed in the last time, or, at the appearing again of the Lord Jesus Christ in Person, power, and great glory. We are now waiting for, and earnestly expecting the manifestation of the sons of God. We groan in our earthly house, it is true, but we hope and wait for our manifest adoption, to wit, the redemption of our body. What a blessed and glorious hope the believer has even in his time-state here on earth:—"Looking for that blessed hope, and the

glorious appearing of the great God even our Saviour Jesus Christ."

"With this 'blessed hope' before us,
Let no harp remain unstrung,
Let the mighty advent chorus
Onward roll from tongue to tongue—
The Lord is coming!
Come, Lord Jesus, quickly come"!

In the second place, I shall point out some of the distinguishing features which will characterize the saints, body, soul, and spirit, in their resurrectionized state. They shall ever be *with* the Lord. This will be their privilege, their honour, and their glory. The Lord dwells now by His Spirit in the hearts of believers here on earth. The spirits of just men made perfect are now *with* the Lord. But the risen and glorified saints are to be *with* the Lord, body, soul, and spirit. When Christ, who is their life, shall appear *for* them, then shall they also appear *with* Him in glory for ever and ever.

Perfect likeness to Christ, will be one of their distinguishing features. Here I shall have to explain a little as to what is meant by "*likeness.*" We speak of the picture of a person as his *likeness.* The *resemblance* between the two may be good, bad, or indifferent. *Likeness* denotes *similarity.* When we speak of *likeness* to Christ, we mean that the glorified saints shall *resemble* Him in *certain qualities*, and that these qualities shall be impressed upon them by Jehovah Jesus Himself. I must now ask you to read the account of the creation of man:—"And God said, Let us make man in our *image*, after our *likeness*; and let him have *dominion* over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his *image*, in the *image* of God created he him, male and female created he them. And God blessed them." (Gen. i. 26-28) Now what was this *image* or *likeness* in which our first parents were created? It strikes me that they were created after the *image* or *likeness* of the future Man, Christ Jesus. "Adam was a *figure*," a *type*, an *image*, a *model* of "Him that was

to come." (Rom. v. 14.) This *figure* includes more than headship of a family. True, Adam was the Head of his family, as Christ is the Head of His family. Christ had a perfect body *prepared* for Him." (Heb. x. 5) And it was after the *pattern*, or *model* of this perfect body, that "the Lord God formed man of the dust of the ground." (Gen. ii. 7) But man had breathed into his nostrils the breath of life, and so became a living soul. Christ, as the perfect Man, possessed *moral* and *spiritual qualities*, such as perfect holiness, perfect righteousness, and perfect knowledge. And so did Adam. God made Him "very good." He was holy in his nature, righteous in his actions, wise in his understanding, comprehensive and exact in his knowledge, as may be gathered from his giving a name to every living creature. (Gen. ii. 19, 20.) These moral and spiritual qualities impressed upon the first man form the *image* and *likeness* of God in which he was made. "Christ is the *image* of the invisible God." (Col. i. 15.) Hence, Adam, who was made in the *image of the* future Man Christ Jesus was made in the *image* of God. This *image* is worthy of our constant meditation. It would be utterly impossible for me to describe minutely the *image* and *likeness* of God as impressed upon man in his unfallen state. Some of the *features* of that *image* and *likeness* do appear, but Adam by disobedience transgressed the covenant of works, and by this means *defaced* the *fair image* and *marred* the *divine likeness* in which God had created him. In the regeneration of a sinner, the Holy Ghost reproduces the *image* and *likeness* of Christ which is called "the new man." "And that ye put on the new man, which after God is created in righteousness and true holiness." "And have put on the new man, which is renewed in knowledge after the *image* of him that created him." "Christ is all and in all" the children of God. (Eph. iv. 24, Col. iii. 10, 11.) I beseech you to notice well the restoration of the *divine likeness* in the saints of God. They are new creatures in Christ Jesus. A holy nature, a heavenly seed, has been planted in their hearts by the Spirit of

holiness, they are righteous and do righteousness, they know the Lord, and rejoice in hope of the glory of God. Are not these some of the *moral* and *spiritual qualities* which form the *image* and *likeness* of God in every regenerate and saved soul. Now let us prosecute this subject a little further. The Christian is a compound creature. He is made up of two men, one is an "old man" and gives him endless trouble, the other is a "new man," and gives him great joy. The old man is to perish, but the new man is to live for ever. The new man is to have a new body in the resurrection, a perfect body—a body *like* Christ's body. The saints shall be *like* Christ, body, soul, and spirit. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be *like* Him; for we shall see Him as He is." (1 John iii. 2) This is the *satisfying likeness* which David anticipated. (Psl. xvii 15) But Adam was to have "*dominion* over every living thing." How long he exercised lordship thus we are not informed. One thing is certain, that he forfeited the *dominion*. The *dominion* is now in the hands of the second Man, the Lord from heaven. "What is man, that Thou art mindful of him? and the Son of man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have *dominion* over the works of Thy hands: Thou hast put all things under his feet." Of whom does the Psalmist write? The answer is given in the 2nd of Hebrews. It is Jesus Who is crowned with honour and glory Who has the *dominion*. When the *dominion* was given to Adam it was also given to his wife in him. So it is with Christ and His church. *Dominion* has been given to Him, and to her in Him, for she has been always in Him. The saints shall possess the kingdom and the *dominion*.

Again, the saints shall reign with Christ, body, soul, and spirit. This will be another distinguishing feature of the resurrectionized children of God. The Lord now reigns *in* the hearts of all true believers. "Grace

reigns through righteousness unto eternal life by Jesus Christ our Lord." "The kingdom," or reign "of God is *in* you." The excellencies of this kingdom are "righteousness, and peace, and joy in the Holy Ghost." Now, those persons *in whom* these spiritual qualities exist "are the children of the kingdom." (Mat. xiii. 37.) But these children of the kingdom are not now *reigning with* Christ, but Christ is reigning and ruling *in* them by His Spirit. Again, I would observe, that the souls of those who have departed this life in the faith and fear of God, are *with* Christ, but they are not said to be *reigning with* Him. True it is, that they are present *with* the Lord, which is "*very far better*" than being in their time state of trouble and trial. There are some very express Scriptures in proof of the saints hereafter *reigning with* Christ. Hear what St. Paul says to Timothy:—"Remember that Jesus Christ of the seed of David was *raised* from the dead according to my gospel: wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore, I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be *dead with* Him, we shall also *live with* Him; if we suffer, we shall also *reign with* Him." (2 Epistle ii. 8-12) The Apostle is here speaking of *reigning with* Christ after the resurrection. He first mentions the resurrection of Christ, and then of our being *dead with* Him, and then of our being *alive with* Him, and then of our *suffering* and finally of our *reigning with* Him. Let us now turn to another very striking passage in the 20th of Revelation. It is in connection with the *first* Resurrection. I know that some persons look upon this first Resurrection as Regeneration; that others look upon it as a Resurrection of Gospel principles in their descendants and successors. These are very pious thoughts and, no doubt, well intended, but they seem to me, at least, to do violence to the whole context The idea of Gospel principles having souls and having their heads cut off, appears to me to be a very fanciful interpreta-

tion. The reasoning is not commendable, but to my mind, the veriest folly. I may be wrong in my impression. Let us, however, read together from the 4th to the 7th verse: "and I saw thrones, and *they* sat upon them, and judgment was given unto them." Who are meant by "*they*" in this verse? The antecedent is in the preceding chapter. "*They*," are the "saints," the "armies," which follow Him Who wears the "many crowns," and on Whose "vesture and on His thigh a name is written, KING OF KINGS, AND LORD OF LORDS." The saints are they who occupy the thrones and act as judges. Now read on:—"And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and *reigned with* Christ a thousand years." The souls of those who had been beheaded are the martyrs whom John saw under the altar—which is Christ. "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled." (Rev. vi. 9-11) The saints and martyrs are "THEY" who shall live and *reign with* Christ a thousand years. "But the rest of the dead," the wicked dead, "lived not again until the thousand years were finished. This is the first resurrection." Now for the practical application of this truth:—"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall *reign with* Him a thousand years." Some one may be saying, what is meant by reigning "a *thousand years*" with Christ? Is it a *definite* or an *indefinite number* of years? Some

contend that the expression "*a thousand years*" means an *indefinite* number of years. Others, as earnestly contend, that the expression "*the thousand years*," or these thousand years, means a *definite* number. I incline to the latter view myself, and I think, that it agrees best with the general facts of God's Word. The saints are not only to be *with* Christ, after the first resurrection, but they are to *reign with* Him. The vision of Daniel bears upon the saints *reigning with* Christ after the resurrection:—"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Surely, this is the glorious kingdom of Christ. Now, the saints are very deeply interested in this kingdom, for it is said, "But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Judgment is given to them, and they possess the kingdom. "The ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter." (Dan. vii.) The saints shall *reign with* Christ. The children of God are joint heirs with Christ now, but soon, they shall be glorified together with Him. Christ has sat down with His Father in His throne, and soon shall all the saints of God sit down with Christ in His throne, and *with* Him *rule* and *reign* together.

Here a question may arise in the minds of some inquirers, saying, "But where shall the souls reign with Christ?" I am not aware that it is ever said in the Scriptures

that the souls of the departed saints are now *reigning with* Christ in heaven. They may be, but the Scriptures do not say so. Neither are the resurrectionized saints, who are caught up to meet the Lord in the air, said to *reign with* Him *there*. There is only one verse which seems to deal with the inquiry. "For thou," O Lamb of God, "wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God, kings and priests: and we shall reign on the earth." (Rev. v. 9, 10) This expression does not positively prove that the saints shall *reign with Christ on the earth*, but it does establish the fact that the *redeemed shall reign on the earth*. The other passages, which we have already quoted, prove that the saints shall *reign with Christ*. And I do not see any very valid objection to the saints *reigning with Christ on the earth* after the first Resurrection. I know that I am touching upon the vexed question of Millenarianism, a subject which has excited the wrath of some persons who seem to have been so spiritually minded, that they could not for a moment entertain the carnal thought of a saint having a resurrectionized and glorified body like Christ's. Let us not, however, be turned aside from the Scriptures of truth, but let us search them, and bow to their teaching. Our views of some Scriptures may be very imperfect and faulty, but God will accomplish His Own Word in His Own time, and in His own way, and will bless His saints withal. We do not contend for what is designated Millenarianism, or anti-Millenarianism, but Scriptarianism. We wish to stand or fall by the Scriptures.

But there are scoffers. There were some such persons in the days of St. Peter. "There shall come in the last days scoffers," or mockers, "walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." By the fathers who had fallen asleep, must be understood the Old Testament worthies who had died. Had all things continued as they were from the begin-

ning of the creation? The Apostle exposes the ignorance of these scoffers respecting creation as recorded in Genesis. "For this they willingly are ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the water." (See Gen. i) "Whereby," that is, by means of these waters, for "the fountains of the great deep were broken up, and the windows of heaven were opened," and "the world that then was, being overflowed with water, perished." So that it was not true what the scoffers said, that "all things continue as they were from the beginning of the creation." The Apostle then proceeds to shew that the next overthrow and dissolution of the heavens and the earth, whatever these may mean, will be by fire and not by water. "But the heavens and the earth, which are now, by the same word" of God, "are stored up for fire, or with fire, being reserved against the day of judgment and destruction of ungodly men." (R.V.) Having answered the objections of the scoffers or mockers, he then addresses the brethren.

The brethren are warned, instructed, and exhorted. They are warned not to forget this one thing, "that one day is with the Lord as a thousand years, and a thousand years as one day." The Lord is not bound by men's ideas of time. He is an *eternal now*. "A thousand years in God's sight are but as yesterday when it is past, and as a watch in the night." The Lord can do a thousand years' work in a day, and with Him there can neither be delay nor neglect. "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering towards us, not willing that any" of us, or of those who make up the one body of Christ "should perish, but that all" the members of that one body of Christ "should come to repentance," and be saved with an everlasting salvation. The day of the Lord will come in judgment unexpectedly and quickly. The present aspect of the heavens meant by the Apostle shall pass away, the earth and the works that are therein shall be burned up. I do not under-

stand the Apostle to mean that the heavens and the earth will be *annihilated* as to substance, but cleansed and purified by fire as to their *properties* and *qualities*. Whatever damage sin has done in these heavens and in this earth shall be repaired. St. Peter next exhorts the brethren to holiness of life: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all *holy conversation* and *godliness*, looking for and hasting unto the *coming* of the day of God" in judgment, "wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to His promise," as given in Isaiah lxv. 17, "look for new heavens and a new earth, wherein dwelleth righteousness," or righteous persons, even all the Lord's redeemed. "Wherefore, beloved, seeing that ye look for such things, be *diligent*," be watchful and wakeful; be laborious and careful; be persevering, and continuing unto the end, "that ye may be found of Him," and in Him, "in peace, without spot, and blameless. And account that the longsuffering of our Lord," which some men may call delay, "is salvation" to every vessel of mercy. I believe this to be a fair and honest exposition of St. Peter's words, and in perfect keeping also with the rest of the subject, which I have endeavoured to set before you this evening. You may rely upon it, that the saints of God shall, after the resurrection morning, *reign with* Christ for ever. If Christ reigns upon the earth, the saints shall reign with Him. If He reigns in the air, they shall reign with Him. If He reigns in the heaven of heavens, they shall reign with Him. "And so shall we ever be with the Lord. Wherefore, comfort one another with these words." What more can the saint of God desire? I shall only add a few words in conclusion:—

Finally, the saints shall enjoy an entirely new state of things after the resurrection in their ultimate glory. This new state of things is described as "a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea"; for

the purifying fire had exhausted it. New Jerusalem comes down from God out of heaven, prepared as a bride adorned for her husband. *Then*, the tabernacle of God is with men. *Then*, tears, sorrows, pains, and deaths will be no more. The Lord will make all things new. The Lamb's wife is presented to John's view in vision as a perfect, beautiful, and glorious city, whose light is the glory of God and the Lamb. *Then*, her walls shall be Salvation, and her gates Praise. *Then*, the sun shall be no more her light by day; neither for brightness shall the moon give light unto her: but the Lord shall be unto her an everlasting light, and her God her glory. Her sun shall no more go down; neither shall her moon withdraw herself: for the Lord shall be her everlasting light, and the days of her mourning shall be ended. (Isa. xl.) All her people shall be righteous, that the Lord may be glorified. They shall see His face, and bear His name in their foreheads. Their night will have ended, for there will be no night *there*. They will need, neither sun, nor moon, nor stars, for the Lord Himself will be their eternal day: and they shall reign with Him for ever and ever. (Rev. xxi. xxii.)

"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"!

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CHRISTIAN LOVE.

A Sermon

PREACHED AT THE

MISSION CHAPEL, CHARD, SOMERSET,

On Quinquagesima Sunday, 1878,

THE FIFTH

ANNIVERSARY OF THE OPENING OF THAT CHAPEL FOR DIVINE SERVICE,

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CHRISTIAN LOVE.

I Cor. xiii. 13.

"And now abideth Faith, Hope, Charity, these Three; but the greatest of these is Charity."

CHARITY is the Alpha and Omega of CHRIST'S Religion, the Beginning and the End. Does this sound too much to say? Nay then let us change the way of saying it, and say, "Love is the First and the Last:" and this may assuredly be said, for "GOD is Love."

This word Charity, is, in truth, a spoilt word now. The world's unwholesome air has blighted this flower that was indeed a flower of GOD'S planting. But the world came in, with its pretence of care for the well-being of this blossom of Eden: and truly went nigh to kill it quite. The thing itself drooped, and the name became almost hateful. For the world took up the name with much show of patronage, and as I said, spoilt it. For "Charity Schools," and

"Charity Children," and "Charity Balls," and "Charity Bazaars," were started by the "charitable world," and the word even became pluralized, and people wrote and talked complacently about their "charities," and at last "Charity" became identified in the world's speech and mind with "Almsgiving." And this also, in time, became niggardly, and slender, and grudged; so that the phrase, "living upon Charity" became a reproach, and at last the receivers of unloving gifts threw back into the face of the Pharisaical "charitable world," the bitter proverb, "cold as Charity."

Cold as Charity! Ah, great St. Paul, what would he have said, turning with that Heaven-light on his face, from dictating in divine speech, his poem of Love:—to behold what the Christian world has made of his glowing word, "Charity!"—Niggardly almsgiving, or fashionable amusement:—this all that is left to the so-called religious-world out of his darling word, his "Charity" that never faileth: that suffereth long, and is kind, that envieth not, that vaunteth not itself, is not puffed up: that doth not behave itself unseemly, seeketh not her own; is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth: beareth all things, believeth all things, hopeth all things, endureth all things. Yet the glow and the glory are gone from the word, and, spite of his warning, that

men may *give all their goods in alms*,—and have not Charity, yet, in the world's vocabulary, the crumbs that fall from the rich man's table, must be the definition of "Charity" now.

So if we would understand the sweet soft earnest music of the Apostle's utterance, we must let go the marred word, "Charity," and rejoice that we have still the unspoilt word, "Love."

Glorious things are spoken in GOD'S Word, of this thing, "Love." Can more be said than that, "*God is Love?*"—And does not St. Paul shut up the whole duty of man in this word of four letters?—for, he tells us, "*Love is the fulfilling of the Law.*" And St. John, the disciple whom JESUS loved, scarce can he string fifty words without this pearl of words among them: and if he write some times sternly, yet you find always this primrose at the root of his briars. Love. The very name of love, is lovely. "Her very foot has music in it, as it comes up the stairs."

Then consider the *power*, as well as the preciousness of love. "Strong as Death?" Nay, Death is, before the might of Love, weak as tow that has seen the fire! Even human love defies death's puny power to end it. And look at Calvary, if you would see, once for all, Death's impotence, and the omni-

potence of Love! Yes, Death is strong; "the last enemy that shall be destroyed is Death." Death is strong, but Love is stronger;—for God "shall put all things under His Feet." Then the strong man armed shall give up his possessions; and Love "shall be all in all."

Love is precious; and love is mighty. Alas, I may not stop here, my Brethren, but must go on to a sadder word about Love. Sweet, Love is; and powerful Love is, yes, but also,—*Love is rare.* The thorns and thistles of this world outside of Paradise have spared but few cleared plots for the growth of our one Eden-flower. Its sweetness men mostly pass by with scorn and neglect. Its virtue and its might are but seldom perceived, and more seldom employed. Have we not, in great measure, fallen upon loveless days?

Not only has Charity been pared down into scanty Almsgiving, but Faith, so-called; loveless-faith, if such a thing be conceivable, has, among us, dethroned Love. So we, some of us, read the Apostle's word differently now, "And now abideth Faith, Hope, Charity: but the greatest of these is—Faith!" And so men often boast themselves of their Faith, whose life and conversation are conspicuous for want of Love. Indeed this spurious Faith is even contrary to the Apostle's Charity, and might almost be

made the subject of an opposition chapter. For *this* "faith" suffereth no whit, and is hard; this faith vaunteth itself and is puffed up. It behaveth itself unseemly, is selfish, is quick of provocation, and ready to think evil. Beareth nothing, believeth the worst; hopeth nothing, endureth nothing. It is a painted sun, without light or warmth; or as gay shavings in the grate, when shivering men seek a fire. Its might, or what seems its might, is naught: yea, tho' a man have all faith, so that he could remove mountains, and have not charity, he is nothing. This coinage has the King's stamp on it; but it is base metal: it will not pass current in Heaven. It wants the ring of the true gold. Faith without Love "profiteth nothing."

—But how is this? Do we speak slightingly, unkindly of Faith; disparagingly of one of the Three Christian Graces? No, surely no! Not disparagingly of the Angel, Faith, with the light of Heaven caught in her seraphic eyes. Not of Faith the Angel, but of the loveless Demon, clothed in the stolen raiment of that Angel of light. Let Faith, Hope, Charity, group together in the sculpture of GOD'S ever-building Temple. Take Faith and Hope from Love, and Love must pine and die. But Faith and Hope both draw their life from Love. Hope would perish, "the world would kill her soon," if Faith sustained her not. And Faith is dead, and

Hope is lost, directly Love is gone. But Faith shall one day be lost in sight, yet only as stars are seen no longer when the sun shines. And Hope shall ever be passing into fulfilment and possession. But Love abideth eternally the same. And, in his judgment between the three, St. Paul allots the golden apple to Love. Yet her sister-angels are not jealous. "Now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity."

This fair flower of Love is, you see, twined by the Church about the Porch of Lent. The wonderful chapter of Love is set before us as the key note, as it were, of all our Lent-learning. Lessons of Faith we are to learn: lessons of self-denial taught by Faith, which guides our thought beyond the seen to the unseen, bidding us mourn now, that we may rejoice hereafter. Lessons of Hope, too, we are to learn in Lent; for even the tears of our exile point forward to the promise of our restoration; and the gloom of our dungeon reminds us that we are "prisoners of Hope." Prisoners, yet with the Key of Promise in our bosom, which shall open all the locks of Doubting Castle, and defy all the threatenings of Giant Despair. But nothing at all of value shall we have learnt in Lent, if we shall not have learned in it, *Lessons of Love.*

Let us dwell more particularly on this matter. Let us go back to our sadder thought of the "rarity of Christian Charity, under the sun." — Is it not beautiful ? Is it not powerful ? *Is* it not rare ?

Let us take, first, the general subject of—Church Questions of the present day. Let us look at our unhappy divisions ; at the schisms from the Church, —the sects outside the Church ;—and, also at the differences within the Church itself.

Now we cannot make all men think alike ; and although we deplore that there should be those who have left the Church of their forefathers, the Church built on the foundation of the Apostles and Prophets, of which JESUS CHRIST is the chief corner stone, yet we own readily that, however mistakenly, such separatists have, in many cases, acted sincerely and conscientiously. And, although we desire that, within the Church, her members would unite in holding the whole truth, and not first break it into fragments, and then fight for one special fragment of the inheritance, Gospel and Apostolic, once delivered to the saints, yet we perceive that, in the present imperfect state of things, these differences of opinion must exist. We cannot help it ; sects severed from the Church there will be : and divisions within the Church herself. These things cannot be prevented, here and now : we must endure what we cannot cure.

But *one* thing there is which *can* be cured; and which assuredly ought not to be endured. And that is, the bitterness, the wrath, the envy, the impatience, the malice, the uncharitableness, which disgraces our common, if disunited, Christianity. Error we may hate, but we might be tender to the erring. Truth we must declare, but we might "speak the Truth in love." Indeed the Church is far from guiltless here, in her treatment of her estranged children. Has there not often been harshness and bitterness, arrogance and contempt, on the part of the Mother towards her revolted offspring? Thank GOD, better thoughts are with us now, and "Home reunion" is sighed for, together with the yearning for restored communion with estranged branches of CHRIST'S Church abroad. Back into the old paths our Church invites both the separated at home and the estranged abroad to go, seeking, with tears, for this lost gem Unity; and entreats that, in the search, already, hands may link in love. Yet too many angry hearts and bitter spirits, are there in the Church herself: and those whose hearts are growing tender to those without, are, too often, hard and cruel to brethren within, holding aloof from them as though aliens. And sects severed from the Church, how bitter is their enmity often towards her! though there be honourable exceptions. And most for their Creed; and few for CHRIST;—this is the spectacle at which angels wonder, at which loving hearts weep. *Our Creed*, or *Christ;*

for which, let each ask, are we contending? Can that zeal be for the Lord of Love, which is marked by bitterness and rancour? Can hate and pride really be advancing the Banner of the Cross? Is it not their Creed, for which most men are warring, and not their Lord? In our unhappy divisions, in our unavoidable differences, is there not, even with us all, much need of close study in the school of Christian love?

And at home in the separate and several relations of our daily life, is not this "Charity" of the Apostle's praise a thing most rare, a height towards which we have diligently and painfully to climb? The Charity which suffereth long, and is kind: which is not easily provoked: thinketh no evil: is this thing common among Christians? Have we not all much to learn at the feet of this Apostle? What a common thing among us is Censoriousness; I mean the readiness to find fault; to pick holes in the fair fabric of the lives of those about us; to thrust the hand into any rent or thin place in their robe, and to exaggerate the fault or flaw. For which is our eye most busy, and which does it most quickly detect, the possible good or the possible evil in those about us: in their motives, in their words, in their acts? Concerning which is our tongue most glib; concerning that which is hopeful in them, or concerning that which betrays fault, failing, weakness? The very

word, "*prejudice*" has a lesson for us. It only means "Judgment beforehand," which might be hopeful just as well as unfavourable. But the word has come to have only the bad sense, because our fore-judgments are almost sure to be uncharitable. The Charity which beareth all things is rare: the Charity which endureth all things is seldom found: the Charity which believeth all good of another: the Charity which ever hopeth for the best: this Charity is the rarest of all. And an eye quick to find out faults, this is common enough; and an eye ever watching to perceive some excellency, this is indeed seldom found.

I have read an old legend which is to the point.

Outside the gates of a city of Judæa, they say, a dead dog was cast. Unclean, ignoble animals, at the best, are dogs that roam the Eastern cities for offal and garbage. And this was a dead carcase, cast out, lying by the roadside. A group of passers by assembled about it presently. "What does this stinking carcase here?" said one. "It is an unclean beast, dead, as living," said another. "Hideous when alive and foul when dead," exclaimed a third. "Doubtless it was hung for stealing," cried a fourth. But a grave Stranger, with kind compassionate eyes had stood by, beholding and listening. He, too, drew

near and looked at the despised carcase. "*Pearls are not whiter than his teeth*;" he said, and passed on.

Then a whisper arose and passed through the crowd; "This must be JESUS of Nazareth: none other but He could find aught to praise in a dead dog!"

Is there not a lesson for us to learn in this old legend? Something to praise and love, shall we watch for that in each other; and not always rather something to blame and dislike?

May not, then, this divine chapter of the praise of love, be laid much to our heart, now, on Lent's threshold; and throughout Lent's shadow, and afterwards, when we pass into the Easter sunshine? Might it not be taken, verse for verse, as a subject for special Self-examination during Lent? Without Love we have nothing, and are nothing. And now abideth Faith, Hope, Charity; these three. But the greatest of these is Charity.

Dear Friends, Hate is noisy among us, but Love is quiet. It is the "still small voice" in which GOD is, —Who is not in the Whirlwind; not in the Earthquake; not in the Fire. And shall not we rejoice

on this your Festal day, beholding, in some degree, at least, the effects of five years' pleading of this still small voice among you. Let us own, and thank GOD for it, that this five years' work in your midst is a work which the devil hates, and which GOD loves. With sweet powerful persuasion the Gospel of Charity has drawn, first one, then the other, into its vortex ; here one or two singly ; here five or six together. Much has been done, by GOD's grace ; much for which those labouring in your midst may well thank GOD, and take courage. How much yet remains to be done, you know better than I ; and GOD knows better than all. Yet think what *may* be, by GOD's grace, attained in five years more ; since such a beginning invites and urges to press on still. Let each who has here learned to care for Gospel privileges, say, to others yet out in the cold, "Come!" Yes, "let him that heareth say Come! And let him that is athirst, Come. And whosoever will, let him take the water of life freely."

But it is of no use inviting with your lips and repelling with your lives. Win others to the true Catholic Faith ; to the one safe Hope, by means of the sweet persuasion of Love. Contend for Christian Faith : hold fast Christian Hope. But in your work and your suffering, in all you say and think and do, remember that, though all three abide,

"THE GREATEST OF THESE IS CHARITY."

SPEECH

OF THE

REV. HENRY ALLON, D.D.,

AT A

PUBLIC MEETING

OF THE

SOCIETY FOR THE LIBERATION OF RELIGION FROM STATE-PATRONAGE AND CONTROL,

AT THE

METROPOLITAN TABERNACLE,

JUNE 11, 1880.

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PRICE TWOPENCE.

SPEECH

OF THE

REV. HENRY ALLON, D.D.

LADIES AND GENTLEMEN,—It has not been from any lack of sympathy with the aims or the motives of the Liberation Society that this is the first time I have appeared on its platform on these great triennial occasions. From the time when, in early years, I first formed any definite opinions about ecclesiastical matters, I have been a voluntary pure and simple. The history of ecclesiastical establishments all the world over has produced the conviction that everywhere, with scarcely a qualification, they have been productive of evil; and now, after a lengthened observation of the operation of the Establishment in our own country, I am more deeply and broadly and intensely a voluntary than ever. But, then, every man "works in his own way," and the Liberation Society, great as its services have been, is only one of the many agencies that are seeking Disestablishment in this country. I remember hearing with some sympathy at the jubilee of the London Missionary Society, Mr. Jay, of Bath, say, "A gracious Providence has mercifully denied me the gift of platform speaking;" and he added, with some significance, "What I have seen and observed during the course of a long life has made me thankful for the privation." I have therefore been contented, in less conspicuous ways, to work for this great end; and I do not know that anything but the pertinacity of Mr. Carvell Williams, to whom this society owes so much, would have placed me in the very unpleasant position in which I find myself to-night.

One of the great difficulties that we encounter in this controversy is in producing the conviction that anything like religious principle is involved in it, or that in prosecuting it we can be influenced by any but the meanest motives. I scarcely like to suggest that the judgments of men are often shaped by their own moral characteristics; but the pertinacity and the malignity of these gross imputations almost preclude any other conclusion. A high-minded controversialist will always be capable of generous judgments concerning his opponent: however he may differ from him, and however it may be his duty to oppose him, he will never feel it difficult to give him credit for high intelligence, for perfect sincerity, and for religious motive. I do not disparage questions of expediency. They are to a large extent the science of the statesman; and in very momentous ways they affect both imperial and local interests. But this question of the relation of Churches of Jesus Christ to Civil Governments goes much deeper than questions of mere expediency. It touches very sacred things, it involves important religious principles, and it affects very powerfully both the Churches of Jesus Christ and the social life of a country at large. I can scarcely, therefore, acquit of reckless statement—hardly of wilful misrepresentation—those who represent the advocates of Disestablishment, as aiming to "destroy the Church." One can only say, if that which we aim to destroy does enter in any essential way into their Church, it is scarcely worth the passion that it excites. Even the Pope has begun to discover that his temporal power is not essential to the exercise of his spiritual function. One ought not to have to repeat so often—that our contention as voluntaries has no respect to the character of churches as such; that it lies as much against the most Puritan of Presbyterian establishments as it does against the most sacerdotal of Anglican establishments. Our contention has exclusive reference to the political *nexus* which connects any Church of Jesus Christ with the civil Government of a country. The Church itself is complete and valid, altogether independent of the question of Disestablishment. Establishment does not make it the more a Church; Disestablishment would not make it less a Church. Some of us have come to the conclusion that the Establishment of a Church of Christ necessarily limits its spiritual prerogative and impairs its religious action. If, therefore, we differ either doctrinally or ecclesiastically from any Church, our controversy with that Church belongs altogether to a different sphere. We cannot, therefore, too frequently or too emphatically reiterate that our contention has no respect to the character of the Church that is established, but solely to the principle that connects it as a Church with the State.

Nor do I think that our political action is so utterly ungodly

as the pious exclamations of the ecclesiastical Mrs. Grundy would induce people to believe. The entire situation has been caused by political action. The Church itself has been created by Acts of Parliament; and students of the times of Henry VIII. and Elizabeth tell us not infrequently without great violence done to the wishes and feelings of the Church itself. Convocation in vain protested against the Act of Uniformity of Elizabeth, and against the appointment of some of her bishops. It was not the Church taking to itself the forms and powers of the State; it was the State violently subordinating the Church to a recognition of royal prerogative, and compelling it to submit itself to civil control. At every step in the history of this connection Parliament has determined its conditions. Parliament has been the Laban of this ecclesiastical Jacob, and has changed its wages more than seven times. Our simple contention is that the power that called the institution into existence is the only power that can dissolve it. We are not the first to make the appeal unto Cæsar; we simply ask that the thing which Cæsar has done shall be reversed, and that no Church shall be placed in the invidious and incongruous position which is incident and necessary to any Establishment. This is not a question to be settled by religious conferences, by pious addresses from the pulpit, or even by prayer-meetings. The waggoner may pray to Hercules, but Hercules will bid him help himself. We shall seek, and I trust do seek our ends, in a devout and religious spirit; but the Providence that helps men to their ends demands that they should make use of all reasonable and fitting means for their accomplishment.

We are asking nothing for ourselves. We do not ask that the presidents of our ecclesiastical assemblies shall take their seats side by side with the bishops in the House of Lords. We have no intention to ask Parliament for a grant to help us in our church building schemes. We have no wish to avail ourselves of tithes, or the imposition of church-rates, to support our ministers and our religious worship. We are not so enamoured of patronage as to desire that our ministers should be appointed to their offices by the Lord Chancellor, or even by private patronage; and certainly we have no wish to see them endowed with exclusive prerogative and function. We simply wish that no ministers of Jesus Christ shall be placed in a position so incongruous and invidious as this. We are not, therefore, greatly moved by the amenities in which weekly newspapers just now so continually indulge. In the *Guardian* newspaper last week, for example—a newspaper, let me say, conducted in the most honourable way, with very great ability, and striving ever to do justice as between church and church and man and man—a correspondent, a clergyman of Rugeley speaks of us as the "modern

representatives of Corah, Dathan, and Abiram," and he tells the British public, that if we be admitted to officiate at graves in the parochial churchyards, we shall be "schismatic functionaries"—whatever that may mean. Another clergyman in the same newspaper designates us as "sacrilegious robbers;" and he tells us it is not for purposes of burial that we are seeking to pass the Burials Bill, but that we may publicly humble the Church, and he says that for this purpose we are willing "to sacrifice common honesty and fairness to open hatred of the Church." Well, we have heard such things before. During the controversies of the last fifty years they have been characteristic; and a somewhat lengthened observation has led me to the conclusion that these "cultured gentlemen," who are such a great blessing to the parishes of the kingdom, have attained a bad pre-eminence in bad language. I say deliberately I do not know where I could look for so much coarse invective, and so much malignant misrepresentation as I find in some of the religious newspapers.

It is very singular that in the light of these great principles these gentlemen should speculate on the degree of our venality,—whether or not this Burials Bill will be a sufficient bribe to the Liberation Society, whether or not the advent to power of a Liberal Government, which we have largely contributed to place there, will encourage us to undue presumption. Already it is suggested that it would be very ungenerous of us to take advantage of the political necessities of the Liberal Party to insist upon our pound of flesh; and we are told that we should be very ungrateful if after the concession of the Burials Bill we are not satisfied—and if, like Oliver Twist, we audaciously ask for more. Now have these gentlemen any conception of what a religious principle is? Are they capable of giving any men credit for disinterested and conscientious advocacy; or do they really think us to be the sordid miscreants they represent, just bent upon getting anything that in the scramble of public affairs we can lay our hands upon? How often do we need to say that we have come to the conclusion, that it has come to be with us a deep religious conviction that the Church as established in this country is a very grave social wrong, disastrous to the Church established on the one hand, and in a thousand ways injurious to other Churches. I suppose it is morally certain that numerically it does not comprise half the religious population of the country, and yet, notwithstanding its prestige, notwithstanding its great wealth, notwithstanding its eminent learning, which Nonconformists are never slow to recognise, notwithstanding its high prerogative, it has been continually and steadily, and with increasing ratio, losing its hold upon the population of the land; so that in many parts of the kingdom it has come

to be a ridiculous minority. Even in the national Universities, in the senior wranglership at Cambridge—I am not so well acquainted with the first-class lists of Oxford—nearly two-thirds of the wranglers during the last eighteen or twenty years have been Nonconformists.

Then, again, throughout its history the Establishment has been uniformly inimical to all questions of public freedom and of national righteousness. The votes of the bishops on the Afghan and the Zulu Wars, and the suffrages of the clergy given to Lord Beaconsfield's Government in the pursuit of its iniquitous ends, are only the culmination of a long series of contentions on behalf of prerogative and against popular liberty. A national church should keep the national conscience; the national clergy should rebuke and restrain the unrighteousness of the civil government; bishops should surely speak fearlessly in the name of the Lord of Hosts. Now, notoriously the English Establishment, as such, has never done that; it has left that great function to be discharged by the Nonconformist churches of the land. Is there a single record on the Statute Book in England in which a victory for freedom, for philanthropy, for spiritual religion has been won by the Established Church or even led by it? I very much doubt it. Then is there any institution existing in England at this moment that is the cause of so much social dissension and so much religious bitterness? Is there any chasm so deep, so wide, and into which so many precious things have been cast, as that which the Establishment of this country makes? Does there exist among us any cause of difference and bitterness so great and so mischievous as this? Is there any equal cause of legislative embarrassment, of legal perplexity, of public scandal? Why, at the present moment our law-courts are reduced to a ridiculous imbecility through the squabbles of this schismatic Church. There is nothing like it in Christendom. Then national sanction has been given to priestly assumptions and sacerdotal arrogance which, in the Nonconformist Church of Rome, we can afford to laugh at, but which, sustained and endowed by the British nation, become matters of very serious and just complaint. Our fathers thought these incidental evils; a long experience has taught us that they belong to the very essence of Establishment. We have formulated these grievances into principles, the validity of which every generation and every experience confirms.

Is it likely that men who so think and so feel can be diverted from their contention by accidental circumstances? Is it likely that the concessions of a Burials Bill, or the accession of a Liberal Government to power, will very materially affect our controversy? Our cause is too Radical for the bribe of a Burials Bill, and it is

too broad to be precipitated by the accession of a Liberal Government. We have recognised the expediency and the philosophy of educating public opinion; we have set to work very earnestly to accomplish this, and we are vain enough to think that we have done something towards accomplishing it. We are not, I think, likely to be diverted either by cajolery or menace. The Burials Bill is simply one item of our claim—an incident of our progress—a progress beginning with the Toleration Act, and which, in its steady advance to perfect religious equality, has won scores of victories like this, and has simply been encouraged by its successes to press on to further achievements. From the beginning we have avowed our goal. It is the absolute "Liberation of Religion from State-Patronage and Control."

Now, if this be to constitute us political Dissenters—political Dissenters we are, and that of a very inveterate type. I am afraid we are dyed in the wool. And furthermore, I fear that we are shameless enough to glory in our position. I, for one, maintain that no social duty is higher or more obligatory than political function when it is exercised within its proper sphere. Not to discharge faithfully political functions in a question which, like this, belongs to the domain of politics, is to be, I think, recreant to one's country, false to conscience, and unfaithful to Jesus Christ. We have simply won victories as public opinion ripened; and we are not very desirous of victories until, as now in the case of the Burials Bill, public opinion is ripe. We have not shown ourselves very eager to avail ourselves of the political exigencies of the Liberal Party. We have not been very eager to snatch a chance vote. Again and again we have shown that in the presence of great national exigencies, we can subordinate our particular contention. The descendants of the men who stood by the seven bishops; the descendants of the men who more than once refused toleration for themselves rather than sacrifice the Protestantism of the nation, are hardly to be reproached with selfishness and time-serving, in seeking the great objects which we now have in view,—they are not likely to forget that they are Christians first and voluntaries afterwards. Lord Beaconsfield may make it his boast that he has "dished" the Dissenters; but whenever a Government like Lord Beaconsfield's comes into power, subordinates national righteousness, and compromises national honour, it will find English Dissenters in the forefront of its antagonists with singleness of purpose, and self-sacrificing spirit; and, it may be, as just now, rudely dispelling his very foolish dream. Were we the selfish and unscrupulous polemics that we are sometimes represented we might make corrupt bargains and accept bribes; but it is simply astonishing, after the experience of three centuries of English Nonconformity, that men

should thus calculate on our venality. The taint must be deeply engrained in their own souls. The Burials Bill is simply one item of our great claim for equity; and the Liberal Government that has come into power is but one means for the further advance and enlightenment of public opinion. We shall be very thankful for whatever sympathy and help it may render us. We shall not be greatly dismayed by its indifference, or even hostility. Our cause does not depend upon the Government that may happen to be in power. But t is well that the Liberal Government should know that while there may be national exigencies which may induce us, as before, to hold our special aims in abeyance, it would be quite another thing were we to find ourselves treated with gratuitous disregard; or our friends denied their just share in the Liberal programme of the future. We are not the Liberal party. We do not exact a selfish preference. But we do claim that in the programme of Liberal progress we shall have assigned to us the place which our numbers, and the popular acceptance of our principles may fairly claim.

I am very thankful to the Government for the prompt way in which they have taken up the Burials Question, and for its general character. I am especially thankful to Lord Selborne for the bold and lucid exposition of principles upon which he rests his measure. They, at least, exonerate us from the lack of "sweet reasonableness," such as Mr. Matthew Arnold so often charges us with and they sufficiently expose the intolerance which has hitherto withheld this concession. If we were as selfish as we are represented to be, we should accept what we are likely to get in grateful and politic silence. This Bill gives us all that, as religious Nonconformists, we want. But we have never taken this ground; we have never fought the battle of liberty simply for the personal advantages of it. We have been found fighting side by side with the Roman Catholic, and side by side with the Jew; and I for one am prepared to fight side by side with the Infidel and the Atheist in all questions that compromise their civil rights as citizens. Now, I hold that, on Lord Selborne's own showing, the ground that he has taken is fatal to the restrictions of his Bill. If burial in the parochial churchyard be a civil right, then I hold that every citizen ought to be permitted to exercise that right without any violence done to his conscience. The right pertains to the Jew and the Atheist as much as to the Christian. "The legs of the lame are not equal," and the Government Bill appears to me to rest not upon any distinct principle, but upon a sheer expediency—the necessity of concession to men who can no longer be denied. So far I think it justifies the resistance to it of the Established clergy. If it were based upon a broad and intelligent principle of liberty,

it would necessarily include every citizen of the land. I, for one, therefore, am not afraid of being misunderstood when I contend that the clause restricting the service to a "Christian" service should be struck out of the Bill. Lord Selborne says that this is a Christian country legally. Well, the assertion carries either too much or too little. If it be legally a Christian country, in the strict sense of the term, it is a legal fiction; if it be a Christian country in the sense in which Lord Selborne intends it, it is more—it is a country Christian in an Episcopal form. I maintain, therefore, that there is no ground of principle upon which this limitation can be maintained, and I do hope that the Government will be wise enough and bold enough to remove this Bill from the ground of expediency, and base it upon the broad principle of religious liberty; that while they impose the severest prohibition against assault or insult to other men or creeds, they will in all other respects secure to men absolute liberty, which is the true condition of order.

We are accused of seeking the use of parochial churchyards, notwithstanding our refusal to pay church-rates; that is, that we want to have the use of that which we are unwilling to maintain. My answer to that is two-fold. First, in our cemeteries burial fees are found sufficient to yield very respectable profits, and I see no reason why they should not be as remunerative in churchyards as they are in cemeteries. Next, if this is not satisfactory, I say boldly, make the churchyards parochial property; let them be handed over to the overseers of the parish; let these have the control of interments and be responsible for their keeping, and, if needs be, levy for this purpose parochial rates in supplement of the fees. I venture to say that no Nonconformist will utter one word of objection to this. What we do object to is, that the churchyards should be under the control of an intolerant clergyman, and should be used in the interests of an exclusive Church.

We are further said to be indifferent to the bondage in which the clergyman himself has hitherto been held; that while we are contending for liberty for ourselves, liberty to bury whom we will and with what service we like—we are altogether indifferent to the position of the parochial clergyman who must bury all the parishioners who are brought to him, and with one service. To this I have two replies. First, the clergyman of a parish is—I use the term in no offensive way—strictly a Government official; he is placed there to minister to the parishioners as such, and he is bound by his very position to bury all who are brought to the churchyard. Clergymen cannot claim the prerogatives of a functionary and the liberties of a free man at the same time. We have purchased our liberty by the surrender of our prerogative. A parochial clergyman ought to be

and must be compelled to bury all parishioners. Another reply that I have to make is that the common service which is imposed upon the clergyman is not exactly of our imposition. It is the provision of the Act of Uniformity which was so eagerly and indecently passed n order to destroy us Dissenters. Now, it is rather too much to expect that we shall make this disability of the clergyman our own Nonconformist grievance. If the man is "hoist by his own petard" it is no fault of ours. If the Act of Uniformity has recoiled upon its enactors, we surely are not to be reflected upon. I do not know a more curious or instructive Nemesis in history than the history of the Act of Uniformity. It was intended, as we all know, to extinguish Dissenters; but the Toleration Act which followed the accession of William III. specifically relieved Dissenters from their disabilities, while it left the Act binding upon the Established clergy, that is, upon all who were not Dissenters. For instance, the Act of Uniformity prohibited public worship, save as conducted by an episcopally ordained clergyman. The Act of Toleration relieved Dissenters from this prohibition, it gave them liberty to observe their own forms of worship, but it left the Act of Uniformity binding upon all who were not Dissenters; so that to this day no one who is not an episcopally ordained clergyman can enter a pulpit of the Establishment. Her Majesty's chaplains in Scotland are schismatics in England, and are not permitted to minister in English pulpits. If the Apostle Paul could re-appear, he could not legally occupy a single pulpit of the Establishment. The Act of Uniformity again provided that no public worship should be conducted save according to the forms of the Book of Common Prayer. The Act of Toleration relieved Nonconformists from this obligation; but it left it still binding upon the clergy themselves. They had narrowed their own liberty, tightened the fetters upon their own limbs, that they might have the pleasure of destroying Nonconformists. Nonconformists escaped the destruction which uniformity of ritual purposed, but it remained obligatory upon the clergy; and to this day the rigid uniformity of the Episcopal service, which is very different from the "various uses" of that Service prior to the Act of Uniformity, remains the Nemesis of the wrong doing. The Burial Service is only part of that inheritance. History knows no more righteous retribution; and it is a little too much that clergymen should come puling to us about their fetters, and telling us that we are altogether indifferent to their great sufferings and making it a grievance, that while we may bury whom we will, and use what service we like, they are compelled to bury all parishioners with the "Office Appointed for the Burial of the Dead." And yet, I think, we are so far true to our principles that we should have no objection

for the conscience of the clergyman to be relieved. We are capable of "heaping these coals of fire upon his head." It is not pleasant to us to see any man's conscience wounded. I doubt whether there is a Nonconformist in the House of Commons who would not vote for such relief to the conscience of the clergyman if the rights of the laity could be equitably secured. But I hope there is not a Nonconformist who would vote for any such relief to the conscience of the clergyman, unless the parishioners were secured from his caprice and from his intolerance. With that security, I think we are so far true to our principles that we will join in any effort to relieve the clergyman from what must be a very painful obligation imposed upon him by the present Act. We will gladly help all to the liberties we seek for ourselves.

THE

CLAIMS OF ROME.

BY

SAMUEL SMITH, M.P.

THIRD EDITION.

LONDON:
ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.
1897.

PREFACE TO SECOND EDITION.

The severe criticism to which this pamphlet has been subjected by Roman Catholic writers has lead to a searching revision, and some slight corrections have been made. But the writer sees no reason to doubt the substantial truth of his statements. He has had the pleasure of reading the admirable work of Dr. Salmon on *The Infallibility of the Church* since the first edition of this pamphlet was published, and he takes the liberty of quoting freely, in the Appendix, from this unanswerable work.

In this edition the Appendix has been much enlarged, so that ample proof is now given of the truth of the statements made in the body of the pamphlet.

March, 1897.

PREFACE TO FIRST EDITION.

The first chapter of this Pamphlet was delivered as an Address in my constituency, the County of Flint; the remainder has been added by a process of expansion. Hence there is a certain degree of informality in the order of the argument. I have sought only to state what I believe to be undoubted facts, and if these should lead to a fuller study of this great question I will be satisfied. There cannot be a doubt that it is the paramount question of the day for the English people.

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THE CLAIMS OF ROME.

I.

THE public mind has been much exercised of late by the claims of the Roman Church. The Pope's Encyclical has recently been published in most of the newspapers: other circumstances have pressed home on the Protestants of this country the astonishing growth of Romish doctrines in our midst, and I have thought that I might offer some observations on this all-important question. I call it all-important because the very life of a nation depends upon the character of its religion. The gulf that separates England to-day from Spain and Italy, from Mexico and Peru, is chiefly owing to its breach with Rome in the 16th century. Our civil and religious liberty, our strong individuality, our national greatness, have their roots in the Reformation of the 16th century, and if the religion of the priest is to supersede the religion taught by Christ we shall surely witness the decadence of all that makes our country great. The judgment of history is unmistakable on this point, no nation governed or guided by priests has ever prospered and none ever will; yet there is an ominous apathy in our day which fills me with dread. Under the spurious name of Charity many seem to think it matters little what faith a people holds; a generation

has grown up which knows little, and cares less, for the tremendous struggles by which our forefathers purchased their freedom. Money-making and amusement divide the allegiance of most men; and Romish doctrine unperceived is stealing over the nation like an eclipse of the sun. One cannot deny that for many minds Sacerdotal religion has a strange fascination; many of our most earnest men and women have passed into Rome through the door of Anglican Sacerdotalism; if our purer faith is not to be lost we must refurbish the arms by which the Reformation was won. There are no weapons that will avail in this warfare except those by which our forefathers triumphed; they used "the Sword of the Spirit which is the Word of God" and "which is sharper than any two-edged sword," and this weapon has not lost its temper; let Romish and Sacerdotal doctrine be judged by this standard, and what do we find?

The great Charter of the Christian is direct access to God by Christ. "For there is one God, and one Mediator between God and men, the man Christ Jesus" (I. *Tim.* ii. 5). His language is not come to the priest, or come to the Church, but "come unto me." Never in the New Testament is a priest interposed between the sinner and the Saviour; that vast machinery of mediæval superstition which is well described by the word "Sacerdotalism"* is utterly unknown to the New Testament. If the salvation of men depends upon sacraments, and those sacraments owe their validity to a divinely constituted priesthood with apostolical succession, it is marvellous that Christ and his Apostles preserve a total silence on the subject; never once is a minister of religion in the New Testament called a priest; never once is a sacrifice for sin spoken of except that which was offered on Calvary once for all for the sin

* See Appendix, p. 43. Dean Farrar, in *The Bible and the Ministry*.

of the world; the unvarying language of Scripture is, "whosoever believeth in the Son hath everlasting life" (*St. John* iii. 16).* It knows nothing of the adoration of the Virgin,† of the invocation of Saints, of the miraculous properties of relics and images; it knows nothing of purgatory,‡ of prayers for the dead, of penances, of indulgences;§ it knows nothing of Saints' days and fast days, of holy places‖ and holy garments; it contains not a hint of "the confessional," or of priestly absolution, or the celibacy of the clergy.¶ With austere simplicity it fixes the sinner's eye on Christ and on him alone, "who is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (*Heb.* vii. 25).

In this age of spurious charity it is widely thought that Rome is being liberalised. The Pope's latest utterance should be a rude awakening to any such dreamers; he re-asserts the claims of the Papacy as unbendingly as Hildebrand. He says, "The Fathers of the Church are unanimous in considering as outside the Catholic Communion anyone who in the least degree deviates from even one point of the doctrine proclaimed by the authoritative Magisterium of the Church." By the Magisterium he means the judgment of an infallible Pope. Again he says, "As Christ willed that his kingdom should be visible, Christ was obliged to designate a vicegerent on earth in the person of St. Peter. He also determined that the

* "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

† See Appendix, pp. 45—47. "Mariolatry," Vaughan, Salmon, and Sinclair.

‡ See Appendix, p. 49. Dr. Salmon, on "Purgatory," &c.

§ See Appendix, p. 52. Extract from Wylie's *History of Protestantism.*

‖ See Appendix, p. 58. Dr. Salmon, on the "Holy House of Loretto."

¶ The Bible teaches the direct contrary. "A bishop must be blameless, the husband of one wife. . . . One that ruleth well his own house, having his children in subjection with all gravity" (I. *Timothy* iii. 2, 4). Peter himself was married, for we read of "his wife's mother laid, and sick of a fever" (*Matt.* viii. 14).

authority given to him for the salvation of mankind should be inherited by St. Peter's successors. Thus the power of St. Peter is supreme and absolutely independent."

Those know little of the policy of Rome who think it will ever change. By the dogma of infallibility every Pope is obliged to uphold the decrees of every other Pope. The present Pope is bound by the Syllabus of his predecessor Pio Nono. In this extraordinary document, which contains the inner soul of the Papacy, it is asserted (by way of condemning the opposite opinion) "that the State has not the right to leave every man free to profess and embrace whatever religion he shall deem true."

Syllabus E. (24) "The Church has the power of availing herself of force or any direct or indirect temporal power."

(37) "It has not the right of establishing a National Church separate from the Pope."

(42) "It has not the right of asserting the supremacy of its own laws when they come into conflict with Ecclesiastical Law."

(53) "It has not the right to assist subjects who wish to abandon monasteries or convents."

"It has not the right to abolish monasteries or convents."

(71) "It has not the right to uphold any marriage solemnized otherwise than according to the form prescribed by the Council of Trent, even if solemnized by a form sanctioned by the Civil Law."

But, on the other hand, this document asserts :—

(15) No man is free to embrace and profess that religion which he believes to be true guided by the light of reason.

(23) "They are condemned who hold that any Pope ever exceeded the bounds of his power; also, that any Œcumenical Council ever did so; and further, that either the one or the other ever usurped the rights of Princes."

(See 24, as given before.) "She has the right to employ force."

(77) "She has the right to require that the Catholic religion shall be the only religion of the State, to the exclusion of all others."*

* See Appendix, pp. 59—61. Extract from Gladstone's *Vatican Decrees;* also one from the *Pall Mall Gazette*, on the "Church War in Quebec."

All these monstrous claims are reaffirmed by the present Pope, and no future Pope can repudiate them. Had the Papacy the same power as it possessed in the middle ages it would re-enact the persecutions of those times; it would depose heretical Kings, absolve subjects from their allegiance, and excommunicate Kingdoms as in the time of King John.

Has any Roman Pontiff ever condemned the action of his predecessors when they stamped out heresy with fire and sword? Have the cruelties of the "Holy Inquisition" ever been condemned? It is computed that 30,000 martyrs were burnt at the stake in Spain alone;* their ashes and calcined

* Besides those who were burned to death by the Inquisition, a far greater number were consigned to its gloomy dungeons, to be tortured and imprisoned for life. I myself have seen a collection of the instruments of torture used by the "Holy Office;" they were such as to make one's flesh creep. I subjoin an account of the chamber of horrors from the Spanish historian quoted by Limborch, Professor of Divinity amongst the Remonstrants, vol. ii. p. 217, London, 1731:

"The place of torture in the Spanish Inquisition is generally an underground and very dark room, to which one enters through several doors. There is a tribunal erected in it, in which the inquisitor, inspector, and secretary sit. When the candles are lighted, and the person to be tortured brought in, the executioner, who is waiting for him, makes an astonishing and dreadful appearance. He is covered all over with a black linen garment down to his feet, and tied close to his body. His head and face are all concealed with a long black cowl, only two little holes being left in it for him to see through. All this is intended to strike the miserable wretch with greater terror in mind and body, when he sees himself going to be tortured by the hands of one who thus looks like the very devil."

The degrees of torture are described by Julius Clarus and other writers, quoted by Limborch. They were various, and included the following:—

(1) The being threatened to be tortured. (2) Being carried to the place of torture. (3) The stripping and binding. (4) The being hoisted up on the rack. (5) What they called "squassation." This was what they called the torture of the *pulley*. Besides this there was the torture of the *fire*, or chafing dish full of burning charcoal applied to the soles of the feet. Then there was the torture of the *rack*, and of another instrument, called by the Spaniards "*escalero;*" then that of the pouring water into a bag of linen stuffed down the throat; and that of iron *dice* forced into the feet by screws; and of *canes* placed crosswise between the fingers, and so compressed as to produce intolerable pain; then the torture of *cords* drawn tightly round various parts of the body, cutting through the flesh; and of the machine in which the sufferer was fixed head downwards; and lastly, the torture of red-hot irons applied to the breasts and sides till they were burned to the bone.

bones were dug up in Madrid not many years ago.* Some 50,000 Protestants perished in the massacre of St. Bartholomew, and the Pope of that day sang a Te Deum and struck a medal in honour of it which is still to be seen at Rome. Has any Pope ever repudiated his action? Has any Pope ever condemned the burning of John Huss, or Jerome of Prague, of Savonarola the martyr of Florence, of Tyndale the translator of the Bible into English, of Cranmer, Latimer and Ridley, and hecatombs of other reformers? Has any Pope ever disowned the excommunication of Galileo for asserting that the earth moved round the sun? I have read the anathema in his observatory at Florence where it is still preserved with the recantation of the astronomer, but posterity has adjudged the astronomer to be right and the infallible Pope to be wrong!†

I sometimes wonder if that stream of pious proselytes who are drifting Romeward know anything of the Popes of the middle ages. Do they know that for centuries they fought and intrigued with other sovereigns for power and territory with as little regard for the souls of men as if they had been Pagan monarchs; do they know that they made use of the most shameless forgeries to build up their power? Do they know that many of these Pontiffs were men of scandalous life?‡ Some, like Pope Alexander Borgia,§ and

* See Appendix, p. 63. "Quemadero, the Spanish Smithfield."

† See Appendix, p. 64. Extracts from Salmon's *Infallibility of the Church.*

‡ "For about seventy years (883-955) the Roman Church was enslaved and degraded, while the Apostolic See became the prey and the plaything of rival factions of the nobles, and for a long time of ambitious and profligate women. It was only renovated for a brief interval (997-1003) in the persons of Gregory V. and Silvester II. by the influence of the Saxon Emperor. Then the Papacy sank back into utter confusion and moral impotence; the Tuscan Counts made it hereditary in their family; again and again dissolute boys, like John XII. and Benedict IX. occupied and disgraced the Apostolic throne, which was now bought and sold like a piece of merchandise, and at last three Popes fought for the tiara, until the Emperor Henry III. put an end to the scandal by elevating a German bishop to the See of Rome."—*The Pope and the Council by Janus.* See also, in Appendix, the testimony of the Roman Catholic historian Baronius.

his infamous progeny, were the shame of Christendom;* and yet the unblushing claim is made that these men were the Vicars of Christ on earth, that they held the keys of the Kingdom of Heaven, and could cast into outer darkness the holiest men who denied their claims.

Milton has enshrined in imperishable verse the cruel persecutions of the Waldensian Church. For centuries Rome tried to stamp out the pure faith of that noble race, and more than once almost extirpated the people.

"Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;
Even them who kept thy faith so pure of old,
When all our fathers worshipped stocks and stones.
Forget not; in thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundredfold, who, having learned thy way,
Early may fly the Babylonian woe."

Let those who wish to know what Rome was in the dark ages read the history of the Waldenses, and he will not be surprised that the Reformers of those days designated the Papacy as Anti-Christ. Wherever Rome has had undisputed sway she has tried to keep the Bible from the laity. I well remember, in my younger days, when the Pope still held the temporal power, how friends of mine had the greatest difficulty to smuggle a Bible into Rome. No Protestant place of worship was then permitted within the city walls. When the Italian army entered Rome, the first wheel carriage contained a consignment of Bibles. The present Pope gave his approval to Lasserre's French

§ This infamous man died of accidentally drinking a cup of poison which he had mixed for another (Froude's *Council of Trent*, Longmans).

* See Appendix, p. 67. Alexander VI. and his times, an extract from Froude.

translation of the Gospels, which had a large sale, but, strange to say, it is now placed on the *Index Expurgatorius*, and its sale prohibited.

The previous Pope, Pio Nono, in his Encyclical of 1850 goes on to say:—

"Nay, using even the assistance of the Bible Societies, which have been long ago condemned by the Holy See, they do not fear to scatter abroad the Sacred Scriptures, translated contrary to the rules of the Church into the vulgar tongue, and so corrupted, and by a detestable daring distorted to a false sense, and under the pretence of religion to recommend the reading thereof to the people. Hence, according to your wisdom, Venerable Brothers, you may well understand with how great vigilance and solicitude you must labour in order that your faithful flocks may abhor the pestiferous reading of these books; and that particularly in regard to the Sacred Scriptures they may remember that no man may so arrogate to himself, as resting on his own prudence to distort them to his own cause, contrary to the sense in which Holy Mother Church has held and doth hold them; to whom indeed alone has it been commanded by Christ the Lord that she keep the deposit of the Faith and judge concerning the true sense and interpretation of the Divine Oracles."*

Nothing is more certain than that in every country where Rome is supreme the circulation of the Scriptures in the common tongue is practically forbidden.† In countries like ours, where the claim would be laughed at, a discreet silence is preserved; but it is not many years since it was penal to circulate the Scriptures in Italy, Spain, Austria and other States where the policy of Rome was supreme.

The religion of Rome is a veritable chameleon; it assumes as many hues as there are conditions of mankind; it adapts itself to the devout, earnest ascetic like most of the converts from the Anglican Church, but it equally

* See Appendix, p 72. Note from Salmon's *Infallibility of the Church.*

† See Appendix, p 69. "Prohibition of the Bible."

adapts itself to the ignorant lazzaroni of Naples and the wily diplomats of the Society of Jesus. It has well been described by Channing in the following words:—

"To him who would scourge himself into godliness it offers a whip; for him who would starve himself into spirituality it provides the mendicant convents of St. Francis; for the anchorite it prepares the death-like silence of La Trappe; to the passionate young woman it presents the raptures of St. Theresa, and the marriage of St. Catherine with her Saviour; for the restless pilgrim, whose piety needs greater variety than the cell of the monk, it offers shrines, tombs, relics, and other holy places in Christian lands, and, above all, the holy sepulchre near Calvary."

I do not doubt the earnest piety which has led so many of our countrymen to Rome during the last 50 years, but it is a piety which inevitably leads to superstition. The most illustrious convert whom Rome has made in this century was John Henry Newman; no one can doubt the sincerity of his convictions, but it is melancholy to see how, little by little, he parted with the right of private judgment. For a while he opposed the dogma of Papal Infallibility* like many of the Catholic Bishops, but at last meekly accepted it; and he brought his fine intellect to believe in such juggles as the winking Madonna, and the liquefaction of the blood of St. Januarius. He says, *Apologia*, p. 298:—

"I think it impossible to withstand the evidence which is brought for the liquefaction of the blood of St. Januarius at Naples, and for the motion of the eyes of the pictures of the Madonna in the Roman States. I see no reason to doubt the material of the Lombard crown at Monza; and I do not see why the Holy Coat at Treves may not have been what it professes to be. I firmly believe that portions of the True Cross are at Rome and elsewhere, that the crib of Bethlehem is at Rome, and the bodies of St. Peter and St. Paul also."

The fact is the Romish system is the most successful

* See Appendix, p. 75. Cardinal Newman's Letter to Bishop Ullathorne.

attempt in the world's history to capture all the faculties of the human mind; in the name of faith it dethrones reason; in the name of religion it evokes superstition; all the graces of the Christian life assume a new complexion in Rome; repentance becomes penance; faith becomes credulity; zeal becomes fanaticism; holiness becomes asceticism; that sweet wholesome life which Christ intended his Disciples to lead "in the world but not of the world" is transformed into a matter of Church ritual. The New Testament says, "the Kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost" (*Rom.* xiv. 17). Rome says that the Kingdom of God consists in Saints' days and fast days, in masses and penances, in pilgrimages and priestly absolution. The motive power by which the system is kept alive is fear; outside the Catholic Church there is no salvation; all doubt is of the nature of sin. Even the Saviour of the world is too terrible a being to be approached directly; his mother must be invoked to soften him. The present Pope, in an Encyclical dated 1891, as published in the "Tablet," Oct. 10, 1891, states:—

"With equal truth may it be also affirmed that, by the will of God, Mary is the intermediary through whom is distributed unto us this immense treasure of mercies gathered by God, for mercy and truth were created by Jesus Christ. Thus as no man goeth to the Father but by the Son, so no man goeth to Christ but by his mother."

"We adore the beloved Saviour, lavish of His blood and of His life; we dread the inexorable judge. Thus do those whose actions have disturbed consciences need an intercessor mighty in favour with God, merciful enough to lift up again towards hope in the Divine mercy the afflicted and the broken down. Mary is this glorious intermediary; she is the mighty mother of the Almighty; but what is still sweeter, she is gentle, extreme in tenderness, of a limitless loving kindness."*

* See Appendix, pp. 46—48. Salmon and Sinclair on this subject.

It sounds to my ears very like blasphemy to say that "no man goeth to Christ but by his mother."*

I cannot part from this subject of Romish doctrine without quoting the Romish definition of the Mass; it is the central part of Romish worship. I do not think many Protestants really understand how incredible is the demand made upon faith. The Council of Trent thus defines Transubstantiation:—

"If any one shall deny that in the sacrament of the most holy Eucharist there are contained truly, really and substantially the body and the blood, together with the soul and divinity of our Lord Jesus Christ, and therefore whole Christ, and shall say that he is in it only by sign, or figure, or influence, let him be accursed." (Canon I. on the Eucharist).

"If anyone shall say that in the sacrament of the most holy Eucharist there remains the substance of bread and wine along with the body and blood of our Lord Jesus Christ, and shall deny the wonderful and singular conversion of the whole of the substance of the bread into the body, and the whole of the substance of the wine into the blood, there remaining only the appearance of bread and wine, which conversion the Catholic Church most appropriately calls Transubstantiation, let him be accursed." (Canon II. on the Eucharist).

Again, the Council of Trent states:—

"It is therefore indubitable that all true Christians, according to the practice of the Catholic Church, are bound to venerate this most holy sacrament, and to render to it the worship of *latria* which is due to the true God. Nor is it the less to be worshipped that it was instituted by Christ the Lord as has been stated: for we believe the same God to be present in it of

* Contrast with this the words of Christ (*St. Mark* iii. 31 to 35):—"There came then his brethren and his mother, and standing without, sent unto him, calling him. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren seek for thee. And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother."

whom the Eternal Father, when he introduces him into the world, thus speaks: 'And let all the angels of God worship him.'" (Chap. v. on the Eucharist).

Again:—

"The Holy Council teaches that this sacrifice is really propitiatory, and made by Christ himself. . . . . Assuredly God is appeased by this oblation, and grants grace and the gift of penitence, and discharges the greatest crimes and iniquities. For it is one and the same sacrifice which is now offered by the priests, and which was offered by Christ upon the cross,* only the mode of offering is different. . . . . Wherefore it is rightly offered, according to the tradition of the Apostles, not only for the sins, punishments, satisfactions and other necessities of living believers, but also for the dead in Christ who are not yet completely purified." (Chap. ii. on the Sacrifice of the Mass).

I cannot help saying that to my Protestant eyes the worship of a wafer seems very like idolatry.†

It is a mystery which I have never been able to unravel how Romish teaching has been evolved from the simple doctrine of Christ and his Apostles; the two cannot live together on equal terms, and sooner or later where Rome prevails the Bible is supplanted by tradition. As Christ said of the Pharisees of old, "Full well ye reject the Commandments of God that ye may keep your own tradition." (*Mark* vii. 9). The strength of Rome lies in the decay among Protestants of reverence for the word of God. The Protestants to-day do not know the Bible as their forefathers did; the youth of this nation are not grounded in Scripture so as to wield "the Sword of the Spirit which is the word of God."

* Contrast this with the statements of Scripture. "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now once, in the end of the world, hath he appeared, to put away sin by the sacrifice of himself" (*Heb.* ix. 25-26). Again: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified" (*Heb.* x. 12-14).

† See Appendix, p. 41.

The Reformation was won by appeal to Scripture. Rome builds upon the Fathers and tradition; the Tractarian movement did the same; Christ and St. Paul are to be interpreted by Jerome and Augustine, and Cyprian and Chrysostom. By the fourth century the Church was full of corruptions, and the seeds of Sacerdotalism were sown broadcast. We are doomed to failure if we substitute "the Fathers"* for the Scriptures; our appeal must be to "the Apostles and prophets, Jesus Christ himself being the chief corner stone."

I plead for a deeper study of the Holy Scriptures in all our Protestant seminaries. Much of the Protestant teaching has lost its savour from a subtle spirit of Rationalism; therein comes the opportunity for Rome. The soul of man craves for certainty in the matter of religion; it wants bread, not husks. Rome claims the certainty of an infallible Pope; we Protestants possess the Holy Scriptures "which are able to make us wise unto salvation, through faith which is in Christ Jesus" (II. *Tim.* iii. 15). Let us teach the word of God as Paul taught it, as Peter taught it, and we need not fear the anathemas of the pretended successors of St. Peter. The battle of the Reformation must be fought anew in this country. Not only the claims of Rome, but the whole priestly system, must be shown to be unscriptural; beware of letting in the thin end of the wedge; wherever the priest enters with his pretended power of absolution, there is the cloven foot of Popery.

Many Roman Catholics are pious and estimable men, reared in their system from their youth up they do not see its errors; we would fain say nothing to offend them yet fidelity to truth is a higher duty. When the boldest

* "The Fathers" are but poor guides, for they constantly disagree among themselves, and the same writer often contradicts himself. There is a wonderful descent from the Scriptures of the New Testament to the patristic writings of the third and fourth century.

attempts are being made for what is called "the conversion of England," we cannot forbear to warn our countrymen. We may truly say of the Papal system what Peter said of the Judaic system, "Why tempt ye God to put a yoke upon the disciples which neither our fathers nor we were able to bear" (*Acts* xv. 10). "Therefore," says Paul, "let us stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (*Epistle to the Galatians* v. 1).

II.

I NOW wish to deal with the claim which the Popes make to be the successors of Peter. The whole fabric of Roman assumption rests on this slender foundation: disprove it, and the entire fabric topples down. The present Pope, like his predecessors for many centuries, claims that Christ, in those remarkable words* (*Matt.* xvi. 18, 19), constituted Peter the Prince of the Apostles and earthly head of his Church; also that he was the first Bishop of Rome,† and bequeathed those powers to his successors the Popes of Rome. Never was so astounding a claim rested on so precarious a foundation. There is not a word in the New Testament to show that Peter was ever at Rome at all. St. Paul in his Epistle to the Romans does not allude to Peter's existence. "The Acts of the Apostles" conclude with Paul a prisoner at Rome, but with no notice of Peter. Paul's last Epistle (II. *Timothy*) was probably written from Rome A.D. 66, just before his martyrdom, but there also no allusion is made to Peter. Is this credible if Peter, as the Romanists aver, was Bishop of Rome for twenty-five years?

Further, Peter himself in his two Epistles never alludes either to his primacy over the other Apostles, or to his imaginary Bishopric of Rome. He writes with a sweet

* "Thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

† See Appendix, p 76. Dr. Salmon on "Peter's Episcopate."

humility, in wonderful contrast to the boastful assumptions of the Popes, "the Elders which are among you I exhort, who am also an Elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." (I. *Peter*, v. 1-3).

Contrast this with the language of the Popes. Pope Gregory VII. (Hildebrand) said, at his Roman Synod of 1080:—

"We desire to show the world that we can give or take away at our will kingdoms, duchies, earldoms, in a word, the possessions of all men; for we can bind and loose." (*Mansi* xx. 536).

Boniface VIII. in his Bull *Unam Sanctam* asserts:—

"That the Pope is judge over all secular matters where sin is involved, and holds the two swords, one to be used by himself, the other by kings and warriors, but at his beck and by his permission; that he judges all, but is judged by none, being responsible to God only; and that whoever denies this subjection of every human being to the Pope cannot be saved."

I give a further quotation from Boniface VIII. if possible still more astonishing:—

"The Pope is of so great dignity and excellence, that he is not merely man, but as if God and the Vicar of God. The Pope alone is called most holy . . . Divine monarch, and supreme emperor, and king of kings. . . . The Pope is of so great dignity and power that he constitutes one and the same tribunal with Christ, so that whatsoever the Pope does seems to proceed from the mouth of God. . . . The Pope is as God on earth."

Pope Innocent III. taught:—

"That the Papal power is to the imperial and royal as the sun to the moon, which last has only a borrowed light, or the soul to the body, which exists not for itself, but only to be the

slave of the soul, and that the two swords are a symbol of the ecclesiastical and secular power, both of which belong to the Pope, but he wields one himself and intrusts the other to princes to use at his behest and for the service of the Church." (Innoc. III. in chap. 6, *De Majorit et Obid D.* 1. 33.)

Gratian, the great Canonist, says :—

"As Christ submitted to the law on earth, though in truth he was its Lord, so the Pope is high above all laws of the Church, and can dispose of them as he will, since they derive all their force from him alone." (Cans. 25. Q. 1. c. 11. 12. 16.)

Can we conceive a greater contrast than between the meekness of Peter and the arrogance of his pretended successors? Further, whatever was the meaning of these remarkable words, "I will give unto thee the keys of the Kingdom of Heaven," there is not the slightest hint that these powers were transmissible. Very similar words were spoken to all the Apostles (*Matt.* xviii. 18),* but there is nothing to show that Christ intended those powers to be perpetuated. The early Church knew nothing of the transmission of Peter's power to the bishops of Rome. I quote from that remarkable work, *The Pope and the Council*, by Janus, page 91 :—

"Of all the Fathers who have exegetically explained these passages in the Gospels (*Matt.* xvi. 18, *John* xxi. 17), *not a single one applies them to the Roman bishops* as Peter's successors. How many Fathers have busied themselves with these texts, yet not one of them whose commentaries we possess—Origen, Chrysostom, Hilary, Augustine, Cyril, Theodoret, and those whose interpretations are collected in Catenas—has dropped the faintest hint that the primacy of Rome is the consequence of the commission and promise to Peter."

To this I add a quotation from the remarkable letter, issued by the Patriarch of Constantinople, as representing the Greek Church, in reply to the dogma of infallibility

* "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven : and whatsoever ye shall loose on earth shall be loosed in heaven."

promulgated by the Vatican Council in 1870. No Protestant could wish a more searching exposure of the monstrous claims of Rome. The Greek, or Eastern, Church contains, I suppose, fully 100 millions of people.

"But having recourse to the Fathers and the Œcumenical Councils of the Church of the first nine centuries, we are fully persuaded the Bishop of Rome was never considered as the supreme authority and infallible head of the Church, and that every bishop is head and president of his own particular Church, subject only to the synodical ordinances and decisions of the Church Universal as being alone infallible, the Bishop of Rome being in no wise excepted from this rule, as Church history shows. Our Lord Jesus Christ alone is the eternal Prince and immortal Head of the Church, for 'He is the head of the body, the Church' (*Col.* i. 18); who said also to his divine Disciples and Apostles, at his ascension into heaven, 'Lo, I am with you alway, even unto the end of the world' (*Matt.* xxviii. 20). In the Holy Scripture, the Apostle Peter, whom the Papists, relying on apocryphal books of the second century, the pseudo-Clementines, imagine with a purpose to be the founder of the Roman Church and their first bishop, discusses matters as an equal among equals in the Apostolic Synod of Jerusalem, and at another time is sharply rebuked by the Apostle Paul, as is evident from the Epistle to the Galatians (*Gal.* ii. 11). Moreover the Papists themselves know well that the very passage of the Gospel to which the Pontiff of Rome refers, 'Thou art Peter, and upon this rock I will build my Church' (*Matt.* xvi. 18), is in the first centuries of the Church interpreted quite differently, in a spirit of orthodoxy both by tradition and by all the divine and sacred Fathers without exception; the fundamental and unshaken rock upon which the Lord has built his own Church, against which the gates of hell shall not prevail, being understood metaphorically of Peter's true confession concerning the Lord, that 'He is Christ, the Son of the living God' (*Matt.* xvi. 16). Upon this confession and faith the saving preaching of the Gospel by all the Apostles and their successors rests unshaken."

I must now allude briefly to one of the principal means whereby the Popes in the middle ages succeeded in imposing their arrogant pretensions on Christendom. I

refer to what are generally called the "forged Decretals." A long succession of forgeries were executed in those uncritical ages whereby the Popes were alleged to be granted enormous powers. One of those forgeries was a pretended letter from the Emperor Constantine to Pope Sylvester making over to him, and his successors, the Kingdom of Italy; this is generally described as the "Donation of Constantine." They are described by Janus as follows:—

"In the middle of that century, about 845, arose the huge fabrication of the Isidorian decretals, which had results far beyond what its author contemplated, and gradually, but surely, changed the whole constitution and government of the Church. It would be difficult to find in all history a second instance of so successful, and yet so clumsy, a forgery. For three centuries past it has been exposed; yet the principles it introduced and brought into practice have taken such deep root on the soil of the Church, and have so grown into her life, that the exposure of the fraud has produced no result in shaking the dominant system. About a hundred pretended decrees of the earliest Popes, together with certain spurious writings of other church dignitaries and Acts of Synods, were then fabricated in the West of Gaul, and eagerly seized upon by Pope Nicholas I. at Rome, to be used as genuine documents in support of the new claims put forward by himself and his successors."*

For several centuries the Popes treated these forgeries as authentic, and grounded upon them their monstrous assumptions; but, when learning revived in Europe, the true character of these spurious decrees was exposed, and at last even Roman Catholic historians gave them up as untenable. The accurate historian Hallam writes:—

"Upon these spurious Decretals was built the great fabric of Papal supremacy over the different National Churches, a fabric which has stood after its foundation crumbled beneath it; for no one has pretended to deny during the last two centuries

* See Appendix, p. 77. Dr. Salmon on the forged "Decretals," &c.

that the imposture is too palpable for any but the most ignorant ages to credit."

Bishop Lightfoot says:—

"The letters from subsequent bishops of Rome in this collection abound in anachronisms and blunders of such a kind that a less credulous age would have detected the imposture at once."

What a lurid light this throws on the pretended infallibility of the Popes!

Before passing from this subject of forgeries I must allude to the earliest of all, the false Clementine homilies, which first gave rise to the idea of an ordination of Clement by St. Peter as Bishop of Rome. I quote from the admirable Charge of Archdeacon Sinclair, recently issued, on the "Differences between the Church of England and the Church of Rome," one of the most learned, temperate and masterly documents it has been my pleasure to peruse:—

"Bishop Lightfoot thinks that the original forgery or romance was composed not later than the middle of the second century. It was written in Syria or Palestine, and influenced Tertullian. It contains a supposed account of the ordination as Bishop, which, as we have seen, was nearly a quarter of a century too soon. It altogether excludes St. Paul, because the writer was an Ebionite and hated him."

The fact is, that without this forgery it would have been almost impossible for the Popes to claim succession from St. Peter at all, for the earliest Fathers knew nothing of it.

But the claims of the Papacy are vitiated, not only by forgeries, but also by the heresy of several of the earlier Popes. Probably few pious Catholics know that several Popes were excommunicated, and condemned by subsequent Popes. These facts are notorious to all Church historians. I refer first to Pope Liberius (A.D. 366).

Janus says:—

"In the Arian disputes which engaged and disturbed the Church beyond all others for above half a century, and were discussed in more than fifty Synods, the Roman See for a long time remained passive. The long pontificate of Pope Sylvester (A.D. 314-335), has no document or sign of doctrinal activity to show any more than those of all his predecessors from 269 to 314. Julius and Liberius (337-366) were the first to take part in the course of events, but they only increased the uncertainty. Julius pronounced Marcellus of Ancyra, an avowed Sabellian, orthodox at his Roman Synod; and Liberius purchased his return from exile from the Emperor by condemning St. Athanasius, and subscribing an Arian creed. "Anathema to thee, Liberius;" was then the cry of zealous Catholic Bishops like Hilary of Poictiers. This apostasy of Liberius sufficed, through the whole of the middle ages for a proof that Popes could fall into heresy as well as other people."

Janus further says:—

"Pope Vigilius was less happy in the dispute about the 'Three Chapters'—the writings of Theodore, Theodoret and Ibas, which were held to be Nestorian—which he first pronounced orthodox in 546, then condemned the next year, and then again reversed this sentence in deference to the Western Bishops, and thus came into conflict with the Fifth General Council which excommunicated him. Finally he submitted to the judgment of the Council, declaring that he had unfortunately been a tool in the hands of Satan, who labours for the destruction of the Church, and had thus been divided from his colleagues, but God had now enlightened him. Thus he thrice contradicted himself: first he anathematized those who condemned the Three Chapters as erroneous; then he anathematized those who held them to be orthodox, as he had just before himself held them to be; soon after he condemned the condemnation of the Three Chapters; and, lastly, the Emperor and Council triumphed again over the fickle Pope."

A still more startling case is the heresy of Pope Honorius. Janus says:—

"The Monothelite controversy, growing out of the assertion that Christ had not two wills, a human and a Divine, but one

Divine will only, led to the General Synod of Constantinople in 680. At the beginning of the controversy, Pope Honorius I. when questioned by three Patriarchs had spoken entirely in favour of the heretical doctrine in letters addressed to them, and had thereby powerfully aided the new sect. Later on, in 649, Pope Martin, with a Synod of 105 Bishops from Southern and Central Italy, condemned Monothelism. But the sentence of a Pope and a small Synod had no binding authority then, and the Emperor Constantine found it necessary to summon a General Council to settle the question. It was foreseen that Pope Honorius I. who had hitherto been protected by silence must share the fate of the other chief authors of the heresy at this Council. He was, in fact, condemned for heresy in the most solemn manner, and not a single voice, not even of the Papal legates who were present, was raised in his defence. His dogmatic writings were committed to the flames as heretical. The Popes submitted to the inevitable; they subscribed the anathema, and themselves undertook to see that the 'heretic' Honorius was condemned in the West as well as throughout the East and his name struck out of the Liturgy. This one fact—that a Great Council, universally received afterwards without the slightest hesitation throughout the Church, and presided over by Papal legates, pronounced the dogmatic decision of a Pope heretical, and anathematized him by name as a heretic—is a proof, clear as the sun at noonday, that the notion of any peculiar enlightenment or inerrancy of the Popes was then utterly unknown to the whole Church."

I think these references, which might be indefinitely multiplied, are sufficient to show how absurd is the claim that the Popes in all ages have been the unerring interpreters of the mind of Christ. At the time these Popes were excommunicated the doctrine of Papal Infallibility* had not been invented. The bishops of Rome were looked upon as fallible mortals, like other bishops; but now the cloak of infallibility is thrown backwards over the whole list of Popes, real or imaginary, up to the time of Peter;

* Even as late as 1826 the Irish Catholic bishops denied their belief in the Pope's infallibility. I quote from Mr. Gladstone's *Vatican Decrees*, p. 15 (see Appendix, p. 80).

and no stronger advocate of this claim has existed in our times than the late Cardinal Manning. These facts to which I have alluded were well known to many members of the Vatican Council of 1870, and so deep was their feeling of resentment that over a hundred Bishops, largely French and German, retired from the Vatican rather than take part in the promulgation of the dogma; yet, *mirabile dictu*, all acquiesced in it after promulgation rather than face the terrors of expulsion from the Church.* The learned Döllinger, and a few able and pious persons seceded, and formed what they called "The Old Catholic Church," but its career has not been prosperous. The fact is, the Church of Rome is incapable of reformation; her roots lie far back in the past, and draw their nutriment from such a mass of fabrications that were the light of day let in the whole edifice would collapse. Every attempted reformation has been a failure, and her last great move, the definition of Papal Infallibility, put the cope stone to the fabric of imposture. Henceforward, the only language we can address to the adherents of Rome is, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (*Rev.* xviii. 4). It is a strange but remarkable fact that not a few Catholics in the Middle Ages applied to Rome the prophecies of *Revelation* regarding Babylon the Great. Dante did so; he lived in a time of fearful corruption; he saw little at Rome but avarice and vice, and he drew the darkest picture of the age. One of her own Cardinals at that time used startling language. Janus says:—

"Even a man like St. Bonaventure, whom the Popes had loaded with honours, and who was bound by the closest ties to Rome as a Cardinal and General of his Order, did not hesitate in his Commentary on the Apocalypse to declare Rome to be

* See Appendix, p. 81.

the harlot who makes kings and nations drunk with the wine of her whoredoms. For in Rome, he said, Church dignities were bought and sold; there did the princes and rulers of the Church assemble, dishonouring God by their incontinence, adherents of Satan, and plunderers of the flock of Christ. He adds that the prelates, corrupted by Rome, infect the clergy with their vices; and the clergy, by their evil example of avarice and profligacy, poison and lead to perdition the whole Christian people."

Need we wonder that in the great uprising against this Anti-Christian power in the sixteenth century one of the chief weapons of the Reformers was the application of prophecy to the Roman system. The whole of Christendom was writhing under the horrors of the Inquisition. The cry of the slaughtered Waldenses and the French Huguenots, the victims of Alva in the Netherlands, of Catherine de Medicis in France, and Philip II. in Spain, had gone up to Heaven: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (*Rev.* vi. 10). "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (*Rev.* xvii. 6). How irresistible was the inference?

It has been feebly replied to arguments of this kind, why drag up the crimes of the dark ages, "let the dead bury their dead." Have not Protestants also committed great crimes? Did not Calvin acquiesce in the death of Servetus? Did not Luther and Zwingle justify the slaughter of Anabaptists? Did not Elizabeth persecute the Catholics in England after her excommunication by the Pope?* Did not the penal laws in Ireland most cruelly wrong the Irish Catholics? Most certainly it is true. No one has denounced the cruel treatment of the Irish Catholics more than the writer has done; but there is this enormous difference; the Protestants of to-day repudiate

* See Appendix, p. 84.

and condemn those persecutions, which are utterly opposed to the teaching of Christ, but no Pope has ever condemned the cruel policy of former Popes; all are regarded as alike Vicars of Christ and infallible heads of his Church. All the persecuting doctrines of Rome are held as strongly as ever; and if she had the power she would be bound by her own unchangeable decrees again to put them in practice. The Syllabus of Pio Nono of 1864 contains in substance all the persecuting doctrines of the Middle Ages, and the present Pope upholds every jot and tittle of it. It is vain therefore to condemn us for restating these facts; by them the Papacy stands or falls. It matters nothing that an amiable Pontiff of blameless life now occupies the Vatican; he dare not and cannot escape from the terrible chain of former falsehoods and crimes. The policy of Rome is *semper eadem;* she may be broken, but she will never bend.

III.

I WILL conclude this treatise with a few general remarks. I have no intention to travel over the whole ground of the Romish controversy; it would expand this *brochure* into a volume, and I am not competent to undertake the task. Those who wish to have a compact view of the subject can find it in the admirable Charge of Archdeacon Sinclair last year (Elliot Stock, London), or in the copious writings of the Rev. J. A. Wylie, especially the one entitled *The Papacy*, or the unanswerable work of Dr. Salmon on *The Infallibility of the Church* (John Murray), not to speak of the ponderous and learned tomes of the Puritan Divines of the sixteenth and seventeenth centuries, both in and out of the National Church.* But ecclesiastical works are not attractive to the ordinary lay mind, and I thought that a simple sketch of the arguments by a layman might be read by some who are repelled by more learned treatises.

No adequate attempt is here made to show the utter opposition of many of the practices of the Roman Church to the express commands of Scripture; take, for instance, the worship of images, and the adoration of relics, but I will quote from Archdeacon Sinclair on the subject of "Image Worship":—

"The 25th Session of the Council of Trent decrees that 'the images of Christ and of the Virgin Mary, and of the other saints, are especially to be had and retained in churches, and that honour and veneration are to be paid to them.' St. Thomas Aquinas says: 'To the image of Christ, on account of His Divinity, divine worship is due . . . . To the image

* See also the writings of Froude, especially his *Erasmus* and *Council of Trent*.

of Christ, considered as an object—a sculptured or painted piece of wood—no reverence is paid; but reverence is due only to a rational nature. It remains, therefore, that that reverence is paid to it only inasmuch as it is an image; and thus it follows that the same reverence is paid to the image of Christ as to Christ himself. Since, then, Christ is adored with the adoration of Latria, it follows that His image is to be adored with the adoration of Latria.'"*

With regard to the worship of relics I quote as follows:—

"The Church of Rome teaches that the Relics of the Saints are to be venerated (Decrees of the Council of Trent, Sess. XXV.; Creed of Pope Pius IV., No. 7). 'Relics,' says the Catholic Dictionary, (p. 783), 'are exposed in their cases with burning lights upon the Altar, and are often placed there at High Mass and incensed.'

"There is no trace in Holy Scripture of such veneration being paid to the remains of departed saints.

"Before the Reformation, the worship of relics and images was universal in England. You may read about them in Strype, Fuller, and Burnet. At Reading they had an angel with one wing, the spear-head which pierced our Saviour's side, two pieces of the Holy Cross, St. James's hand, St. Philip's stole, a bone of St. Mary Magdalene, a bone of Salome. At Bury St. Edmund's were exhibited the coals that roasted St. Lawrence, the parings of St. Edmund's toe-nails. Thomas à Becket's penknife and boots, and as many pieces of our Saviour's Cross as would have made, when put together, one large whole Cross. At Maiden Bradley the objects of reverence were the Virgin Mary's smock, a piece of the stone on which our Lord was born at Bethlehem, and a part of the bread used by Christ and the Apostles at the Last Supper. At Bruton, in Somerset, was a girdle of the Virgin in red silk, used in childbirths. At Farley Abbey, in Wiltshire, they used a white girdle of St. Mary Magdalene. At St. Mary's Nunnery, in Derby, the nuns had a piece of St. Thomas's shirt, worshipped by women expecting confinement. At Dale Abbey, near Derby, they worshipped part of another girdle of the Virgin Mary, and some of her milk.

* "Latria" is the Worship due to the Supreme Being.

At Repton, the bell of St. Guthlac was in great honour, and those with headache used to put their heads under it. At Grace-Dieu, in Leicestershire, they worshipped the girdle and part of the cast of St. Francis. At Hales, in Gloucestershire, a vial was shown on great occasions which was said to contain the blood of Christ. On examination by the Royal Commissioners of Henry VIII. it was found to contain the blood of a duck, renewed every week. At Worcester, in one of the churches, was a huge image of the Virgin, covered with a veil, which on inquiry was found to be the statue of an old bishop. At Boxley a crucifix was shown which, when copper was offered to it, looked grave; when silver, it relaxed its severity; when gold, it smiled. On examination it was found to be worked by wires. To such a low ebb has religion sunk when the Bible was kept from the people. The boast of the unreformed Western Church is, that it is always the same; and these absurdities may be matched on the Continent to this day."*

It passes comprehension how holy men could ever have believed in such drivelling superstition; but all this can be witnessed to-day in Naples, and Sicily, and many other countries, just as in England before the Reformation. It is a mystery which I have never been able to fathom, how the Church of Rome has persuaded a large part of mankind to abdicate their reason, and accept such mummery. But one invariable result follows, the educated classes become sceptics in all countries where Romanism has long reigned supreme; so it is to-day in France, the North of Italy, and Spain. The invariable recoil of the human mind from slavish superstition is to agnosticism and atheism.

The question may be asked, how comes it that in this enlightened country there is such a thirsting after union with Rome by many members of the Anglican Church; how comes it that in nearly half the Anglican churches forms of worship are revived which have no meaning except

* I may mention that Roman Catholic Catechisms sometimes omit the second commandment. I bought one in Dublin which made up the number to ten by dividing the tenth commandment into two.

as a revival of Romish doctrine? Cardinal Vaughan stated not long since, and it has scarcely been denied, that:—

"The doctrines of the Catholic Church, which had been rejected and condemned as being blasphemous, superstitious and fond inventions, have been re-examined and taken back, one by one, until the Thirty-nine Articles have been banished and buried as a rule of faith. The real presence, the sacrifice of the mass, offered for the living and the dead—sometimes even in Latin—not infrequent reservation of the sacrament, regular auricular confession, extreme unction, Purgatory, prayers for the dead, devotions to Our Lady, to her immaculate conception, the use of the rosary and the invocation of saints, are doctrines taught and accepted with a growing desire and relish for them in the Church of England. A celibate clergy, the institution of monks and nuns under vows, retreats for clergy, missions for the people, fasting and other penitential exercises—candles, lamps, incense, crucifixes, images of the Blessed Virgin and the saints held in honour, stations of the cross, cassocks, cottas, Roman collars, birettas, copes, dalmatics, vestments, mitres, croziers, the adoption of an ornate Catholic ritual, and now recently an elaborate display of the whole ceremonial of the Catholic Pontifical—all this speaks of a change and a movement towards the Church that would have appeared absolutely incredible at the beginning of this century."

What is the explanation of this? The only reason that I can give is that the Tractarian and Sacerdotal movement contained the seeds of Romanism, and we are now witnessing the harvest. It was founded on the absolutely unscriptural belief that the minister of religion was a sacrificing priest deriving miraculous power to work sacramental miracles* from being in the line of what is called the Apostolical succession. It is true there is not a hint of such doctrine in the teaching of Christ and his Apostles; it is just as much an addition to "the faith

* It is worthy of note that the term "sacrament" is never used in Scripture, the magical powers which priestcraft has ascribed to "the sacraments" are foreign to the teaching of the New Testament. Baptism and the Lord's Supper are simply ordinances appointed by Christ.

once delivered to the saints," as is the doctrine of Papal Infallibility, or the Immaculate Conception. It is a denial of the fundamental teaching of Christ that every sinner has direct access to God through Christ, and needs no priest or human intercessor; it is in fact salvation by sacraments not by faith in Christ; it is what the Apostle Paul describes in the Epistle to the Galatians as "another gospel." His words are very solemn: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (*Gal.* i. 8).

This priestly doctrine marvellously suits the weakness of human nature. To the clerical order it means the pride of caste, to the devotees it means the handing over of the responsibility of their salvation to priests, and it inevitably leads to the confessional. No doubt with many this is adopted with a sincere desire for holiness of life; no doubt there are good priests, both in and out of the Church of Rome, who use it to condemn sin; but its invariable effect when adopted on a large scale, and for length of time, is to enfeeble the conscience and often to promote gross irreligion. Such is the account that one hears of it in Italy, Spain, and all the old Roman Catholic countries. It needs no argument to those who know what human nature is that to put women under the absolute control of unmarried priests, and to oblige them to reveal the inmost secrets of their hearts, is sure, sooner or later, to end in revolting evils.*

I take the following description by Dr. H. Grattan Guinness:—

"Look again at the Confessional where every priest sits as an image of the Pope his Master, with the sacred consciences of men and women beneath his feet, as though he were a god.

* See Appendix, p 86.

For mark, he searches the heart, the very secrets of the soul; he demands the discovery and confession of all its sins; he makes himself master of all its thoughts and intents; he sits in that temple, the temple of the human conscience, which God claims solely for Himself. Oh, awful position! And there he presumes to reign, to decide, to absolve from sin; *Absolvo te*, I absolve thee, is his word. The sinner regards him as holding the place of Jesus Christ. This Romish work is a witness that it is so. This is the *Ursuline Manual*. Here, in the chapter for the direction of those who go to confession, and every Papist does, are these words 'Confessors should not be viewed in any other light than as holding the place of Jesus Christ' (p. 177). And again, 'When you leave the Confessional do not disturb your mind by examining whether you have confessed well, or have forgotten any of your sins; but rest assured that if you have made your confession with sincerity, and the other requisite dispositions, you are, according to the express decisions of the Council of Trent, fully absolved from every sin.' Who can forgive sins but God only? See how the 'man of sin' sits in God's temple, and robs Him of His place and His prerogative." (*Romanism and the Reformation*, by H. Grattan Guinness, D.D.)

Yet this awful device for subjugating human souls is fast returning to England, and many women and even children are now in slavish subjection to their Father Confessors, often without the knowledge of their husbands and fathers, and in direct disobedience to their commands. Is it not the case that this country needs a second Reformation? "The price of liberty is eternal vigilance." "While men slept the enemy sowed tares." We are confronted with the necessity of again going to the root of Christian doctrine, and restating the fundamental truths of Christianity. It has often struck me as marvellous that truly good and learned men should be captivated by the vain dream that their "Orders" derive validity because they have passed from the Apostles through the corrupt channel of the Roman Church.* There was no other channel through

* All true Protestants must thank the present Pope for pronouncing Anglican orders 'utterly null and void."

which they could pass; and they must hold that a wicked Pope like Alexander Borgia could transmit this ineffable power called the Apostolic Succession,* whereas holy men of God like John Bunyan, or C. H. Spurgeon, or saintly Rutherford did not possess it. It is true that tens of thousands of bad men have become good men in consequence of the teaching of these Nonconformist Saints. It is true that Christ said, "every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit—wherefore by their fruits ye shall know them" (*Matt.* vii. 17–20). Yet we are told we must not look at the "fruits" of these men; they were "unauthorised teachers;" therefore God could not bless them, yet he could bless the worst men who had the apostolic succession! Baptism and the Eucharist administered by Pope Borgia, or Cardinal Beaton, or some worldly ecclesiastic of Queen Anne's time, were Divine means of grace because these men had "the apostolic succession" and were rightfully ordained, but they were not "sacraments" at all in the hands of Baptists and Presbyterians. It was impossible Christ could work through the holiest men outside of the mechanical line of episcopal ordination and apostolic succession! Does this preposterous claim not remind one of the prayer of the Pharisee? "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican" (*Luke* xviii. 11). No doubt many pious High Churchmen would not go to quite this length, but there are some who do, and they are all on the inclined plane that leads to it. These words are written in the hope that some will re-consider their position even yet in the light of Scripture and sanctified common-sense. We love them for the beauty of their lives, and their genuine self-devotion; can these graces not be retained without forfeiting their Christian charity?

* See Appendix, p 82.

Let me say, in conclusion, that even in the Church of Rome there have been true saints of God. The whole Christian world is under a deep obligation to Thomas à Kempis, and there are pious Catholics, I hope, who will say the same of the writer of the "Pilgrim's Progress." The best of men overleap all Church barriers, and yield "the fruits of the Spirit" even in the worst systems. We must always widely distinguish between a system and individual souls. Many English and Irish Catholics live truly pious and beautiful lives; many of them are sincere and devout men, but they are as a rule ignorant of the historical facts mentioned in this treatise. Their religion forbids free enquiry, and they are hardly responsible for what they do not know. We must cultivate charity towards such men while firm in our views of truth. In this mixed and composite world some are better than their creed; many also are worse. Truth requires it to be said that many so-called Protestants are little better than Agnostics; they have parted with all supernatural religion; they no longer believe in an atoning Saviour, or a resurrection from the dead. Many Protestant pulpits have forsaken the oracles of God, and sunk into schools of morals and philosophy; but the soul of man cannot live on this meagre fare. The Roman Church retains the fundamental truth of salvation through the sacrifice on Calvary. True it is grossly overlaid with superstition; still the vital truth is there, it responds in a measure to the deep need of the human soul. No religion without atonement will appease the conscience. The Gospel is "the power of God unto salvation to every one who believeth." That Gospel in its essence has given peace to many Romanists as well as Protestants; it is "the everlasting Gospel." "Without shedding of blood there is no remission" (*Heb.* ix. 22.) "The blood of Jesus Christ, God's Son, cleanseth us from all sin" (I. *John*, i. 7).

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I. *John*, ii. 1). If the Romeward movement is to be arrested it must be by the deep spiritual preaching of the same Gospel that Paul preached; it then "turned the world upside down," and it can do so still. Many Catholics are accessible to the Gospel lovingly preached without controversy: the best way to expel error is to show "the more excellent way." There is about the Romish system, when fervently believed, a seeming reverence that is very impressive to devout minds. There is about the Protestant service, when cold and rationalistic, a great want of reverence, and this is one reason why many are attracted to the Catholic ceremonial. The fault is in the decayed power of the Protestant pulpit; if it were restored to its pristine vigour we should soon see a turn in the tide. Ritualism and Romanism would wither under the earnest preaching of God's word, "with the Holy Ghost sent down from Heaven." May God speed and prosper that day!

APPENDIX.

To show the extraordinary power claimed by the priesthood in consequence of the doctrine of Transubstantiation, I make a further quotation from Archdeacon Sinclair's Charge; and I may add that the tendency, even among the High Church sacerdotalists, is to go a considerable way in the same direction. Once regard the priest as a miracle worker, and no bounds can be set to his assumptions.

Roman Deductions as to the Power of the Priesthood.

"On this theory, unsupported as it is by Scripture, and contrary to Scripture, the Roman Catholics have established a tremendous theory of the power and dignity of the priesthood. According to Cassian, 'The priest of God is exalted above all earthly sovereignties, and above all celestial heights. He is inferior only to God.' Innocent III. says 'That the priest is placed between God and man: inferior to God, but superior to man . . . . The priestly dignity is also superior even to all celestial dignities . . . . To priests every door is open. Jesus has died to institute the priesthood. It was not necessary for the Redeemer to die in order to save the world; a drop of his blood, a single tear, or prayer, was sufficient to procure salvation for all . . . But to institute the priesthood, the death of Jesus Christ was necessary. Had He not died, *where should we find the victim that the priests of the New Law now offer?* . . . . . With regard to the power of priests over the real Body of Jesus Christ, it is of faith that when they pronounce the words of consecration the Incarnate Word has obliged himself *to obey* and to come into their hands under the Sacramental species . . . . We find that in obedience to the words of his priests—*Hoc est corpus meum*—God himself descends on the altar, that He comes wherever they call Him, and as often as they call Him, and places Himself in their hands,

even though they should be His enemies. And after having come, He remains entirely at their disposal; they move Him as they please, from one place to another; they may, if they wish, shut Him up in the tabernacle, or expose Him on the altar, or carry Him outside the Church; they may, if they choose, eat His flesh, and give Him for the food of others . . *God is Himself obliged to abide by the judgment of His priests,* and either not to pardon or to pardon, according as they refuse to give absolution, provided the penitent is capable of it . . . The sacerdotal dignity also surpasses the dignity of the angels. . . . . St. Francis of Assisi used to say, 'If I saw an angel and a priest, I would bend my knee first to the priest and then to the angel . . . Besides, the power of the priest surpasses that of the Blessed Virgin Mary; for although this Divine Mother can pray for us, and by her prayers obtain whatever she wishes, yet she cannot absolve a Christian from even the smallest sin.' . . . St. Bernardine of Sienna has written: 'Holy Virgin, excuse me, for I speak not against thee: the Lord has raised the priesthood above thee.' The saint assigns the reason of the superiority of the priesthood over Mary: she conceived Jesus Christ only once; but by consecrating the Eucharist, the priest, as it were, conceives Him as often as he wishes, so that if the person of the Redeemer had not as yet been in the world, the priest, by pronouncing the words of consecration, would produce the great person of a Man-God . . Hence priests are called the parents of Jesus Christ . . . . Thus the priest may, in a certain manner, be called the Creator of his Creator, since by saying the words of consecration, he creates, as it were, Jesus in the sacrament, by giving Him a sacramental existence, and produces Him as a victim to be offered to the eternal Father. As in creating the world it was sufficient for the Father to have said, 'Let it be made, and it was created,' . . . so it is sufficient for the priest to say, '*Hoc est corpus meum,*' and behold the bread is no longer bread, but the body of Jesus Christ. 'The power of the priest,' says St. Bernardine of Sienna, 'is the power of the Divine Person; for the transubstantiation of the bread requires as much power as the creation of the world. . . . The dignity of the priest is so great that he even blesses Jesus Christ on the altar as a victim to be offered to the Eternal Father.' . . . 'Who is it that has an arm like the arm of God, and thunders with a voice

like the thundering voice of God? It is the priest, who, in giving absolution, exerts the arm and voice of God, by which he rescues souls from hell."—*Dignity and Duties of the Priest*, by St. Alphonsus Liguori, Doctor of the Church, p. 23, &c. New York: Benziger Brothers, Printers to the Holy Apostolic See, 1889.

SACERDOTALISM.

[*From Dean Farrar's "The Bible and the Ministry."*]

Now what are the facts? According to the Sacerdotalists, Priests, ἱερεῖς, "sacrificing Priests" are of Divine institution, and are essential to the existence of the Christian Church. According to the whole body of the Reformers, and all Evangelical members of the Church of England, and the distinct teaching of all the formularies of the Church of England, and the vast bodies of Nonconformist Christians of every class and division throughout the world, Priests are Presbyters and nothing more; representative, and in no single sense of the word vicarious; ministers only, not superior either in ability, or power, or religious authority to any true Christian; in no sense necessary intermediaries between God and the individual soul, and in no sense entitled to thrust themselves for a moment between any individual soul and that free, acceptable, unimpeded, immediate access to God, which is the highest and most indefeasible privilege of every Christian man.

We turn then at once to the New Testament, and what do we find?

i. We find that though the New Testament, from end to end, is full of accounts of Christian ministers, their lives and doings, the name of *hiereus*, or "priest," is never once applied to them, or to any one of them. Surely this alone should be decisive to every plain mind. It would be an absurdity to suppose that the *one* name which Romanists and Ritualists apply to Christian ministers, and regard as so important, should be exactly the one name which the New Testament resolutely and deliberately refuses them.

ii. I say resolutely and deliberately refuses them; for that it is not and cannot be the result of accident may be proved at once, to say nothing of the fact that had the New Testament been the sport and prey of such accidents it could not possibly

be our final guide; since it would then say much about less essential points in the Christian ministry, and nothing about the very point which the sacerdotalists regard as the most important of all.

iii. We all know that the New Testament does apply ten other names to Christian ministers of every class, and never once even strays into this name of *hiereis*, or sacrificing priests. It calls them Apostles, Prophets, Evangelists, Pastors, Teachers, Ministers, Overseers, Presbyters, Deacons, Stewards. Would it not be strange indeed that it should never give them the one name which so many of them covet, if that were an admissible name? Even St. Peter, one of the greatest of the Apostles, so far from coveting the name "priest" says, "The presbyters which are among you I exhort, who am also a presbyter." Even St. John, the disciple whom Jesus loved, chose no name for himself but "John the Presbyter."

iv. And that the refusal of the name "sacrificing priests" to the Christian presbyters were deliberate is transparently obvious from the fact that this name *hiereus*—if the Christian minister had even in any secondary and analogical sense been meant to be a *hiereus*—was the very one which lay most easily, obviously, and intelligibly at hand. For the ancient world was full of sacrificing priests, and of sacrificing priests only. The only priests of the pagan world were sacrificing priests. The only priests among the Jews were sacrificing priests. Yet while Christ, and all the Evangelists, and all the Apostles, and all the earliest Christian writers deliberately went out of their way to shun this word, they at the same time chose such purely civil words as Presbyter, Overseer, and Deacon. That "Presbyter" was a non-priestly word, and that the word Priest in our Prayer-Book was never meant for anything but Presbyter, and is derived from it, every one knows; and recent explorations in Palestine have conclusively shown that the two other names chosen to describe the Christian ministry, namely *Episkopoi* and *Diakonoi*, which were deliberately selected by the apostles and early Christians, were the names of purely civil offices.

v. But even that is not all. As though to prove decisively that there was deep reason for not giving the title *hiereis* to Christian ministers, the word *is* used of Christians as a whole, but *not* of ministers. For instance, St. Peter by analogy, in a

secondary and metaphorical sense, twice calls *all Christians* "a sacrificial priesthood"; but to prevent any mistake in the metaphor he expressly adds a defining clause in both verses, that the only *sacrifices* they can offer are "*spiritual* sacrifices" and "the praises of God." And in the Apocalypse *hiereis* is used three times of *all Christians*, and not once of ministers. In the four Gospels it is not once used either of Christ, or of any one of His disciples, but only of Jewish priests—who ultimately murdered Christ. The Acts of the Apostles is the first and the best of all ecclesiastical histories, and is entirely about the doings of the first Christian ministers. The word occurs in that book three times of Jewish priests, once of a heathen priest, not once of any Christian minister. There are thirteen epistles of St. Paul. The word *hiereis* does not once occur in any one of them. Three of these epistles are especially addressed to Christian ministers. Yet they, and those which they are to guide, are not once called by this name, though they are called by various other names. There are two epistles of the great apostle St. Peter; three of the beloved disciple, St. John; one of St. Jude; one of St. James, the Lord's brother—not one of these, even when directly addressing ministers, or speaking of them, ever calls them by this name. On the other hand, in the Acts of the Apostles, where we read how the Christian ministry was organised by the infant Church, "Presbyter" is applied to Christian ministers at least ten times; and in the pastoral epistles five times;* and in St. Peter twice; and in St. John twice; and in the Apocalypse twelve times.

Mariolatry.

To show how active is the superstitious teaching about the Virgin Mary and the efficacy of Indulgences at the present day, I quote from a little tract written in 1884 by the present Cardinal Vaughan (then Roman Catholic Bishop of Salford), 4th edition, 20th thousand, entitled, "The Meaning and Use of the Scapular of our Lady of Mount Carmel," Conditions of Membership, page 19.

(2) "The Scapular consists of two pieces of brown or black cloth to be worn over the shoulders, on the breast and back.

* The analogous words *presbutides, presbutai, presbuterion,* occur in St. Paul four times.

When a person has once had his Scapular blessed, no further blessing is required however often the Scapular be renewed."

(3) "It must be worn night and day."

(4) "If a person ceases to wear it for some time through forgetfulness or neglect it may be resumed without further ceremonial, unless it had been cast away with an intention of leaving the confraternity. A member neglecting to wear the Scapular forfeits a right to the Indulgences during the period of that neglect."

"The Sabbatine Indulgence, first published by Pope John XXII., and then republished by many of his successors, means that Our Lady will obtain the deliverance from Purgatory, on the Saturday after their death, of those who during life shall have worn the Scapular and faithfully complied with the other conditions required. There can be no difficulty in believing this, if we consider the meaning of a Plenary Indulgence granted by the Church, and applicable to the holy souls. A Plenary Indulgence is the remission by virtue of the merits of Christ and His Saints, of all the temporal punishment due to forgiven sin, upon certain conditions which are specified by the Pope when he grants an Indulgence. The Sabbatine Indulgence is in fact a Plenary Indulgence granted by God, through the prayers of the Blessed Virgin, to the deceased who are in Purgatory, provided they shall have fulfilled upon earth certain specified conditions. The *doctrine* then presents no difficulty whatever to an instructed Catholic: the only question that can arise is the one of *facts*,—Is there evidence whereupon a pious belief may be founded as to the promise and concession of this extraordinary Indulgence at the prayer of the Holy Mother of God" (pp. 14, 15).

The Virgin Mary.

[*From Dr. Salmon's "Infallibility of the Church."*]

"The most prevalent extravagance of Roman teaching at the present day is an exaggeration of the honour due to the Blessed Virgin Mary. She is represented, in many sermons and popular books of devotion, as almost a fourth Person of the Blessed Trinity, and as a sharer on nearly equal terms, with our Lord in the work of our redemption. These extravagances are such as to shock one so little disposed to judge harshly of Roman

doctrine as Dr. Pusey, and they formed the main subject of his book, *The Eirenicon*. We ask, is this teaching authorized? and no one can tell us. The infallible guide will not commit himself.

"It might seem, however, that he has committed himself. One of the most active teachers of these new doctrines is St. Alphonso dei Liguori, who was canonized by the late Pope. Liguori's writings have been a mark for Protestant attack, not only on account of his Mariolatry, but also on account of his casuistry. For though in his work on Moral Theology he professes to hold the mean between extreme laxity and extreme rigour, his decisions lean so much to the side of what we count laxity as very much to scandalize weak minds. Now, our first impression is that the Pope is fairly responsible for all Liguori's teaching, for before anyone can be canonized as a saint a most rigorous examination must be made whether his published writings contain anything objectionable. This examination was made in Liguori's case in the year 1803, when he was a candidate for beatification. All his works then came under the examination of the Sacred Congregation of Rites, who decreed that in all the writings of Alphonso dei Liguori, severely examined according to the dicipline of the Apostolic See, there was found nothing worthy of censure. And there is testimony that this examination was made with particular severity; that his system of morality had been more than twenty times rigorously discussed by the Sacred Congregation; and that in all their decrees the Cardinals had agreed 'voce concordi, unanimi consensu, una voce, una mente.'"

Worship of the Virgin.

[*From Dr. Sinclair's "Points at Issue between the Church of England and the Church of Rome."*]

In the case of the Virgin this worship has gone far. The Church of Rome teaches that she was:—

1. Born without sin.
2. Taken bodily up into heaven.
3. That she is 'the Refuge of Sinners.'

In the Breviary she is addressed thus—

'Hail, Star of the Sea!
God's gracious Mother . . .
Thou happy gate of heaven.'

'O Lady most glorious,
Exalted above the heavens . . .
Thou art become the window of heaven;
'Tis thou that art the gate of the King on high,
And of bright light the portal thou art.'

St. Alphonsus Liguori writes thus in his 'Glories of Mary' (chap. v. 'Of the Necessity of Mary's Intervention in order to obtain Salvation'): 'This *necessity* arises from the will of God, who wishes us to receive all graces through the prayers of Mary . . . That God has constituted Mary the dispensatrix of His grace was the opinion of St. Bernard; it is now common among theologians. . . . The sentiment is by no means contrary to Catholic doctrine. Nay, far from it: the Church in her public service teaches us to recur to Mary under the titles of Health of the Sick, Refuge of Sinners, Help of Christians. In her offices for the festivals of Mary she applies to her these words of wisdom, "In me is all hope of life and virtue." Again, "He who finds me shall find life;" "They that work by me shall not sin;" "They that explain me shall have life everlasting." Now all these texts go to prove that the intercession of Mary is morally necessary for us. In a work entitled 'Devotions of the Sacred Heart,' it is said: 'Jesus is our guide and light in the way of life; *Mary is the star which guides and conducts us to the harbour of salvation.* Jesus is the author of grace; *Mary is the mother of grace.* In a word *Mary participates by grace in all the titles which Jesus enjoys by nature*' (p. 43: Dublin, 1840).

Here is a passage from Liguori, who has been canonized, and his works freed from all censure: 'Brother Leo once saw in a vision two ladders, one red, at the summit of which was Jesus Christ; and the other white, at the top of which presided His blessed Mother. He observed that many who endeavoured to ascend the first ladder, after mounting a few steps, fell down, and on trying again were equally unsuccessful, so that they never reached the summit; but a voice having told them to make trial of the white ladder, they soon gained the top, the blessed Virgin having held forth her hands to help them ('Glories of Mary,' p. 176: Dublin, 1841).

In 1834 the 'Psalter of St. Bonaventure' was reprinted at Rome, with the imprimatur of the Roman authorities.

This is his version of Psalm xxiv:—

'Unto Thee, O Lady, will I lift up my soul; in the judgment of God through Thy prayer I shall not be afraid.

'And let not mine enemies triumph over me: for all they that hope in Thee are strengthened.' And so forth.

This is his version of Psalm cxlviii:—

'O praise our Lady of heaven; praise Her in the heights.'

'Praise Her, all ye men and beasts; fowls of the heaven and fishes of the sea.'

'Praise Her, sun and moon: stars and orbits of the planets.'

'Praise Her, cherubim and seraphim: thrones and dominions and powers.'

'Praise Her, all ye legions of Angels: praise Her, all ye orders of spirit above.'

PURGATORY.

[*From Salmon's Infallibility of the Church*].

"There is in the Roman Church an amazing amount of literature recording revelations such as I have described; but whether these revelations are genuine or not the Pope will not tell, and it is at anyone's choice to accept or reject. Some of the Oxford converts made it a point of honour to show how much they were able to believe, and with what ease they could swallow down what old-fashioned Roman Catholics were straining at. Among these there was none more influential than the late Father Faber (far more so, indeed, than Dr. Newman), whose devotional and theological works had a rapid and extensive sale. You can hardly read half a dozen pages of these without meeting as proof of his assertions, 'Our Lord said to St. Gertrude,' 'It was revealed to St. Teresa,' 'Let us listen to the testimony of God Himself: He made known to a holy nun,' &c.* These

* 'Our Lord said to St. Gertrude, that as often as anyone says to God: "My love, my sweetest, my best beloved," and the like, with a devout intention, he receives a pledge of his salvation, in virtue of which if he perseveres he shall receive in heaven a special privilege of the same sort as the special grace which St. John, the beloved disciple, had on earth.'—*All for Jesus*, p. 60.

'Our Lord said to St. Teresa, that one soul, not a saint, but seeking perfection, was more precious to Him than thousands living common lives,' page 117.

'St. Gertrude was divinely instructed, that as often as the Angelic Salutation is devoutly recited by the faithful on earth, three efficacious streamlets proceed

quotations are made as much as a matter of course as you or I might cite texts of Scripture. A number of new things about Purgatory are stated on this authority, and being incorporated into widely circulated devotional works, pass rapidly into popular belief: for instance, that the Virgin Mary is queen of Purgatory, that the Archangel Michael is her prime minister, that the souls there are quite unable to help themselves, and that our Lord has so tied up His own hands that He is unable to help them except as satisfactions are made for them by living Christians; with a number of other details as to the causes for which souls are sent there, the length of time for which they are punished, and the manner in which they are relieved. I regret to have to mention that, according to the revelations of St. Francesca, bishops seem on the whole to remain longest in Purgatory, and to be visited with the greatest rigour. One holy bishop, for some negligence in his high office, had been fifty-nine years in Purgatory at the date of her information; another, so generous of his revenues that he was named the Almsgiver, had been there five years because, before his election, he had wished for the dignity.*

More recently a French admirer of Father Faber has made a systematic treatise on Purgatory, based on modern revelations. The book is called 'Purgatory, according to the Revelations of the Saints,' by the Abbé Louvet.†

. . . . . .

Louvet makes a calculation, by the help of his revelations, how long an ordinary Christian may expect to have to stay in Purgatory. I cannot trouble you with the details of his proof, but his result is, that a Christian of more than usual sanctity, who has never committed a mortal sin, who has carefully avoided all the graver venial sins, and has satisfied by penance for three-fourths of the lighter sins into which frailty has led him, must expect to spend in Purgatory 123 years, 3 months,

from the Father, the Son, and the Holy Ghost, most sweetly penetrating the Virgin's heart,' p. 104.

'Once more let us listen to the testimony of God Himself: a holy nun pressed God in prayer to reveal to her what it was in which His Divine Majesty took so much pleasure in His beloved Gertrude,' &c. p. 323.

* *All for Jesus*, p. 367.

† Le Purgatoire d'après les révélations des Saints, per M. l'Abbé Louvet, Missionaire Apostolique: Paris, 1880.

and 15 days. 'A truly terrifying result,' says Louvet, 'for if it is so with righteous souls, what will become of poor sinners like me?'*

But these 123 years are only years of earthly measurement; they would be more than centuries if measured by the sensations of the suffering souls. This Louvet proves by several authentic histories. One is of two priests who loved each other like brethren. It was revealed to one on his death-bed that he should be released from Purgatory the first Mass that was offered for him. He sent for his friend, and made him promise that he would lose no time after his death in fulfilling the conditions of his release. The friend promised, and the moment the sick man expired, flew to the altar, and celebrated the Mass with all the devotion he was capable of. Immediately afterwards his friend appeared to him radiant with glory, but with an air of reproach on his countenance. 'O faithless friend,' he cried, 'you would deserve to be treated with the same cruelty you have exercised towards me! Here I have been years in the avenging flames, and to think that neither you nor one of my brethren should have had the charity to offer a single Mass for me!' 'Nay,' returned his friend, 'you had no sooner closed your eyes than I fulfilled my promise; and you may satisfy yourself by examining your body, which you will find is not yet cold.' 'Is that so?' returned the deceased. 'How frightful are the torments of Purgatory when one hour seems more than a year!' Another case was that of an abbot, who on returning from a journey found that the most promising of his young monks had just died. As the abbot was praying in the choir after matins he saw a phantom enveloped in flames. 'O charitable Father,' said the novice, with deep groans, "give me your blessing. I had committed a small breach of rule, not a sin in itself. As this is the only cause of my detention in Purgatory, I have been allowed by special favour to address myself to you. You are to impose my penance, and I shall then be released.' The abbot replied: 'As far as it depends on me, my son, I absolve you, and give you my blessing; and for penance I appoint you to stay in Purgatory till the hour of prime:' that was the next service, usually held at eight o'clock in the morning. At these words, the novice, filled with despair, ran shrieking

* *Ibid.* p. 178.

through the church, crying: 'O merciless father! O heart pitiless towards your unhappy son! What! for a fault for which in my lifetime you would have thought the lightest penance enough, to impose on me so fearful a penalty. Little do you know the atrocity of the sufferings of Purgatory.' And shrieking out, 'O uncharitable penance!' he disappeared. The abbot's hair stood on end with horror; gladly would he have recalled his severe sentence. But the word had been spoken. At last a happy thought struck him. He rang the bell, called up his monks, told them of the facts, and celebrated the Office of prime immediately. But all his life he retained the impression of this horrible scene, and often said that till then he had no idea of the punishments of the other world, and could not have imagined that a few hours in Purgatory could form so fearful an expiation.

But we shall be less disposed to pity the souls in Purgatory when we learn what exceptional good fortune it is to get there. To the question, 'Are there few that be saved?' Louvet would return a most gloomy answer. His arguments and calculations are very interesting, but would take me too long to repeat. But (p. 26) he clinches his opinion by a revelation. St. Bernard, it appears, was privileged on two successive days to stand by the judgment-seat of God, and hear the sentences pronounced on all the souls that died on these two days. He was horrified to find that of 80,000 souls only three souls of adults were saved the first day, and only two on the second; and that of these five not one went direct to heaven: all must visit Purgatory.

Indulgences.

[*From Wylie's "History of Protestantism," Vol. 1., bk. 4, chap. viii., pp. 256—258.*]

"The Pontiff (Leo X.) was not in the least burdened with religious beliefs and convictions. To have such was the fashion of neither his house nor his age. His office as Pontiff, it is true, connected him with a 'gigantic fable' which had come down from early times; but to have exploded that fable would have been to dissolve the chair in which he sat, and the throne that brought him so much magnificence and power. Leo was, therefore, content to vent his scepticism in the well-known sneer,

'What a profitable affair this fable of Christ has been to us!' To this had it come! Christianity was now worked solely as a source of profit to the Popes.[1]

"Leo, combining, as we have said, the love of art with that of pleasure, conceived the idea of beautifying Rome. His family had adorned Florence with the noblest edifices. Its glory was spoken of in all countries, and men came from afar to gaze upon its monuments. Leo would do for the Eternal City what his ancestors had done for the capital of Etruria. War, and the slovenliness or penury of the Popes, had permitted the Church of St. Peter to fall into disrepair. He would clear away the ruinous fabric, and replace it with a pile more glorious than any that Christendom contained. But to execute such a project millions would be needed. Where were they to come from? The shows or entertainments with which Leo had gratified the vanity of his courtiers, and amused the indolence of the Romans, had emptied his exchequer. But the magnificent conception must not be permitted to fall through from want of money. If the earthly treasury of the Pope was empty, his spiritual treasury was full; and there was wealth enough there to rear a temple that would eclipse all existing structures, and be worthy of being the metropolitan church of Christendom. In short, it was resolved to open a special sale of indulgences in all the countries of Europe.[2] This traffic would enrich all parties. From the Seven Hills would flow a river of spiritual blessing. To Rome would flow back a river of gold.

"Arrangements were made for opening this great market (1517). The licence to sell in the different countries of Europe was disposed of to the highest bidder, and the price was paid beforehand to the Pontiff. The indulgences in Germany were farmed out to Albert, Archbishop of Mainz and Magdeburg.[3] The archbishop was in Germany what Leo X. was in Rome. He loved to see himself surrounded with a brilliant court; he denied himself no pleasure; was profuse in entertainments; never went abroad without a long retinue of servants; and, as

[1] Paul of Venice says that this Pope laboured under two grievous faults: "ignorance of religion, and impiety or atheism" (*ignorantio religionis, et impietate sive atheismo*).—Sackendorf, *Hist. Lutheran*, lib. i., sec. 47, p. 190.

[2] Polano, *Hist. Counc. Trent*, bk. i., p. 4; Lond., 1629. Sarpi, *Hist. Counc. Trent*, livr. i., p. 14; Basle, 1738. Sleidan, *Hist. Reform.*, bk. i.; Lond. 1689.

[3] Sackendorf, *Hist. Lutheran.*, lib. i., sec. 6, p. 12.

a consequence, was greatly in want of money. Besides, he owed to the Pope for his pall—some said, 26,000, others, 30,000 florins.[4] There could be no harm in diverting a little of the wealth that was about to flow to Rome, into channels that might profit himself. The bargain was struck, and the archbishop sought out a suitable person to perambulate Germany, and preach up the indulgences. He found a man every way suited to his purpose. This was a Dominican monk, named John Diezel, or Tetzel, the son of a goldsmith of Leipsic. He had filled the odious office of inquisitor, and having added thereto a huckstering trade in indulgences, he had acquired a large experience in that sort of business. He had been convicted of a shameful crime at Innspruck, and sentenced to be put into a sack and drowned; but powerful intercession being made for him, he was reprieved, and lived to help unconsciously in the overthrow of the system that had nourished him.[5]

"Tetzel lacked no quality necessary for success in his scandalous occupation. He had the voice of a town-crier, and the eloquence of a mountebank. This latter quality enabled him to paint in the most glowing colours the marvellous virtues of the wares which he offered for sale. The resources of his invention, the power of his effrontery, and the efficacy of his indulgences were all alike limitless.[6]

"This man made a progress through Germany. The line of the procession as it moved from place to place might be traced at a distance by the great red cross, which was carried by Tetzel himself, and on which were suspended the arms of the Pope. In front of the procession, on a velvet cushion, was borne the Pontiff's bull of grace; in the rear came the mules laden with bales of pardons, to be given, not to those who had penitence in the heart, but to those who had money in the hand.

"When the procession approached a town it was announced to the inhabitants that 'The Grace of God and of the Holy Fathers was at their gates.' The welcome accorded was commonly such as the extraordinary honour was fitted to draw forth. The gates were opened, and the tall red cross, with all the spiritual riches of which it was the sign, passed in, followed by a long and

[4] Gerdesius, *Hist. Evan. Renov.*, tom. I., p. 92.

[5] Hechtius, *Vita Tezelii*, p. 21. Seckendorf, *Hist. Luth.*, lib. i., sec. 7, p. 16. Sleidan, bk. xiii., p. 273.

[6] Melancthon, *Vita Mart. Luth.*, p. 15.

imposing array of the ecclesiastical and civic authorities, the religious orders, the various trades, and the whole population of the place, which had come out to welcome the great pardon-monger. The procession advanced amid the beating of drums, the waving of flags, the blaze of tapers, and the pealing of bells.[7]

"When he entered a city, Tetzel and his company went straight to the cathedral. The crowd pressed in and filled the church. The cross was set up in front of the high altar, a strong iron box was put down beside it, in which the money received for pardons was deposited, and Tetzel, in the garb of the Dominicans, mounting the pulpit began to set forth with stentorian voice the incomparable merit of his wares. He bade the people think what it was that had come to them. Never before in their times, nor in the times of their fathers, had there been a day of privilege like this. Never before had the gates of Paradise been opened so widely. 'Press in now: come and buy while the market lasts,' shouted the Dominican; 'should that cross be taken down the market will close, heaven will depart, and then you will begin to knock, and bewail your folly in neglecting to avail yourselves of blessings which will then have gone beyond your reach.' So in effect did Tetzel harangue the crowd. But his words have a plainness and a vigour which no paraphrase can convey. Let us cull a few specimens from his orations.

"'Indulgences are the most precious and the most noble of God's gifts,' said Tetzel. Then pointing to the red cross, which stood full in view of the multitude, he would exclaim, 'This cross has as much efficacy as the very cross of Christ.'[8] 'Come, and I will give you letters all properly sealed, by which even the sins you intend to commit may be pardoned.'[9] 'I would not change my privileges for those of St. Peter in heaven, for I have saved more souls by my indulgences than the apostle did by his sermons.'[10] The Dominican knew how to extol his own office as well as the pardons he was so desirous to bestow on those who had money to buy. 'But more than this,' said Tetzel, for he had not as yet disclosed the whole wonderful

[7] Myconius, *Hist. Reform.*, p. 106. Gerdesius, *Hist. Evan. Renov.*, tom. i., p. 84.

[8] Myconius, *Hist. Reform.*, p. 14; Ten. edit.

[9] Sleidan, *Hist. Reform.* bk. xiii., p. 273.

[10] Gerdesius, *Hist. Evan. Renov.*, tom. i., p. 82.

virtues of his merchandise, 'indulgences avail not only for the living but for the dead.' So had Boniface VIII. enacted two centuries before; and Tetzel goes on to the particular application of the dogma. 'Priest, noble, merchant, wife, youth, maiden, do you not hear your parents and your other friends who are dead, and who cry from the bottom of the abyss: 'We are suffering horrible torments! A trifling alms would deliver us; you can give it, and you will not'?'[11]

"These words, shouted in a voice of thunder by the monk, made the hearers shudder.

"'At the very instant,' continues Tetzel, 'that the money rattles at the bottom of the chest, the soul escapes from purgatory, and flies liberated to heaven.[12] Now you can ransom so many souls, stiff-necked and thoughtless man; with twelve groats you can deliver your father from purgatory, and you are ungrateful enough not to save him! I shall be justified in the Day of Judgment; but you—you will be punished so much the more severely for having neglected so great salvation. I declare to you, though you have but a single coat, you ought to strip it off and sell it, in order to obtain this grace. . . . The Lord our God no longer reigns, he has resigned all power to the Pope.'

"No argument was spared by the monk which could prevail with the people to receive his pardons; in other words, to fill his iron box. From the fires of purgatory—dreadful realities to men of that age, for even Luther as yet believed in such a place—Tetzel would pass to the ruinous condition of St. Peter's, and draw an affecting picture of the exposure to the rain and hail of the bodies of the two apostles, Peter and Paul, and the other martyrs buried within its precincts.[13] Pausing, he would launch a sudden anathema at all who despised the grace which the Pope and himself were offering to men; and then, changing to a more meek and pious strain, he would wind up with a quotation from Scripture, 'Blessed are the eyes which see the things that ye see: for I tell you that many prophets have desired to see those things that ye see, and have not seen them, and to hear those things that ye hear, and have not heard them.'[14]

[11] D'Aubigné, *Hist. Reform.*, vol. i., p. 242.

[12] Sackendorf, *Hist. Lutheran.*, lib. i., sec. 6, pp. 12—17.

[13] *Alberti Moguntini Summaria Instructio Sub-Commissariorum in Causa Indulgentia.* (Gerdesius, tom. i., App. No. 9, p. 83.)

[14] D'Aubigné, *Hist. Reform.*, vol. i., pp. 241—243.

And having made an end, the monk would rush down the pulpit stairs and throw a piece of money into the box, which, as if the rattle of the coin were infectious, was sure to be followed by a torrent of pieces.

"All round the church were erected confessional stalls. The shrift was a short one, as if intended only to form another opportunity to the penancer of impressing anew upon the penitent the importance of the indulgences. From confession the person passed to the counter behind which stood Tetzel. He sharply scrutinized all who approached him, that he might guess at their rank in life, and proportion accordingly the sum to be exacted. From kings and princes twenty-five ducats were demanded for an ordinary indulgence; from abbots and barons, ten; from those who had an income of five hundred florins, six; and from those who had only two hundred, one.[15] For particular sins there was a special schedule of prices. Polygamy cost six ducats; church robbery and perjury, nine; murder, eight; and witchcraft, two. Samson, who carried on the same trade in Switzerland as Tetzel in Germany, charged for parricide or fratricide one ducat. The same hand that gave the pardon could not receive the money. The penitent himself must drop it into the box. There were three keys for the box. Tetzel kept one, another was in the possession of the cashier of the house of Fugger in Augsburg, the agent of the Archbishop and Elector of Mainz, who farmed the indulgences; the third was in the keeping of the civil authority. From time to time the box was opened in the presence of a notary-public, and its contents counted and registered.

"The form in which the pardon was given was that of a letter of absolution. Those letters ran in the following terms:—'May our Lord Jesus Christ have pity on thee, N. N., and absolve thee by the merits of his most holy passion. And I, by virtue of the apostolic power which has been confided to me, do absolve thee from all ecclesiastical censures, judgments, and penalties which thou mayest have merited, and from all excesses, sins, and crimes which thou mayest have committed, however great and enormous they may be, and for whatsoever cause, even though they had been reserved to our most Holy Father the Pope and the Apostolic See. I efface all attainders of

[15] *Summario Instructio.* (Gerdesius, tom. i., App. No. 9.)

unfitness and all marks of infamy thou mayest have drawn on thee on this occasion; I remit the punishment thou shouldest have had to endure in purgatory; I make thee anew a participator in the Sacraments of the Church; I incorporate thee afresh in the communion of saints; and I reinstate thee in the innocence and purity in which thou wast at the hour of thy baptism; so that, at the hour of thy death, the gate through which is the entrance to the place of torments and punishments shall be closed against thee, and that which leads to the Paradise of joy shall be open. And shouldest thou be spared long, this grace shall remain immutable to the time of thy last end. In the name of the Father, of the Son, and of the Holy Ghost. Amen.

"'Brother John Tetzel, Commissioner, has signed it with his own hand.'" [16]

The Holy House of Loretto.

[*From Dr. Salmon's "Infallibility of the Church."*]

Something of the kind occurred in the case of Mr. Ffoulkes, whose name is, no doubt, familiar to you. He tells us of one miraculous story in particular, which we are so uncandid as to reject without examination, and which he subjected to careful investigation. You have all, I dare say, heard the story of the holy house at Loretto. The Virgin Mary's house at Nazareth, when the land fell into the possession of unbelievers, and worshippers could no longer resort to it, was carried by the angels across the seas on the 9th May, 1291 (for I like to be exact), and after taking three temporary resting-places, finally settled down at Loretto in the year 1295. There, on the credit of so great a miracle, it attracted many pilgrims, and was by them enriched with abundant gifts. Several Popes pledged their credit to the truth of the story, and rewarded pious visitors with indulgences. I possess a history of the holy house, written by Tursellinus, a Jesuit, and printed at Loretto itself in 1837, from which I find that the story is proved by such irrefragable evidence that 'de ea ambigere aut dubitare sit nefas,' and that no one can doubt it who is not prepared to deny the power and providence of God, and to remove all faith in the testimony of

[16] D'Aubigné, *Hist. Reform.*, vol. i., p. 247.

man. Mr. Ffoulkes, whose turn of mind was such that he seemed to find it as hard as the holy house itself to find a resting place, either among Protestants or Roman Catholics, neither accepted this story without inquiry, as might a thorough-going Roman Catholic, nor rejected it without inquiry, as might a thorough-going Protestant. He took the trouble of going both to Loretto and to Nazareth, and making laborious investigations on the spot; and the result of his inquiry was, that he came back thoroughly convinced of the fictitious character of the Santa Casa, notwithstanding the privileges bestowed by so many Popes. On stating this conviction to the excellent French priest who had received him into the Roman communion his only reply was, "There are many things in the Breviary which I do not believe myself."

EXTRACT FROM W. E. GLADSTONE'S "VATICAN DECREES."

Rome has refurbished, and paraded anew, every rusty tool she was fondly thought to have disused.

Is this then a fact, or is it not?

I must assume that it is denied; and therefore I cannot wholly pass by the work of proof. But I will state in the fewest possible words, and with references, a few propositions, all the holders of which have been *condemned* by the See of Rome during my own generation, and especially within the last twelve or fifteen years. And, in order that I may do nothing towards importing passion into what is matter of pure argument, I will avoid citing any of the fearfully energetic epithets in which the condemnations are sometimes clothed.

1. Those who maintain the Liberty of the Press. 'Encyclical Letter of Pope Gregory XVI., in 1831: and of Pope Pius IX., in 1864.

2. Or the liberty of conscience and of worship. Encyclical of Pius IX., December 8, 1864.

3. Or the liberty of speech. 'Syllabus' of March 18, 1861. Prop. lxxix. Encyclical of Pius IX., December 8, 1864.

4. Or who contend that Papal judgments and decrees may, without sin, be disobeyed, or differed from, unless they treat of the rules *(dogmata)* of faith or morals. Ibid.

5. Or who assign to the State the power of defining the civil

rights *(jura)* and province of the Church. 'Syllabus' of Pope Pius IX., March 8, 1861. Ibid. Prop. xix.

6. Or who hold that Roman Pontiffs and Ecumenical Councils have transgressed the limits of their power, and usurped the rights of princes. Ibid. Prop. xxiii.

(It must be borne in mind, that "Ecumenical Councils" here mean Roman Councils, not recognised by the rest of the Church. The Councils of the early Church did not interfere with the jurisdiction of the civil power.)

7. Or that the Church may not employ force. *(Ecclesia vis inferendæ potestatem non habet.)* 'Syllabus,' Prop. xxiv.

8. Or that power, not inherent in the office of the Episcopate, but granted to it by the civil authority, may be withdrawn from it at the discretion of that authority. Ibid. Prop. xxv.

9. Or that the civil immunity *(immunitas)* of the Church and its ministers depends upon civil right. Ibid. Prop. xxx.

10. Or that in the conflict of laws civil and ecclesiastical, the civil law should prevail. Ibid. Prop. xlii.

11. Or that any method of instruction of youth, solely secular, may be approved. Ibid. Prop. xlviii.

12. Or that knowledge of things philosophical and civil, may and should decline to be guided by Divine *and Ecclesiastical* authority. Ibid. Prop. lvii.

13. Or that marriage is not in its essence a Sacrament. Ib., Prop. lxvi.

14. Or that marriage, not sacramentally contracted, *(si sacramentum excludatur)* has a binding force. Ibid. Prop. lxxiii.

15. Or that the abolition of the Temporal Power of the Popedom would be highly advantageous to the Church. Ibid. Prop. lxxvi. Also lxx.

16. Or that any other religion than the Roman religion may be established by a State. Ibid. Prop. lxxvii.

17. Or that in "Countries called Catholic," the free exercise of other religions may laudably be allowed. 'Syllabus,' Prop. lxxviii.

18. Or that the Roman Pontiff ought to come to terms with progress, liberalism, and modern civilization. Ibid. Prop. lxxx.

To show how truly the Church of Rome claims these powers still, I copy from the *Pall Mall Gazette* of 18th January, 1897,

the following statement of the action of the Roman Catholic bishops in Quebec in regard to the Manitoba School controversy:

THE CHURCH WAR IN QUEBEC.—THREATS OF THE ROMAN CATHOLIC HIERARCHY.

Montreal, January 4, 1897.—The Catholic Church has declared war against the Liberal party. *L'Electeur*, the principal newspaper in Quebec, criticised clerical interference in the campaign of last year when the Liberal party was swept into power, mainly by the French Catholic vote and in spite of a mandement issued by the bishops of Quebec. The same paper praised Mr. Laurier's settlement of the Manitoba school question.

The eastern or lower half of this province constitutes the Roman Catholic Archdiocese of Quebec, administered by five bishops. Their joint pastoral letter, read from every parish pulpit, clearly indicates that Liberal doctrines are to be fought with all the forces at the disposal of a powerful hierarchy. After the formal opening the pastoral letter proceeds as follows:—

"The Catholic bishops, intrusted by Jesus Christ Himself with the protection of sound doctrines and Christian morality, not only have the right, but it is also their duty to warn the faithful against all dangerous publications, and even to interdict the reading of newspapers which they consider detrimental to the interests of faith and the Church.

"Therefore, we come before you to-day to publicly denounce to the faithful intrusted to our pastoral care the newspaper *L'Electeur*, printed at Quebec, whose unwholesome ideas and false articles, especially for some time past, constitute a religious and social danger."

After reciting several offences, now a year old, the letter continues with these charges:—

"To this were added further insults, recriminations and invectives against some bishops who, using their rights to do so, considered it their duty to comment from the pulpit on the last collective letter published by the episcopacy on the occasion of the Federal elections. The diocesan authority was forced to again intervene and publicly protest against this unworthy conduct of a Quebec newspaper. Notwithstanding these repeated censures, false insinuations, lies and sensational despatches were spread among the public to deceive the

opinion of its readers and to neutralize the effect of the direction of the episcopacy. Moreover, *L'Electeur* reproduced with condensation, without any rectification, the pages of a pamphlet wherein we are openly taught:

"First—The right of aggression and revolt of subjects against a power lawfully constituted, but which they consider tyrannical in its exercise, a doctrine which the Church condemns.

"Second—That a Catholic may and should sometimes, in matters respecting politics and religious legislation, set aside the direction of the bishops and follow the advice of a lawyer or that of a professional politician, a doctrine which is manifestly contrary to the teachings of Leo XIII.

"Finally, on November 27, this same newspaper contained an article written after so many others to mask in the eyes of the people the violation of promises made to the electorate, an article in which were reproduced the doctrines already condemned by the episcopate, and particularly so in the last collective letter the ecclesiastical authority is denied:

"First—The right to determine the nature, the means, and the sufficiency of the religious instructions which should be given to Catholic children.

"Second—The right to exact anything or command so as to assure the efficacy of that instruction.

"Third—The right to forbid Catholic children from attending mixed, atheist, or Protestant schools when civil power concedes one half-hour's religious instruction after school hours, which pretensions are as contrary to the sacred rights of the Church as they are prejudicial to the interests of souls.

"That is sufficient, our dearly beloved brethren, and after mature examination we consider it an imperious duty for us to protect by a definite act your conscience as Christians and Catholics against the writings of such a dangerous sheet. Therefore, after having invoked the holy name of God and using powers formally assigned to our episcopal authority by the tenth rule of the index published by order of the Council of Trent, we, Archbishop and Bishops of the ecclesiastical Province of Quebec, formally forbid, under pain of grevious fault and refusal of the sacraments, the reading of the newspaper *L'Electeur*, the subscribing thereto, the assisting in the editing thereof, the selling or encouragement in any manner whatever."

Quemadero—The Spanish Smithfield.

The discovery of the Quemadero, where the so-called heretics were burned under the direction of the Inquisition, was made in 1868. The *Daily News* of May 15, 1869, gives the following account, forwarded by its own correspondent:—"Madrid, May 10. While the Cortes were debating upon religion, the workmen of the corporation of Madrid were laying bare one of the most conclusive historical records of the awful deeds committed in its name by the fanatics of olden times, who sought to perpetuate Catholic unity by the destruction of all who opposed it. I allude to the time of the Inquisition, when the Church of Rome believed that the best way to put down error was to burn the heretics. In making some new streets it became necessary to cut through the spot where tradition recorded that the burnings of the Inquisition used to take place, and which has always gone by the name of the 'Quemadura de la Cruz,' or 'Burning-place of the Cross.' These excavations have not only confirmed tradition as to the spot, but have revealed something of the sad and cruel deeds themselves. The remains of the fires have been exposed in regular layers of long black bands, some of them 150 feet in length, and of varying thicknesses, with the spaces between them, which are from one to two feet, filled in with earth. A new road had been cut through the spot, at a level of some twenty or thirty feet, and the cutting thus effected having been neatly faced, leaves the original sandstone and clay formation each side like a wall. There the black bands I have alluded to are distinctly seen, and at first sight seem like geological strata. There is nothing of the coal formation in the hills on which Madrid is built. It is 2,400 feet above the level of the sea, and the formation is exclusively sandy limestone. One must seek in other than geological causes the presence of these black bands or layers. They are the veritable remains of the Inquisition fires—pulverised and blackened earth and coal, greasy even yet with human grease! Pieces of burnt clothing, calcined bones, and partially burnt hair, have been taken out. All Madrid has been to the spot, and thousands have carried away some of the black mass itself, or of the cruel records found in it. To-day's *Imparcial* speaking of it, says:—It was the place where Catholics, pious and bewitched monarchs, permitted

rational human creatures of all ages and conditions, and of both sexes, to be burnt alive, victims of implacable Inquisitors, slippery monks, and impious defenders of the faith, as those executioners of human thought called themselves. It is where that unjust and dark tribunal did its work, where they caused men and women, boys and girls, accused of sacrilege, heresy, compacts with Satan, and such like, to breathe their last breath in the midst of horrible torments. There the coal, whose remains we now see, after being blessed by the Dominican fathers, burnt all who did not think or believe as the king and the monks thought or believed, or who would not serve the interests of tyranny, royal or clerical. There, in the bands, one over another, in the manner of geological strata, we see mixed up with fatty black earth pulverised remains of muscles consumed by the live coal, calcined bones, remains of garments singed by the flames, halters stiff with coagulated blood, locks of hair imperfectly burnt, irresistible witnesses to the fact that brothers of ours expired amidst the flames, their hearts beating with energetic protests against men worse than hyænas, judges of perfidious heart and granite soul, who condemned them to die amidst agonies without number and in the name of Christ delivered them to those fires.'"

Extract from "Encyclopœdia Britannica," under heading "Spanish Inquisition."

"In Spain alone, according to Lorenté, upwards of three hundred and forty thousand persons were judged and punished, one way or another, by this tribunal. Of these nearly thirty-two thousand were burned alive; and if to this number be added all the unfortunates who were condemned by the tribunals in Mexico, Lima, Carthagena, Sicily, Sardinia, Oran, Malta, together with Naples, Milan and Flanders, whilst these countries were under the dominion of Spain, it would probably be found that more than half a million of human beings had been condemned by this inexorable tribunal to undergo various punishments, a large proportion of which inferred infamy."

Galileo and the Infallible Tribunal.

On March 5th, 1616, the Congregation of the Index, a Committee of Cardinals appointed by the Pope for the prevention

of the circulation of dangerous books, published the following decree:—

"Since it has come to the knowledge of this Holy Congregation that the false Pythagorean doctrine, altogether opposed to the Divine Scripture, of the mobility of the earth, and the immobility of the sun, which Nicolas Copernicus, in his work *De revolutionibus orbium caelestium*, and Didacus a Stunica in his Commentary on Job, teach, is being promulgated and accepted by many, as may be seen from a printed letter of a certain Carmelite Father (Foscarini), entitled, &c. wherein the said Father has attempted to show that the said doctrine is consonant to truth, and not opposed to Holy Scripture; therefore, lest this opinion insinuate itself further to the damage of Catholic truth, this Congregation has decreed that the said books, Copernicus *De revolutionibus*, and Stunica on Job, be suspended till they are corrected, but that the book of Foscarini the Carmelite be altogether prohibited and condemned, and all other books that teach the same thing."

. . . . . .

The result of the trial is well known. Galileo pleaded in vain that he had not infringed the injunction laid on him by defending an opinion already condemned, and the condemnation of which had been made known to him. When he urged that he had left the question undetermined, and had only discussed the probability of the Copernican hypothesis, he was told that therein he had committed a grave error, for that an opinion can in no manner be probable which has already been declared and defined to be contrary to the Divine Scriptures. The Inquisitors were certainly justified by the evidence when they arrived at the conclusion that there were very strong grounds for suspecting that Galileo held the heretical doctrine of the earth's motion, and also the heresy that an opinion can be held and defended as probable after it has been declared and defined to be contrary to Holy Scripture. Accordingly, in order to remove from the minds of all Catholic Christians this vehement suspicion legitimately conceived against him, he was ordered to swear that with a sincere heart and faith unfeigned he abjured, cursed, and detested the above-named and all other heresies; and to swear further that for the future he would not assert, either by word of mouth or in writing, anything to bring upon him similar suspicion. And in order that his grave

and pernicious error might not remain altogether unpunished, that he might be more cautious for the future, and be an example to others to abstain from offences of this sort, his book was prohibited by public edict; he was condemned to the prisons of the Holy Office during the Pope's pleasure, and was commanded for three weeks to recite the seven Penitential Psalms once a week.—*Dr. Salmon's "Infallibility of the Church."*

The Roman Church in the Tenth Century—Testimony of a Roman Catholic Historian.

I will quote the well-known words with which Baronius begins his account of the tenth century:—"A new age begins, which, from its asperity and barrenness of good, has been wont to be called the Iron Age; from the deformity of its overflowing wickedness, the Leaden Age; and, from the paucity of writers, the Dark Age. Standing on the threshold of which, we have thought it necessary to premise something, lest the weak-minded should be scandalized if he should happen to behold the abomination of desolation in the Temple. . . . * The case is plainly such, that scarcely anyone can believe, nay, scarcely, ever shall believe, unless he see it with his own eyes, and handle it with his own hands, what unworthy, foul, and deformed, yea, what execrable and abominable things the sacred Apostolic See, upon whose hinge the universal Catholic Church turns, has been compelled to suffer. O shame! O grief! how many monsters, horrible to be seen, were intruded by secular princes into that

* In the passage which I here omit, Baronius turns it into an argument in favour of the Roman Church, that the fact that she survived a period which, according to all human calculation, ought to have been fatal to her, proves that she must have been under Divine protection. He borrowed this paradox from Boccaccio, who had presented it in the shape of a tale about a Jew, who, being pressed to embrace Christianity, declared his intention of visiting Rome, and judging of the religion by the lives of Christ's Vicar, his cardinals and bishops. His Christian friends were horrified, knowing that the spectacle of sensuality, avarice, and simony which tainted all at Rome, from the least to the greatest, was better calculated to make a Christian turn Jew than a Jew become a Christian. But the Jewish visitor, on his return, presented himself for baptism, declaring himself convinced of the divinity of a religion which survived, notwithstanding that its chief ministers were doing their very best to destroy it. The popularity of this tale in pre-Reformation times shows that, if the Bishop of Rome was then believed to be a guide to truth, he was not imagined to be an example of moral purity.

seat which is to be reverenced by angels; how many tragedies were consummated; with what filth was it her fate to be spattered, who was herself without spot or wrinkle; with what stench to be infected; with what loathsome impurities to be defiled, and by these to be blackened with perpetual infamy." And, again, the same historian writes (*Ann.* 912):—"What was then the fate of the Holy Roman Church! How most foul, when harlots, at once most powerful and most base, ruled at Rome, at whose will sees were changed, bishops were presented, and what is horrible to hear and unutterable, pseudo-bishops, their paramours, were intruded into the See of St. Peter, who are enrolled in the catalogue of Roman pontiffs, only for the sake of marking the times!"—*Dr. Salmon's "Infallibility of the Church."*

Pope Alexander VI. and His Times.

"At the close of the fifteenth and the beginning of the sixteenth century the representative of St. Peter was Alexander VI. It was the era (and it is well to observe this) when Italian art was rising to the meridian, and the virgins and saints were being painted, which affect so devotionally the modern mind. That the Pope was Antichrist is considered now an extravagance of Protestant fanaticism. That title was given to Alexander by an earnest Catholic, in a letter to Cardinal Savelli, who was then at the court of the Emperor Maximilian. The purpose of the letter was to describe the enormities at the Vatican, and to invite Maximilian's interference. The writer says that imagination could not conceive such a monster as Alexander:—

"'The benefices and offices which ought to be given to persons of merit are offered for public sale to the highest bidder. Men go with gold to the palace to buy the mysteries of the faith. Everything can be had for money—dignities, honours, marriages, dissolution of marriages, divorces—things which our fathers never heard of, and which Christian custom forbids Crimes grosser than Scythian, acts of treachery worse than Carthaginian, are committed without disguise in the Vatican itself, under the eyes of the Pope. There are rapes, murders, incests, debaucheries, cruelties exceeding those of the Neros and Caligulas. None are spared, not even the highest. Licentiousness, past description, is paraded in contempt of God and man.

Sons and daughters are polluted. Harlots and procuresses are gathered together in the mansion of St. Peter. On All Saints' day fifty women of the town were invited to dinner.' The details of what followed are totally unmentionable. 'Gold is gathered in from all quarters. Indulgences are sold in all churches of Christendom to provide a portion for the Pope's daughter Lucretia. The son, Cæsar Borgia, is so like his father that it is hard to say which is the greater monster. The Cardinals of the better sort, if such there be, are silent or affect not to see. They bought their rank with money. They preserve it with criminal compliance, and continue to speak smoothly to the Pope, and praise and flatter.'"—*Froude's "Lectures on the Council of Trent,"* pp. 20–21.

Immorality of the Clergy before the Reformation.

[*From "The Pope and the Council," by Janus.*]

"There is something almost enigmatical about the universal profligacy of that age. In whole dioceses and countries of Christian Europe clerical concubinage was so general that it no longer excited any surprise; and it might be said of certain provinces that hardly one clergyman in thirty was chaste, while in our own day there are countries where the great majority of the clergy are free even from the suspicion of incontinence. This distinction is to be explained by the universally corrupt state of the ecclesiastical administration. There could be no thought of any selection or careful training for the ministry where everything was matter of sale, where both ordination and preferment were bought and begged in Rome, where the conscientious, who would not be tainted with simony, had to stand aside, while the men of no conscience prospered, and rapidly attained the highest posts, and the clerical profession was that of all others which offered the easiest and idlest life, with the largest privileges and the least of corporate obligations. The *Curia* had abundantly provided for the universal security and impunity of the clergy. Where the heads themselves gave the example of contempt for all laws, human and divine, it could not be expected that their subordinates would submit to the oppressive yoke of continence, and so the contagion was sure to spread. Every one who came from Rome brought back word

that in the metropolis of Christendom, and in the bosom of the great mother and mistress of all Churches, the clergy, with scarcely an exception, kept concubines."*

Prohibition of the Bible.

[*From the Monthly Letter of the Protestant Alliance.*]

3272.—At the Council of Trent, the Fathers of the Synod ordered that an Index of the prohibited books should be laid before the then Pope, Pius IV., who approved of it, and it was published with the rules at the head of it, as by order of the Council itself.

The fourth rule was as follows:—

"Whereas it is manifest by experience, that if the Holy Bible translated into the vulgar tongue be allowed indifferently to anybody, then on account of men's rashness will arise from hence a greater detriment than advantage. . . . If any one *without a licence* presume to read or keep by him the Bible, he shall be disqualified to receive the absolution of his sins till he deliver it up to the ordinary." *Regulæ Indicis S. S. Synodi Tridentinæ jussu editæ. De Libr. prohib. reg. 4.*

This does not look very like an *encouragement* of the circulation of the Scriptures. But let us hear Pope Clement VIII.'s annotation on the rule of Pius IV. Pope Clement declares :—

"This law is not to be understood as if by it the bishops, inquisitors, or heads of convents were invested with power to grant licences to read, buy, or keep the Bible translated into vulgar language, seeing hitherto by the order and practice of the Holy Roman and Universal Inquisition *the power had been taken away from them* to grant licences to read or keep the whole Bible in the vulgar tongue, or any other part of the Holy Scriptures of the Old or New Testaments, published in any vulgar language, even not so much as the summaries or compendiums of the said Bibles, or books of the Holy Scriptures, translated into any

* When the vicar of Innocent VIII. wanted to forbid this, the Pope made him withdraw his edict, "propter quod talis effecta est vita sacerdotum et curialium ut vix reperiatur qui concubinam non retineat vel saltem meretricem." So too the Roman annualist Infessura, in his diary, given in Eccard. *Corp. Hist.* ii. 1997.

vulgar language, all which is to be inviolably observed."—*Index lib. Prohib. S. D. N. Clementis P. P. VIII. jussu recognitus et publicatus.—Romæ, Apud. Impréssores Camerales.*

3273.— . . . Cardinal Bellarmine, the great oracle of the Roman Catholic Church, writes as plainly as he well can to the same effect. "We maintain," he says (speaking apparently the settled doctrine and opinion of his Church upon this point), "that the Scriptures ought NOT to be read publicly in the vulgar tongue, nor allowed to be read indifferently by everybody."

3276.—The latest authorities are such as even Roman Catholics will find it hard to disavow. Cardinal Wiseman, in his "Catholic Doctrine of the Bible," published in London in 1853, writes as follows, p. 20 :—"If therefore we be asked why we do not give the Bible indifferently to all, *and the shutting up of God's word be disdainfully thrown in our face*, we will not seek to elude the question, or meet the taunts by *denial*, or by attempts to prove that our principles on the subject are not antagonistic to those of Protestants. *They are antagonistic, and we glory in avowing it.*"

Cardinal Wiseman further says, in the Moorfield "Lectures on the Principal Doctrines and Practices of the Catholic Church," Introduction, pp. 18 and 19:—"I have told you that in perusing the works of men who have within these few years become members of the (Roman) Catholic Church—men of talent and erudition—I have hardly found two of them agree upon the grounds which they record as having induced them to embrace the (Roman) Catholic religion. But I have also read similar works on the other side, purporting to give the grounds upon which several individuals have abandoned the (Roman) Catholic Church, and become members of some Protestant communion. . . Now, I have read many of these, and have noted that instead of the rich variety of motives which have brought learned men to the (Roman) Catholic Church, there is a sad meagreness of reasoning in them, indeed that they all, without exception, give me but one argument. **The history in every single case is simply this: that the individual by some chance or other, probably through the ministry of some pious person, became possessed of the Word of God, of the Bible; that he perused the book; that he could not find in it Transub-**

stantiation or Auricular Confession; that he could not discover in it one word of Purgatory or of worshipping of Images. He perhaps goes to the priest and tells him that he cannot find these doctrines in the Bible. His priest argues with him, and endeavours to convince him that he should shut up the book that is leading him astray;—he perseveres, he abandons the communion of the Church of Rome,—that is, as is commonly expressed, the errors of that Church, and becomes a Protestant."

Again, Dr. Cahill, a Roman Catholic Priest, recently said, "he would rather a (Roman) Catholic should read the worst works of immorality than the Protestant Bible—that forgery of God's Word, that slander of Christ."—*Tablet* (R. C. Paper), December 17th, 1853, p. 804.

3278.—In 1816, Pope Pius VII. issued his Bull against Bible Societies, addressed to the Primate of Poland, in which he represents the circulation of the Scriptures by Bible Societies as *a crafty device by which the very foundations of religion are undermined. A pestilence which must be remedied and abolished. A defilement of the faith, eminently dangerous to souls, impious machinations of innovators, wickedness of a nefarious scheme, snares prepared for men's everlasting ruin. A new species of tares which an adversary has abundantly sown.* This Bull further declares "that agreeably to the Index the Bible printed by heretics is to be numbered among other prohibited books, for it is evident from experience that the Holy Scriptures, when circulated in the vulgar tongue, have through the temerity of men produced more harm than benefit." (Rule IV. above referred to.)

3283.—No trust, however, can be placed in the Romish translations of the Scriptures into the vernacular, for, though almost incredible, yet it is a fact that the Rhemish Testament includes the forged so-called 1st Epistle of Clement to St. James.* This is clearly shown to be a forgery by the blunders it contains. For instance: Clement in this Epistle is made to recite that St. Peter, who "had been appointed to be *the foundation of the true Church*," when about to die, said to all the people:

* I think it would be more correct to state, that it quotes it, in a note, as authentic.

"I ordain Clement as your Bishop; I deliver to him that power of binding or loosing which was delivered to me by the Lord." Clement then proceeds to "instruct" St. James about the ordering of the Sacraments and the celebration of Mass, and other matters. Considering that St. James was present when our Lord instituted the Sacrament of the Lord's Supper, it would seem that such instructions were unnecessary; but the whole Epistle is a forgery, for Eusebius tells us that St. James died *before* St. Peter (Book II. c. 23, 25); yet here we find Clement, *after* St. Peter's death, writing to St. James. What, however, will be thought of the fact, that though this Epistle is acknowledged to be a forgery, yet it is but a few years ago that the Church of Rome has ceased to impose this forged letter upon ignorant Romanists as being thoroughly genuine. This spurious Epistle to St. James is quoted not only in the Rheims Edition of the New Testament, published in 1582, but in the Douay Bible, printed in Dublin in 1816, with the sanction of Dr. Troy, Roman Catholic Archbishop of Dublin. (*See note in each Edition on 2 Peter, c. 1, v. 15.)*

Discouragement of Bible Reading.

"I have not troubled myself to give formal proof of the discouragement of Bible reading by the modern Church of Rome, because I consider that, as I have said before, if her theory be true, her practice is quite right. But as her advocates are now often apt to be ashamed of this practice, I copy the conditions under which, according to the fourth Rule of the Congregation of the Index of Prohibited Books, approved of Pope Pius IV. the exceptional favour of being allowed to read the Bible was granted to persons only able to read it in the vernacular:— 'Since it is manifest by experience that if the Holy Bible in the vulgar tongue be suffered to be read everywhere without distinction, more evil than good arises, let the judgment of the bishop or inquisitor be abided by in this respect; so that, after consulting with the parish priest or the confessor, they may grant permission to read translations of the Scriptures made by Catholic writers, to those whom they understand to be able to receive no harm, but an increase of faith and piety, from such

reading; which faculty let them have in writing. But whosoever shall presume to read these Bibles, or have them in possession without such faculty, shall not be capable of receiving absolution of their sins, unless they have first given up the Bible to the ordinary.'—See Littledale's *Plain Reasons*, p. 90, where some account is given of subsequent dealings of the Roman Catholic authorities with this subject. But it is needless to produce documentary evidence to anyone who knows the small circulation of the Scriptures in Roman Catholic countries; and even in this country, the small knowledge of the Bible possessed by Roman Catholics in other respects well educated."—*From a Note in Salmon's "Infallibility of the Church."*

The Bible in Brittany.

The rooted antipathy of the Romish Church to the circulation of the Christian Scriptures was illustrated in a marked manner lately in Brittany. The island of Molène, near which the *Drummond Castle* recently went down, is inhabited only by Roman Catholics. In view of the recent disaster the committee of the Trinitarian Bible Society sent some colporteurs to the island for the purpose of presenting a copy of the Bible to every inhabitant. They were heartily welcomed by all except the parish priest, who was furious at this interference with his special domain, and spoke against it from the pulpit. Next day the priest went to pay a visit to the Mayor, and saw a copy of the Bible. He said: "Mons. le Maire, you have one of those Protestant books." "Yes, Mons. le Curé," replied the Mayor, "and yesterday you surprised us all very much by saying that the book was a good one, and yet you asked us to destroy it. Please explain this." The priest invented an excuse, and went back to his presbytery. The true policy of the Church of Rome is to be seen in such incidents as these, and not by her attitude in a country like England, where she is in the minority and face to face with deep-rooted liberties.

The Pope's recent Decree concerning the Prohibition of Bible Reading.

No statement in this pamphlet has been more vehemently controverted than my assertion that Rome prohibits the circulation of the Bible when it has the power. Evidence has reached me from all sides of the substantial truth of this assertion. I am now able to add the very latest decree issued by the present Pope, which is copied from the *Weekly Register* (Roman Catholic paper) of 27th February, 1897.

It is headed—

"The Apostolic Constitution."

The following is the Authorised Translation of the Apostolic Constitution of His Holiness Pope Leo XIII. concerning the Prohibition and Censorship of Books:—

Leo, Bishop.

Servant of the Servants of God.

For a Perpetual Memorial.

General Decrees concerning the Prohibition and Censorship of Books.

Article I. Of the Prohibition of Books.

CHAPTER II.

Of Editions of the Original Text of Holy Scripture and of Versions not in the Vernacular.

5. Editions of the original text and of the ancient Catholic versions of Holy Scripture, as well as those of the Eastern Church, if published by non-Catholics, even though apparently edited in a faithful and complete manner, are allowed only to those engaged in theological and Biblical studies, provided also that the dogmas of Catholic faith are not impugned in the prolegomena or annotations.

6. In the same manner, and under the same conditions, other versions of the Holy Bible, whether in Latin, or in any other dead language, published by non-Catholics, are permitted.

CHAPTER III.

Of Vernacular Versions of Holy Scripture.

7. As it has been clearly shown by experience that, if the Holy Bible in the vernacular is generally permitted without any distinction, more harm than utility is thereby caused, owing to human temerity: all versions in the vernacular, even by Catholics, are altogether prohibited, unless approved by the Holy See, or published, under the vigilant care of the Bishops, with annotations taken from the Fathers of the Church and learned Catholic writers.

8. All versions of the Holy Bible, in any vernacular language, made by non-Catholics, are prohibited, and especially those published by the Bible Societies, which have been more than once condemned by the Roman Pontiffs, because in them the wise laws of the Church concerning the publication of the sacred books are entirely disregarded.

Nevertheless, these versions are permitted to students of theological or Biblical science, under the conditions laid down above (No. 5).

CARDINAL NEWMAN ON INFALLIBILITY—LETTER TO BISHOP ULLATHORNE.

"When, however, it was proposed to declare the Pope's personal infallibility, this was a doctrine so directly in the teeth of history, that Newman made no secret of his persuasion that the authoritative adoption of it would be attended with ruinous consequences to his Church, by placing what seemed an insuperable obstacle to any man of learning entering her fold. He wrote in passionate alarm to an English Roman Catholic bishop (Ullathorne): 'Why,' he said, 'should an aggressive insolent faction be allowed "to make the heart of the just sad, whom the Lord hath not made sorrowful"? Why cannot we be let alone when we have pursued peace and think no evil? I assure you, my Lord, some of the truest minds are driven one way and another, and do not know where to rest their feet—one day determining to give up all theology as a bad job, and recklessly

to believe henceforth almost that the Pope is impeccable, at another tempted to believe all the worst which a book like Janus says: . . Then, again, think of the store of Pontifical scandals in the history of eighteen centuries, which have partly been poured forth and partly are still to come. . . And then, again, the blight which is falling upon the multitude of Anglican ritualists, &c. who themselves perhaps—at least their leaders—may never become Catholics, but who are leavening the various English denominations and parties far beyond their own range, with principles and sentiments tending towards their ultimate absorption with the Catholic Church. With these thoughts ever before me, I am continually asking myself whether I ought not to make my feelings public: but all I do is to pray those early doctors of the Church, whose intercession would decide the matter (Augustine, Ambrose, and Jerome, Athanasius, Chrysostom, and Basil), to avert this great calamity. If it is God's will that the Pope's infallibility be defined, then it is God's will to throw back the "times and moments" of that triumph which He has destined for His kingdom; and I feel that I shall have but to bow my head to His adorable inscrutable Providence."—*Salmon's "Infallibility of the Church,"* pp. 21, 22.

Peter's Alleged Roman Episcopate.

"To return now to the story of Peter's Roman episcopate, the real inventor of that story was an editor of the Clementine Romance, of which I spoke when lecturing on the New Testament Canon. This work was brought to Rome at the very end of the second or beginning of the third century; and it had then prefixed a letter from Clement to James at Jerusalem, telling how Peter had ordained him, and set him in his own chair of teaching as bishop of Rome. Though the doctrinal teaching of the Clementines was rejected as heretical, the narative part of the book was readily believed; and in particular this story of Clement's ordination by Peter was felt to be so honourable to the Church of Rome that it was at once adopted there, and has been the traditional Roman account ever since.

"But the adoption of this fable sadly perplexed the chronology. For, according to the list of Irenæus, Clement was but

the third Roman bishop since the Apostles; and this is confirmed by the internal evidence of Clement's epistle, which, according to the judgment of the best critics, cannot be earlier than about A.D. 97. It was felt that unless Clement could be pushed back to an earlier period, his ordination by Peter would not be chronologically possible. Accordingly, another list of Roman bishops was published,* which puts up Clement to the second, and pushes down Anacletus to the third place. This double list has been very perplexing to historical inquirers; but that the earlier order of Irenæus is really correct is proved by a kind of evidence which I count peculiarly trustworthy. In the Roman Liturgy to this day the names of its first bishops are commemorated in the order of Irenæus, viz. Linus, Anacletus, Clement. If this were the original order we can understand its being preserved in the Church of Rome (which was very conservative in liturgical matters), notwithstanding that subsequent chronologers of eminence placed Clement second. But if Clement had been really originally in the second place, it is quite impossible that the name of Anacletus, who is unknown to Church history, should have been placed before him. These Clementine legends have so filled with fable the whole history of St. Peter, that I should even think the story of Peter's coming to Rome at all to be open to question, were it not, as I already said, that no rival Church claims the martyrdom."—*Dr. Salmon's "Infallibility of the Church."*

The Forged Decretals—Growth of the Papal Power.

[*From Dr. Salmon's "Infallibility of the Church."*]

"After the death of Nicolas there came more than a century of darkness and immorality, described in the extract I formerly read from Baronius, during which the papacy fell to the lowest point of degradation. From that it emerged, at the middle of

* My own opinion is that this innovation was made by Hippolytus, the first in the Roman Church to take up the study of chronology—a science, however, in which he deserves credit for zeal and industry, rather than for skill. His list appears to have been published in the third decade of the third century—a time when the story of Clement's ordination by Peter had come to be fully believed in.

the eleventh century, by the appointment of German pontiffs—men of pure lives and high aims. They saw the Church under complete bondage to the mighty of this world; ecclesiastical offices bought and sold without shame; vice universally prevalent, and clergy unable to rebuke it, because they were themselves deeply tainted with it. The movement of papal aggrandizement, of which the celebrated Hildebrand (afterwards Gregory VII.) was the life and soul, owed its success to the moral weight which it gained from the belief that it was an honest attempt to grapple with great abuses, and to the general satisfaction that was felt at seeing the empire of brute force confronted by a more mighty spiritual power. Pope Gregory, accepting with entire faith the decretal epistles as authentic records of the powers exercised by his predecessors, felt himself authorized to push the principles involved in them to what he regarded as their legitimate consequences. From these epistles it followed at once that the pope was the sole source of spiritual power; without his consent no council could be held; every bishop, priest, or layman might appeal to him from every other judgment; the Church must be withdrawn from the control of all secular power, and be subjected to a single spiritual despot, whose errors and faults, if such there were, must be borne in silence, for from him there could be no appeal. One of the cardinals, whose assistance Gregory employed in drawing up his new system of Church law, attributes to St. Boniface the doctrine, that even if a Pope is so bad that he drags down whole nations to hell with him in troops, nobody can rebuke him, for he who judges all can be judged of no man; the only exception is the case of his swerving from the faith.

"One main pillar of Gregory's system was borrowed from the false decretals. The Church of Rome, by a singular privilege, has the right of opening and shutting the kingdom of heaven to whom she will. It is plain that if the pope has this power he can constrain to obey his will any man who values his eternal salvation; and so Gregory was able to use his power of binding and loosing in dethroning kings, and loosing subjects from their oath of allegiance. Another doctrine Gregory got from the false decretals was, that no one dare hold speech with an excommunicated person; and as kings and emperors were not exempt from the operation of this rule, it followed that if the pope

excommunicated a king, nobody could, even in matters of business, hold communication with him; so that he was no longer fit to reign, and must be deposed. This business, however, of deposing kings is a matter on which I shall have something more to say presently. But on these spurious decretals is built the whole fabric of the Canon Law. The great schoolman, Thomas Aquinas, was taken in by them, and he was induced by them to set the example of making a chapter on the prerogatives of the pope an essential part of treatises on the Church. Bellarmine, and a number of other Roman controversialists, were similarly misled. Yet completely successful as was this forgery, I suppose there never was a more clumsy one. These decretal epistles had undisputed authority for some seven hundred years, that is to say, down to the time of the Reformation; yet the moment they were seriously assailed (as they were by the Magdeburg Centuriators*), defence was soon found to be hopeless; and there is not a single Roman Catholic divine at the present day who would venture to maintain their genuineness. In fact the letters are full of the most outrageous anachronisms. Persons who lived centuries apart are represented as corresponding with one another. The early bishops of Rome quote the Scriptures according to Jerome's version, including the text of the three heavenly witnesses.† Some of them who lived in pagan times are made to complain of the invasion of Church property by laymen. There is a uniformity of style between letters written by popes separated by long intervals: one egg, say the Centuriators, being not more like another than one of these epistles to another. The same phrases recur; the subjects are all of the same sort, such as the primacy of the Roman see, the allowance of appeals, &c. The style is barbarous, and full of expressions not used in early times, but common in Frankish writers of the ninth century. They say nothing of the events, the heresies, and other controversies of their supposed date, but are full of questions which

* The first great Church history on a large scale, so described because arranged according to centuries, and because the originator, Flacius Illyricus, commenced the preparation of the work at Magdeburg. The first volume appeared in 1559.

† There is an unlucky blunder at the outset. In a letter, purporting to be addressed by Clement to James, James is favoured with an extract from his own epistle, which is ascribed to Peter.

had not then arisen; and they name Church officers and Church ceremonies which had not been introduced.

"We can fix with tolerable precision the date of this forgery. The letters borrow matter from the decrees of more than one council that was held in the first half of the ninth century: among others one that was held in 845; and they are themselves quoted in 857; so between these two dates the forgery was made; and if we say 850, we cannot be very far wrong.

. . . . . .

"If we want to know what share these letters had in the building of the Roman fabric we have only to look at the Canon Law. The 'Decretum,'* of Gratian quotes three hundred and twenty-four times epistles of the popes of the first four centuries; and of these three hundred and twenty-four quotations, three hundred and thirteen are from the letters which are now universally known to be spurious. I will not pledge myself to the genuineness of the remaining eleven. In writing a former Lecture I had occasion to refer to Bellarmine, to see whether he could cite any Father as applying to Rome the text in which Christ prays that Peter's faith should not fail. I found he could allege no writer who was not a pope; and the popes he begins by citing are taken from the spurious decretals. The treatise of Bellarmine is founded on that of Melchior Canus; and of twenty quotations which he gives on this subject, eighteen are out of the false decretals. So idle is it to deny that this forgery is the foundation on which the Romish belief in papal power has been founded."

Irish Bishops and the Pope's Infallibility.

[*From Gladstone's "Vatican Decrees."*]

Not less explicit was the Hierarchy of the Roman Communion in its "Pastoral Address to the Clergy and Laity of the Roman Catholic Church in Ireland," dated January 25, 1826. This

* This work, published in 1151, was intended as a collection of everything that Gratian could find having the force of law in the Church; and it had such success that it became the standard work on the law of the Roman Church.

address contains a Declaration, from which I extract the following words:—

"It is a duty which they owe to themselves, *as well as to their Protestant fellow-subjects*, whose good opinion they value, to endeavour once more to remove the false imputations that have been frequently cast upon the faith and discipline of the Church which is intrusted to their care, *that all may be enabled to know with accuracy their genuine principles.*"

In Article 11:—

"They declare on oath their belief that it is not an article of the Catholic Faith, neither are they thereby required to believe, that the Pope is infallible."

The Vatican Council of 1870.

"There was no fair representation of bishops. In the first place, the assembly included some three hundred titular bishops—bishops not presiding over any real sees, but holding mere titles of honour given them by the Pope, or else missionary bishops deriving their titles from places where there were few or no Christian congregations. In addition, the German bishops, who constituted the main strength of the minority, complained that they were swamped by the multitude of Italian and Sicilian bishops. The twelve millions of Roman Catholics in Germany proper were represented at the Council by fourteen bishops; the seven hundred thousand inhabitants of the Papal States by sixty-two; three bishops of the minority—Cologne, Paris, and Cambray—represented five million; and these might be outvoted by any four of the seventy Neapolitan and Sicilian bishops. The German theologians compared their learning with that of the bishops of these highly favoured localities, amongst whom a clean sweep would have been made if it had been a condition of admission to the Council that the bishop should be able to read the New Testament in its original language, or have Greek enough to be able to consult the writings of Greek Fathers or the acts of Greek Councils—a qualification without which, north of the Alps, one does not rank as a theologian. The German visitors, too, compared the

activity of religious thought in the country from which they came with that in those regions which provided the predominant element at the Council. It was said, and I believe with truth, that more religious books are printed in England, or Germany, or North America in one year than in Italy in half a century. And to the list of Italian publications the States of the Church contributed hardly anything. In Rome a lottery dream-book might be found in every house, but never a New Testament, and extremely seldom any religious book at all. So that it seemed as if it were a recognized principle, that the more ignorant a people, the greater must be the share of their hierarchy in the government of the Church.

. . . . . .

"But now appeared the mischief of the claim to infallibility. In our Parliament a law may be passed in the teeth of opposition, and the minority must submit and obey the law; but their thoughts and words are free: they can avow still that what has been done is opposed to their judgment. But at a Council, when a vote is arrived at, the minority are required to blot from their mind all the tricks and manœuvres, all the unworthy means by which they know their resistance has been overpowered, and to accept the vote of a majority, no matter how obtained, as the voice of the Spirit of God. The moment the decision is pronounced, they are bound to yield not only a decorous obedience, but from the bottom of their hearts to believe that to be true which the moment before they had been protesting was false, and to publish this belief to the world. No wonder the bishops of the minority shrank from the humiliation of saying 'non placet' one moment, and 'ex animo credo' the next. So, with two exceptions, they all ran away, leaving behind them a protest which was not regarded."—*Dr. Salmon's "Infallibility of the Church."*

The Apostolic Succession.

[*From the Monthly Letter of the Protestant Alliance.*]

4189.—The election of Clement VI. by the French Cardinals, in opposition to Urban VI. was the commencement of the Great Western Schism, which lasted more than fifty years. During

this period the world saw with astonishment two, and sometimes even three, persons claiming to be the infallible representatives of Christ upon earth. The Italian Cardinals elected in succession Urban VI., Boniface IX. and Innocent VII. The French Cardinals elected Clement VII. and Benedict XIII. Upon the death of Innocent VII. the Italian Cardinals elected Gregory XII., and he and his rival, Benedict XIII., as usual, endeavoured to undermine each other. But Christendom became weary of this game of treachery and falsehood. The College of Cardinals summoned the Council of Pisa, A.D. 1409, deprived both Popes of their Pontifical Dignities, and then elected Alexander V. (l'Enfant, "Hist. du Conc. de Pise," p. 273). Upon the death of Alexander, John XXIII. was elected by the Conclave. He was a Pope guilty of every species of extortion and debauchery. The schism burst out afresh until, at length, the Emperor Sigismund summoned the Council of Constance, a Council rendered for ever infamous by the breach of faith with, and by the burning of, the Martyr Huss. Deputies from the deposed Popes were received by this Council, and John XXIII. was deposed for the crimes of heresy, simony, and the most atrocious licentiousness. (*Vide Gobelinus*, p. 344, and *Von der Hardt*, vol. iv.) Will the Compilers of the *R. C. Directories* explain how the succession is handed down through these Popes, who were all living at the same time?

It would be impossible to refer fully to all the broken links that may be observed in the chain of succession, as given in the *R. C. Directories*, but it may be remarked that no mention is made of the *Vacancies* in the See of Rome, as given in the list of Labbe and Cossart, who state, A.D. 1268, "the See was vacant 2 years, 6 months, 2 days."—A.D. 1291, "the See was vacant 2 years, 3 months, 2 days."—A.D. 1313, "the See was vacant 2 years, 3 months, 17 days."—A.D. 1415, "the See was vacant 2 years, 5 months, 10 days." No reference either is made to the innumerable schisms created by rival Popes, as given by Labbe and Cossart, nor is there any allusion to the Great Western Schism above referred to, which rent the Church of Rome, commencing in the year 1378, when for fifty years rival Popes disputed the right to the Papal Chair. High Roman Catholic authorities can be produced in support of the claims of each of the rival Popes. Christendom was about equally divided

in their support. They not only cursed and excommunicated one another, but also the adherents and followers of their opponent. The main Romish argument for the existence of an infallible guide in the Church is, that it is inconceivable that God could have left Christians exposed to the risk of error in matters concerning their eternal salvation, but during these fifty years private persons were consigned to eternal damnation by one or other of these infallible Popes for acknowledging the rights of his rival, and Christendom was kept in a state of miserable perplexity.

The Jesuit writers, Labbe and Cossart, and other Romish historians, describe some of the Popes as "**monsters, heretics, usurpers, murderers, robbers, tyrants, adulterers, and apostates.**" The testimony of the Cardinals Baronius and Bellarmine, and of the pious Father Paul Sarpi, is conclusive for their condemnation, and it may well be said, Were such Popes under the direction of the Holy Ghost, and was the Church to follow the guidance of apostates, murderers, and robbers? Does not our Saviour say that His sheep will not follow a robber, but fly from him? (*John* x. 1, 5, 8, Douay Bible.) Yet a list of these Popes is now put forward in the (*R.*) *Catholic Directories* (published *permissu superiorum*), to confirm Romanists in their delusion, and to beguile weak-minded Protestants into the erroneous belief that the Pope possesses **Supreme Authority,** derived from the Apostolic succession from St. Peter.

Excommunication of Queen Elizabeth.

[*From C. H. Collette's "Queen Elizabeth and the Penal Laws."*]

"We, seeing that impieties and wickednesses are multiplied upon one another, and, moreover, that the persecutions of the faithful, and affliction for religion increase every day in weight, through the instigation and means of the said Elizabeth—because we understand her mind to be so stubborn and hardened, that she has not only contemned the godly requests and admonition of Catholic princes for her healing and conversion, but has not even permitted the nuncios of this See to cross the

seas into England—being of necessity constrained to betake ourselves to the weapons of justice against her, are not able to assuage our sorrow that we are induced to inflict punishment upon one to whose ancestors the whole state of Christendom has been so bounden. Supported therefore by his authority, whose pleasure it was to place US, although unequal to so great a burthen, on this supreme throne of justice, we do, out of the fulness of our apostolic power, declare the aforesaid Elizabeth, being heretic, and a favourer of heretics, and her adherents in the matters aforesaid, to have incurred the sentence of anathema, and to be cut off from the unity of the body of Christ.*

"And moreover we do declare Her to be deprived of her *pretended title to the kingdom aforesaid, and of all dominion, dignity and privilege whatsoever.*

"And also the nobility, subjects and people of the said kingdom, and all others who have in any manner sworn to her, to be for ever *absolved from any such oath*, and all kind of duty, fidelity and obedience, as we do by authority of these presents absolve them, and do deprive the same Elizabeth of her pretended title to the kingdom, and all other things aforesaid. And we do command and interdict all and every the noblemen, subjects, people and others aforesaid, that they presume not to obey her, or her monitions, mandates, and laws; and those who shall do the contrary we do involve in the same sentence of anathema.

"And because it were a matter of too much difficulty to convey these presents to all places where it shall be needful, our will is, that the copies of it, under a public notary's hand and seal, with the seal of an ecclesiastic prelate, or of his court, shall carry altogether the same credit with all people, judicial and extra-judicial, as these presents should do if they were exhibited and shown.

"Given at Rome, at St. Peter's, in the year of the incarnation of our Lord 1570, the 5th of the Kalends of March, and the fifth year of our Pontificate."

* We read in the Book of Canon Law of the Roman Church even of the present day:—"We judge that they are not murderers who, burning with zeal for their Catholic mother against the excommunicated, should happen to kill any of them." (*Can. Excommunicatorum*, xlvii., Caus. xxiii., qu. v.)

"One John Felton was caught in the act of fixing a copy of this Bull on the Bishop of London's palace gate; he gloried in the act. He was hanged as a traitor. Leo XIII. has selected the jubilee year of Queen Victoria (1887) to beatify this Felton and several other traitors of the period in question, who are declared to be 'martyrs of the cause of Christ.'"

The Romish Confessional and Its Dangers.

[*From Collette's "Roman Priests as Described by Themselves."*]

Liguori says, in his "Selva," p. 276 :—"The Confessor also stands in need of great fortitude, and at first, in hearing confession of women, *how many priests have lost their souls in hearing these confessions?* We must treat in the confessional with young girls and young women; we must hear their temptations and often the avowal of their falls; for they are also of flesh and blood. We have a natural affection for persons of the other sex, and this affection increases whenever they confide to us their miseries. But if these persons are pious, devoted to spirituality, says St. Thomas, the danger of an inordinate attachment is yet greater, since their natural affection is still more strongly attracted; but, continues the Saint, if mutual affection increases, the attachment will also increase in the same proportion; it will assume at first the appearance of piety, and the Devil will easily succeed in making the spiritual devotion change into carnal devotion."

This same Liguori, in his famous—or rather infamous—work on "Moral Theology," also expressly written for the instruction of Priests in the Confessional, exclaims: "Oh, how many confessors have lost their own souls and those of their penitents on account of some negligence in hearing confession of Women! . . Oh, how many priests who before were innocent on account of similar transactions which began in the spirit have lost God and their own souls!" And in anguish of his heart, he adds, "Would to God it were not so."*

Every Roman Catholic woman in a parish, old or young, married or maid, is bound, under pain of mortal sin, to disclose

* Tom. ix. p. 145, n. 93, cap. x. and p. 104, Mechlin Edition, 1845.

to a celibate priest all her acts and inmost thoughts "to the minutest particular."* But hear Liguori's apology :—

"It grieves me concerning this matter which contains so much filthiness, as by its very name will disturb pure minds, to give a longer dissertation; but, oh, that this subject were not so frequent as it is in confessions, that it would not behove the confessor altogether to be fully, but only briefly instructed;—besides, let the chaste reader pardon me if I speak largely, and enter into details which exhibit a more unseemly ugliness; but if it appear strange to any one that authors, moreover prudent and pious, should have treated largely concerning this matter, and describe even minutest circumstances of various cases, let him hear the most illustrious Ludovicus, who vindicates the excellent work *on matrimony* of the most learned Thomas Sanchez, from this censure, in the following words :—

"'Although he treats concerning the matter of filthy acts, yet hell is more filthy, and if the discourse be filthy, it is more to be corrupt in sin, as Peter Blessensis says, that author stirs up the filthy mire, for the purpose of curing the diseased. If men were angels, they would not need such things.'"†

Celibacy and the Confessional.

A friend of mine just writes to me from Venice as follows. The case he cites is most instructive, as showing the awful opportunities for abuse given by the confessional :—

"I have many friends who are Roman Catholics, and one a most devoted and beautiful character who is a Jesuit, but I hate sacerdotalism with my whole heart, and believe it to be the most deadly enemy of spiritual religion. Anything which substitutes an unreal 'hocus-pocus,' whether of ritual or dogma,

* This statement is vehemently denied by the Romanists, but it seems to follow from the 21st Canon of the 4th Council of Lateran, A.D. 1415, which compels under pain of excommunication "every believer of both sexes, after he has come to years of discretion, faithfully to make salutary confession of all his sins at least once a year to a priest."

† Theol. Morale, p. 402, Tom. vi., n. 900, Cap. ii., *De Usu Matrim.*, Lib. vi. Mechlin, 1845.

for a change of heart and life, is, to my thinking, the heresy of heresies, and this sacerdotalism does, and it does more, it calls good evil and evil good, and teaches men so. Hell itself could not have devised a combination more damnable than an enforced celibacy of the clergy and auricular confession. I do not know whether I pity the poor priests, persuaded before they know what they are about to take vows against nature, or the young women who in later life confess to them."

Convents.

The vast increase of Monasteries and Convents in Great Britain, said to be from forty in 1846, to 740 in 1896, is an alarming symptom of the times.

Those who have studied the history of Romanism know well that dreadful abuses have prevailed in these institutions, and nearly every country at one time or other has been obliged to dissolve them. I fully believe that the great majority of monks and nuns in Great Britain and Ireland are earnest, and of pure life, according to their light. I fear it is not so in some parts on the Continent, and it was not so in England before the Reformation. The Convent Commission appointed in the time of Henry VIII. reported a horrible condition of things.* I much fear that even still, scandals are sometimes hushed up that ought to be exposed, and I feel strongly that no establishments in the country, whether Protestant or Catholic, should be exempt from inspection, when sufficient cause for it can be shown.

All experience proves that where irresponsible power is vested in fallible mortals, sooner or later fearful abuses are certain to arise.

I may add that a "Convent Enquiry Society has been formed," their report issued this year (S. J. Abbott, Secretary, 12, St. Bride Street, London, E.C.) makes some dreadful charges of barbarity and wickedness which I do not quote, as I have no means of judging of their truth, but I think the public should know that they sum up their charges in the following words, page 16:—

"The facts which have come to the knowledge of the C.E.S.

* See Strype, xlvi. Chap. of his *Ecclesiastical Memoirs.*

are such, that the Committee are *convinced that there is enough iniquity and crime secretly practised in Convents to insure their immediate dissolution, if the evidence could be brought out and proved to the public; and the hope of the Society is, that something may come before them which will enable them to arouse the public to a sense of their duty upon this great and serious question.*"

Priestly Assumptions.

To show how completely the Romish priesthood maintains its monstrous assumptions to-day, I append a report of a sermon recently preached in Ireland.

The *Derry Journal*, in a recent issue, published a lengthy report of a sermon preached by Father Gildea on the occasion of the Month's Mind of Father Bernard Walker. The following extract, taken from the sermon, illustrates to a fearful extent the blasphemous assumptions of the papal priesthood. In the course of his address Father Gildea is reported to have said as follows :—

"In ancient times the servants of God possessed wonderful powers. By a single word Moses divided the Red Sea, and the multitude passed over on dry land. While wandering in the desert he struck the rock, and water flowed therefrom. The prophets of old predicted future events. Elias raised the widow's son to life. The rulers of this earth have powers almost as great. They issue commands and thousands obey; but a greater power far is given to the priest of God. Every day, in the sacrifice of the Mass, he can say to the Son of God, 'Come down from heaven,' and immediately Christ obeys. At the bidding of a mere creature the great King of heaven and earth, He whose majesty fills all places, leaves His throne at the right hand of God, and comes and meekly rests on our altars, within the little chalice or in the cold ciborium. What earthly power can vie with this, or, might I add, what heavenly power either? The angels, indeed, see our Lord, face to face, but then they are not permitted to hold Him in their hands or to control His movements. Besides the power which the priest has over the body of our Lord, he possesses another, if possible, a greater power still, and one which almost seems to make him omnipotent.

The rulers of this world have power to open and close the prison gates of earth, but the priest can open and close the gates of heaven and hell. An earthly judge can restore the innocent alone to freedom, but the priest can give that blessing even to the guilty. Take a poor sinner whose soul is weighed down with the accumulated sins of many years, and see to whom he must have recourse, if he seeks for mercy. Is it to the angels in heaven? Is it to his guardian angel, to St. Michael, the prince of the heavenly hosts, to Mary the Mother of God? The angels, indeed, may keep away the evil spirits which surround this poor child of Adam; Mary may pray for him; but neither the angels nor Mary can remove one single sin from off his soul. Who can do this for him? The priest of God. He can rescue the sinner from hell, and make him worthy to be received into heaven. Go, therefore, where you will, to heaven or through this earth, you will find only one created being who can forgive the sinner, and that being is the Catholic priest. Thus we see that the priest is raised beyond the brightest spirits which God has created or ever will create, and that to him are given powers, which have been denied to the Mother of God, and to the angels in heaven. Are we any longer, then, surprised to hear our Lord addressing those solemn words of warning to the Church at large:—'Beware of touching My anointed ones, he who touches them touches the apple of My eye.' Is it any wonder that St. Francis of Assisi should have exclaimed, 'If I met an angel and a priest at the same time, I would first bow my knee to the priest, and then to the angel.'"

Ritualism in the Church of England.

The following facts ought to be pondered, not only by Churchmen, but by all who wish well to Britain and to God's work in it:—"The eastward position is now adopted in nearly 6000 churches, an increase of nearly 1000 since 1894, and 3500 use altar lights, more than three times as many as ten years ago, and an increase of nearly 1000 in two years. In 1632 churches the chasuble is used, against 509 in 1886, and 307 churches in the Church of England use incense."—*Word and Work*, July 30th, 1896.

Novelty of Romish Doctrines.

Novelty of some of the peculiar doctrines of the Church of Rome shown by the dates of their admission among the *Articles of Faith* ("Catechism of Differences between Church of England and the Church of Rome," Elliot Stock, Paternoster Row):—

1. Transubstantiation—first book on the subject, by Paschase Radbert, A.D. 831. Strongly opposed at the time by many Doctors of the Western Church—defined and declared an Article of Faith in the fourth Council of Lateran - - - - - - 1215
2. Communion in one kind. Council of Constance - - 1415
3. The Seven Sacraments—first mentioned by Peter Lombard, A.D. 1140—stated in a decree of instruction for the Armenians, which has been claimed as a decree of the Council of Florence, 1439, but which was drawn up after the Greeks and Armenians had left the Council, and which runs only in the name of Pope Eugenius IV., though he claims for it the sanction of the Council. Made an Article of the Faith by the Council of Trent - - - - - 1547
4. Purgatory taught by Pope Gregory, A.D. 600. Made an Article of Faith in the Council of Florence - - 1439
5. Tradition placed on an equal footing with Scripture. Council of Trent - - - - - - - - 1546
6. Roman Catholic doctrine of Justification. Council of Trent - - - - - - - - - - 1547
7. The necessity of the Priest's intention to give validity to the Sacraments was stated in Pope Eugenius' decree to the Armenians. Made an Article of the Faith by the Council of Trent - - - - - 1547
8. The Sacrifice of the Mass as a true, proper, and propitiatory Sacrifice. Council of Trent - - - 1562
9. Invocation of Saints made an Article of the Faith. Council of Trent - - - - - - - - 1563

10. Adoration of Images. Condemned by Council of Constantinople, A.D. 754; approved by Council of Nice, A.D. 787; rejected by Council of Frankfort, A.D. 794. Made an Article of the Faith by the Council of Trent 1563

11. Scripture to be interpreted only in accordance with the unanimous consent of the Fathers. Creed of Pope Pius IV. - - - - - - - - - - 1564

12. The Supremacy of the Pope first promulgated as an Article of the Faith by Pope Pius IV. in his Creed - 1564

13. Indulgences. Restrictions imposed on the practice of issuing Indulgences by the fourth Council of Lateran, 1215. Council of Trent decrees that the use of them is to be retained in the Church, and anathematizes those who declare them to be useless - - - 1563

14. The Immaculate Conception made an Article of the Faith by Pope Pius IX. - - - - - - 1854

15. The Infallibility of the Pope proclaimed by the Vatican Council - - - - - - - - - - 1870

The Coronation Oath.

As few persons are aware of the very stringent declarations taken by the Sovereign of this country on his, or her, coronation in order to uphold the Protestant Constitution of the Church of England, of which the Sovereign is by law the earthly Head or Governor. I subjoin a copy of the Oath and Declaration:—

"The Archbishop shall say—

'Will you to the utmost of your power maintain the Laws of God, the true profession of the Gospel, and the Protestant Reformed Religion Established by Law? and will you preserve unto the Bishops and Clergy of this Realm and to the Churches committed to their charge all such rights and privileges as by law do or shall appertain unto them or any of them?'

The King and Queen shall say—

'All this I promise to do.'

After this the King and Queen, laying his and her hand upon the Holy Gospel, shall say—

KING and QUEEN—

'The things which I have before promised, I will perform and keep. So help me God.'

Then the KING and QUEEN shall kiss the Book.

"And be it further enacted that the said Oath shall be in like manner administered to every King or Queen who shall succeed to the Imperial Crown of this Realm at their respective Coronations by one of the Archbishops or Bishops of this Realm of England for the time being, to be thereunto appointed by such King or Queen respectively and in the presence of all persons that shall be attending, assisting or otherwise present at such their respective Coronations; any Law, Statute or Usage to the contrary notwithstanding."

BILL OF RIGHTS.

Act declaring the Rights and Liberties of the Subject and settling the Succession of the Crown. (1689. 1. W. & M., Sess. 2, cap. 2, § 9 and 8. *Commomly called the Bill of Rights.*)

"And whereas it hath been found by experience that it is inconsistent with the safety and welfare of this *Protestant Kingdom* to be governed by a Popish Prince, or by any King or Queen marrying a Papist, the said Lords Spiritual and Temporal, and Commons, do further pray that it may be enacted that all and every Person and Persons that is, are, or shall be, reconciled to, or *shall hold Communion with the See or Church of Rome*, or shall profess the Popish Religion, or shall marry a Papist, shall be excluded, and be for ever incapable to inherit, possess, or enjoy the Crown and Government of this Realm and Ireland and the Dominions thereunto belonging, or any part of the same, or to have, use, or exercise any Royal Power, Authority, or Jurisdiction within the same; and in all and every such Case or Cases the People of these Realms shall be and are hereby absolved of their Allegiance, and the said Crown and Government shall from time to time descend to, and be enjoyed by such Person or Persons, being *Protestants*, as should have inherited and enjoyed the same in case the Person or Persons so reconciled, holding Communion, or professing, or marrying as aforesaid, were naturally dead."

Declaration

Which, under Sec. 2 of the 12th and 13th W. III., c. 2, commonly called the "Act of Settlement," and by the law of England, every Sovereign of this country at his or her coronation must "make, subscribe, and audibly repeat."

"I, Victoria, do solemnly and sincerely, in the presence of God profess and testify and declare that I do believe that in the Sacrament of the Lord's Supper there is not any Transubstantiation of the Elements of Bread and Wine into the Body and Blood of Christ, at or after the consecration thereof by any person whatsoever; and that the Invocation or Adoration of the Virgin Mary or any other Saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous. And I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration and every part thereof in the plain and ordinary sense of the words read unto me, as they are commonly understood by *English Protestants*, without any Evasion, Equivocation, or mental Reservation, and without any dispensation already granted me for this purpose by the Pope, or any other authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this declaration or any part thereof, although the Pope or any other person or persons or power whatsoever shall dispense with or annul the same or declare that it was null and void from its beginning."

Her Majesty made and signed this declaration in presence of the Houses of Parliament on the 20th day of November, 1837.

Transubstantiation.

The subjoined quotation is from an address recently delivered in Liverpool by the well known Father Chiniquy, who left the Church of Rome nearly forty years ago, and who is now eighty-eight years old. He was for twenty-five years an earnest French-Canadian priest in the Province of Quebec, but was compelled by the voice of conscience to leave that Church; and

since his conversion a great number of French-Canadians have followed his example, including thirty-seven priests.

The Roman Catholic Church is an idolatrous Church. When I was in their midst, my God was speaking to me every day, saying: 'Chiniquy, are you not ashamed to make a God with a wafer'? Every morning I used to say to my servant girl what other priests of Rome say to their servant girls every day, or two or three times a week, 'make me some wafers.' And the girl of the priest takes a little flour, puts the dough between two well heated irons, then in a moment the dough is baked and the wafer comes out a little cake, and the girl gives them 25, sometimes 100, according to the orders, to the priest and the priest goes to the altar, performs his ceremony called 'Mass,' and pronounces on these wafers five ridiculous words, and then the poor priest is obliged to believe that he is infinitely above God, that God is infinitely below him, that he has a power over God so great that God becomes absolutely powerless in the presence of the priest. The priest of Rome is obliged to believe and he makes his people believe that as soon as he has pronounced these five ridiculous, magical words, the Second Person of the Trinity, the Word of God, has been obliged, in spite of Himself, to come down more quickly than lightning, into the hands of the priest, and He has been obliged to change Himself into the wafer, and He has been obliged to change the wafer into Himself, into the body, blood, soul, and Divinity of Christ. This is Romanism, the accomplishment of the terrible prophecy which you read in your Gospel; that, in the latter days there will be a man called 'Anti-christ,' the enemy of Christ, who will go into the Church of God, and make people believe that he is above God. Where is that man? it is the Pope, it is the priest. And to-day, it is your Ritualists, your miserable Ritualists to-day are becoming apostates, idolaters. I saw one last week prostrate himself before his so-called altar, and adoring the god he had made himself with a wafer in the morning. I was an idolater at one time, and my God was looking down upon me in His compassion and speaking to me words of truth, saying, 'Chiniquy, a man cannot make God with his own hands.' But I had to take God's word before the word of the devil. God was approaching me in His mercy, in His compassion, in His desire to save me, telling me to come out from that Church, where you are adoring a god, baked by your servant girl. My God was asking me, Have you not seen in your Bible my second commandment, where I say, you shall not take a created thing, that you shall not put an image upon it, and that you shall not turn that into your God, and adore and bow down before it. God was asking me, 'Why do you do that every morning?' He was telling me 'Every morning you take the created thing called a wafer, put an image upon it (a cross), and change it into a god. You cannot do it.' But the Pope was telling me that this voice was the voice of the devil, and, my friends, when my God was speaking to me I was obliged to take His voice for that of the devil, and I thought it was the devil tempting me to leave my Holy Church of Rome. O! how many times I fell on my knees with tears and said, 'O! my God, silence this voice which speaks to me against my Holy Church of Rome. I want to live and die in the Holy Catholic and Apostolic Roman Church. Do not allow me to become an apostate.' God with His merciful hand was trying to take me away from the false system of religion, and I was taking that hand of my God for the hand of the devil, and was resisting and fighting against God, with tears sometimes; and I could keep you here all night were I to tell you of the battles I have fought against God and the efforts I made to silence His voice; and when I see a priest of Rome to-day, my heart is filled with compassion. I cannot hate them though they hate and curse me.

In that long struggle of 25 years my God was to conquer me. The day was coming when God would speak to me with such power that I should see it was no use fighting against the Almighty.

I was the great confessor 'a la mode,' father confessor to the bishops, priests,

and nuns, and to the fair boys and girls and men who were coming to me, but I never heard confession without hearing the voice of God saying 'Shame on you. A man has no right to hear those stories.'

The day came when God was to conquer me, to come to me as a mighty warrior and to show me the light, the truth, and the way to eternal life. After 25 years of priesthood I was in Illinois, near Chicago, and there alone in my little chamber when the blessed hour came, my bible was before my eyes. Then suddenly God came to me with mighty power and His voice was like the voice of a mighty hurricane when He told me to come out from the Church of Rome. I had no doubt, I felt it was the voice of God. 'Come out from Rome. You are an idolater, you worship a God made with your own hands. You are in a Church where the bible is forbidden, where you have made an oath never to interpret the word of the bible according to your own conscience and intelligence but according to the unanimous consent of the holy fathers.' O! friends, on my knees, with tears I said 'My God, is it possible that the Church of Rome is not Thy Church, that Church so great, the Church of so many mighty nations. Of my dear mother! Of my country and what has raised me so high in the esteem of my countrymen? My God! Is it possible the Pope has deceived me? But if the Church of Rome is not Thy Church, O! God, where is Thy Church? Where can I go to be saved? Speak! give me rays of Thy saving light, that I may know where to go to find that Church.' For more than one hour on my knees, I cried for rays of light in order to see and understand where is the Church of Christ. The more I prayed, the greater was the dark cloud over my trembling soul. O! that one hour of prayer and tears and desolation, I was in fear that God had completely forsaken me, because no answer, no light came. But I was not mistaken. My God was very near and merciful; for after that hour of prayer and tears for light, I saw God in the very midst of that dark spiritual night. I saw God with the eyes of my soul. A beautiful light it was, and in the midst of the light, I was not mistaken, my dear Jesus was there. I saw His crown of thorns on His head. I saw the nails in His hands and the heavy cross was on his bleeding shoulders and my beloved Saviour was looking on me so kindly. I heard His sweet voice within my soul, saying, 'My friend, I have seen thy tears, I have heard thy cries, and I come to bring thee eternal life as a gift. My Father has so loved thee that He has sent me His Eternal Son Jesus to save thee, and on the cross I have saved thy soul. On the cross I have payed thy debts, I have bought for thee a crown in My Kingdom and a throne to sit on during all eternity. Look up.' And, friends, I looked up, and I hope you will look up too, every one of you, and you will see what I saw. I saw a crown, so beautiful, so rich, so precious, and on the crown was written, with the blood of Christ, my name. Again I looked up and saw a throne, a rich, splendid throne, and on it my name written with the blood of Christ, and Jesus was telling me: 'On the cross I bought that throne. Take it as a gift, take it in thy heart, believe in my love and consent to bless and love Me during eternity.' When my Saviour was telling me these marvellous things He was in His mercy giving me the grace to understand as much as a man can do that great mystery of the love of God, which the Pope has completely thrown overboard.

TURNER, ROUTLEDGE AND CO. PRINTERS, LIVERPOOL.

No. 1.

"AMUSING AND STRANGE"

A LETTER

TO

Most Rev. Dr. Nulty,

ROMAN CATHOLIC BISHOP OF MEATH,

REVIEWED

BY

His Grace Most Rev. Dr. Walsh,

ROMAN CATHOLIC ARCHBISHOP OF DUBLIN.

NINE IMPORTANT QUESTIONS.

APPENDICES.

No. 1.—Important Pronouncement on St. Patrick's Creed by His Grace Lord Plunket, Protestant Archbishop of Dublin.

No. 2.—Creed of St. Patrick and Creed of Pope Pius IV. compared.

No. 3.—Antagonism between the Ancient Church of Ireland and the Church of Rome.

No. 4.—Bull of Pope Adrian IV.

No. 5.—Father Brenan's Account of the manner King Henry II. procured the Bull of Pope Adrian IV.

No. 6.—Deplorable Condition of Ireland during the Fourteenth Century under Anglo-Italian Clerical Rule.

No. 7.—Leaves from the Lives of the "Holy Fathers"—Pope Sixtus IV., Alexander VI., Julius II., &c. &c.

Saint Paul's Prophecy.

PUBLISHED BY WILLIAM PENTLAND,

MULLINGAR.

1891.

PRICE SIXPENCE.

PREFACE.

His Grace Most Reverend Dr. Walsh, Roman Catholic Archbishop of Dublin, in the course of his admirable and highly-interesting address, delivered at the opening of the Father Mathew Centenary Hall, Church Street, Dublin, on January 25th, 1891, took that opportunity, the earliest possible to His Grace, of referring to my humble efforts to promote "Unity of Irishmen" in the pamphlet so entitled, pointing to one paragraph to which His Grace dissented and to others as AMUSING AND STRANGE.

This second edition, with a copious extract from His Grace's address, is now most humbly and respectfully submitted to the friends of Ireland under its lately-acquired and distinguished Archiepiscopal title, "Amusing and Strange," with NINE IMPORTANT QUESTIONS arising from matters touched on in the letter to Most Rev. Dr. Nulty.

THE AUTHOR.

UNITY OF IRISHMEN:

ONE GOD;

One Creed; One Country.

To
Most Rev. Dr. NULTY,
Roman Catholic Bishop, Meath.

Mullingar, January 1, 1891.

MY LORD,

I have been asked frequently by many most highly esteemed Roman Catholic friends if I entertain any idea of, at any time, rejoining the Roman Catholic Church, from which, as your Lordship is aware, I seceded about six years back, and my invariable answer has been to this effect:—prove that I was wrong in leaving your Church and I shall go back immediately. I do not believe in the creed of Pope Pius the Fourth. I now know what I did not know when I was a Roman Catholic. I know that the organisation called the Roman Catholic Church, the Court of the Vatican, the Chair of Peter, the Propaganda and the Holy Inquisition, are all one and the same *religo politico* corporation very fairly described I think by the Rev. Dr. Edward M'Glynn, of New York, as the ROMAN POLITICAL MACHINE, and I have not the most remote idea in life of returning to slavery as a subject of that terribly intolerant institution, preferring to follow the advice of St. Paul to the Galatians: *stand fast therefore* IN THE LIBERTY WHEREWITH CHRIST HATH MADE US FREE, *and be not entangled* WITH THE YOKE *of bondage.*—GAL. v. i.

Apropos of that Scriptural quotation, permit me, my Lord, to remind you that the words in capitals are omitted in the Douay version. The Papacy does not favour *Christian liberty* such as St. Paul taught, and in that verse we have one of the many evidences that the Protestant Bible, which Roman Catholics are taught to despise, gives more honour to Christ than the Douay version. Why not get your Bible revised, my Lord, and put in the Christianity?

I can assure your Lordship, and all my kind-hearted Roman Catholic friends, that I feel quite happy and contented, thanking God for His mercy and kindness to me, a guilty sinner, in having brought me from darkness to light; for you are in the dark, my Lord, and will so remain until God gives you His grace to accept Christ as your *only* hope of salvation, as your *one* and *only mediator and intercessor* between God and man, your only High Priest

SITTING AT THE RIGHT HAND OF GOD ALWAYS READY TO MAKE INTERCESSION FOR US.

God does not accept a half heart; He wants, and must have, a whole heart, there is no room for saints or angels in the heart God demands.

"MY SON, GIVE ME THINE HEART, AND LET THINE EYES OBSERVE MY WAYS."—Proverbs xxiii. 26.

Have courage, my Lord, and come out of Babylon. Remember the promise of our Lord—

"HE THAT HEARETH MY WORD AND BELIEVETH ON HIM THAT SENT ME, HATH EVERLASTING LIFE, AND SHALL NOT COME INTO CONDEMNATION BUT IS PASSED FROM DEATH INTO LIFE."—John v. 24.

To satisfy the anxious inquiries of my Roman Catholic friends, I have decided on addressing a series of friendly and earnest letters to your Lordship as the Shepherd of the flock I left, in which letters I hope to set the doubts of my friends at rest; and, I trust, by God's assistance to bring under notice many important and instructive matters not usually permitted in the curriculum of Roman Catholic education, of which many of my friends are quite unaware.

You will now, if you please, my Lord, kindly permit me to remind you of an offer made by me about three years back. It was contained in a letter addressed to your Lordship in pamphlet form, entitled, "Secret Italian Laws in Ireland." The offer I refer to is contained in the following extract :—

"I have to say that having left Rome for God and Ireland, I have broken among other laws of your Court the twelfth article of the Creed of Pope Pius IV.,* a new Creed prepared by the Council of Trent in contradiction to the Decrees of the Councils of Nice and Ephesus, and by that article you are bound to believe that I am a lost soul. If you believe that doctrine, it appears strange to me that you did not as the shepherd of the flock, leave the ninety and nine, and seek the stray sheep in the wilderness. Although I forwarded a copy of my pamphlet, "For God and Ireland," to you more than six months back, you have not noticed it or the reasons I gave in it for leaving your Court.† Hundreds of copies have been read by your parishioners, and yet no effort has been made by your Lordship to either bring back the lost sheep or prevent others from making a stampede after him one of these days. I have met, day after day, the clergy of your parish in the streets of Mullingar, and not one of them ever said to me—"Now, Pentland, my dear fellow, you are in error. You have got wrong notions into your head; come here and I will explain the truth to you." Not one has ever made the slightest effort to save me, and I naturally conclude—for I cannot imagine that you would be so cruel as to treat me as if you thought me in peril of salva-

* The following is the text of the twelfth article of the Creed of Pope Pius IV. (1564):—"I, M. N., do at the present freely profess and sincerely hold this true Catholic faith (the Creed of Pope Pius), without which *no one can be saved.* And I promise most constantly to retain and confess the same entire and unviolated, with God's assistance, to the end of my life."

The following is added when clergy subscribe; or, as it will be seen, officials holding authority over subjects of the Court of Rome :—"And I will take care, so far as shall be in my power, that it be held, taught, and preached by *my subjects*, or those whose charge shall devolve on me in virtue of my office. So help me God, and these holy Gospels of God." (Jurat).

† First reason—That, as an Irishman, I could no longer remain a subject of the Court of Rome, my reading of history having convinced me that ever since the English Pope Adrian IV. and the English King Henry II., with John of Salisbury and others, conspired to deprive Ireland of the ancient Christian faith taught by Saint Patrick, under the pretence of "*teaching the truths of Christianity* to a rude and *barbarous people*," for the sake of Peter's Pence and other emoluments secured to her by that and other contracts, Rome has been the persistent, though well-disguised, enemy of Ireland.*

Second—That his Eminence Cardinal Newman was not much astray in his opinion that the Church of Rome does not now teach the doctrines taught by our Blessed Redeemer and His Apostles, nor, consequently, the old faith of St. Patrick.

* See Appendices 4, 5, 6.

tion, that neither you nor your clergy believe in the twelfth article of Pope Pius' Creed, or in a great many other things they teach, and that I am not at all in the danger some devout Catholics might imagine. It may be some consolation to them to know that I am quite satisfied with my change, and thank God for giving me His grace to throw off my Italian fetters.

Now, my Lord, I am either right or I am wrong: if I be right then I would strongly recommend your Lordship to come out and take your stand with me, for God and Ireland. If I be wrong—if you can prove that I have published anything contrary to the doctrines taught by our Blessed Redeemer and His Apostles, or by St. Patrick; or if you can prove that I have published anything concerning Ireland, which as an Irishman loving Ireland next to God, I should not publish, then I will submit to stand in the market-place of Mullingar, market-day after market-day, with ashes on my head until respited by the voice of the people, provided you can find twelve men in Mullingar who will agree that I deserve such treatment, after studying what I have published in "For God and Ireland," and in this letter; in my former letter of June 10th; and in "Ireland's Greatest Evil," with any published remarks of your Lordship—not verbal in the Cathedral where I cannot reply, but in print over your Lordship's signature, that the people may read and judge for themselves.

I will give your Lordship every latitude. You may pick and pack the jury yourself. You may begin your selection from the many Catholic magistrates recommended by you and appointed through your influence at Dublin Castle, this will be greatly in your favour, as they have the name among the people of being the severest and most unfeeling of all the Westmeath magistracy. Should you fail of securing twelve of the right stamp there, then you may choose from the most pious of that exceedingly pious community, the Confraternity of the Holy Family; and should these two panels be exhausted without your empanelling twelve Inquisitors to your Lordship's mind, then. my Lord, you can try the county at large; but they must be Westmeath men. However, I won't object to your throwing in a few Longford or Meath men of the "Honest John Martin" type.

That very reasonable proposal has not elicited any rejoinder by your Lordship. The incontrovertible historical facts published by me in defence of my position as a seceder from your church have not been refuted, and I very respectfully submit that they cannot.

Now, my Lord, you will no doubt be surprised to learn that after six years search after the Truth, and all possible inquiry con-

cerning the relations existing between Ireland and the Papacy since the Danes through their Danish-Catholic and Anglo-Catholic clergy first introduced your religion into Ireland, I have been confirmed in the position I have taken. I am convinced by the testimony of the highest Roman Catholic historians that Papal influence instead of Christianizing the ISLAND OF SAINTS AND OF LEARNING has demoralised it and proved itself to be the REAL UPAS TREE OF IRELAND; further, my Lord, that my Protestant fellow-countrymen are systematically misrepresented to my Roman Catholic countrymen with whom they would have always lived on most friendly, hospitable, and loving terms were it not for the Divide et impera policy of the Court of Rome and PAPAL MISREPRESENTATION OF CHRISTIAN TRUTH.

Permit me now, my Lord, with great respect to direct your attention to the first misrepresentation of Christian doctrine, which I propose, by God's assistance, to bring under notice.

It is a doctrine of the Roman Catholic Church that Roman Catholics must not pray to God or worship with Protestants. Such offences are in the list of "reserved cases," and absolution for them can only be procured from the Pope when strictly enforced. The nature of this Papal offence is thus explained in the MANUAL OF CATHOLIC PIETY under the head of SINS AGAINST GOD:

HAVE YOU RASHLY EXPOSED YOURSELF TO THE DANGER OF INFIDELITY BY READING BAD BOOKS, KEEPING WICKED COMPANY, GOING INTO PLACES OF WORSHIP BELONGING TO OTHER COMMUNITIES DURING THE TIME OF THEIR SERVICE, AND JOINING WITH THEM IN THEIR WORSHIP.

I most respectfully submit, my Lord, that in my humble opinion those who teach such doctrines are the real sinners against God and that beautiful Commandment—THOU SHALT LOVE THY NEIGHBOUR AS THYSELF.

How can any man love his neighbour if he hear whispered into his ear every time he goes to confession that HIS NEIGHBOUR IS AN INFIDEL OR HERETIC, and, as a necessary consequence, an ENEMY OF GOD.

There is too much worldly-mindedness, perhaps I might for

clearness be permitted to say, "too much shop" about that doctrine. It appears better calculated to keep the customers at home and prevent them looking for better spiritual food elsewhere. It is certainly not intended to promote Christian love, peace, and good-will to all men.

I have attended divine worship in all sects of Christians known in Ireland, and I can most unhesitatingly say, without the slightest apprehension of having to retract, that I have never heard or seen anything in Church of Ireland, Baptist, Presbyterian, Methodist, Plymouth Brethren, Salvation Army, or other persuasions preaching Christ crucified as the only hope of sinners, as these denominations do, that was not edifying; nor have I ever heard a Roman Catholic who for curiosity has ventured to break the Pope's law, object to any teaching he or she heard in Protestant places of worship. There is a great deal of what they call in the country "Buggy-boo" about those so-called sins against God.

There is no warrant of Scripture for such imprisoning of the minds and reasoning faculties of my Roman Catholic countrymen, and I now ask your attention to the notorious Papal Coercion Act which such "sins" are offences against, and then leave the verdict in the hands of my Roman Catholic countrymen, who are, thank God, becoming too independent and too well educated on matters which were closed books to our forefathers to submit to Papal coercion acts covered, and very thinly covered, with a mysterious veil called religion, but, plainly speaking, mammon worship.

The Papal laws administered by you, my Lord, are not understood by the Roman Catholic laity. The Papacy, as you know, is the only government that does not allow its subjects to know the laws by which they are ruled. Its laws are published only in Latin for the guidance of the clergy charged with their administration, and as the vast majority of Roman Catholics do not read Latin they are kept in the dark concerning the true character of the alien corporation of which they are the unsuspecting victims. The following is an extract from the "Bulla Cœnæ Domini," which is the real law offended by those who

have the moral courage to break it by kneeling with their Protestant countrymen to worship Christ, our only hope of salvation and only mediator, through whose merits we hope for salvation, and who has promised us—"Anything you ask in my name that shall be granted :

"BULLA CŒNÆ DOMINI.

LETTER OF PROTEST ON THE DAY OF THE SUPPER OF OUR LORD, 1741.

Benedict, bishop, servant of the servants of God, to perpetuate the memory of the thing (now decreed).

The PASTORAL vigilance and anxiety of the Roman Pontiff is, by reason of the duty of his office, not only continually employed in procuring the utmost peace and tranquillity of the Christian world, but it also most eminently shines forth in retaining and preserving the unity and integrity of the Catholic faith, *without which it is impossible to please God*—so that the faithful of Christ may not be as little children wavering, nor be carried about with every wind of doctrine, by the crafty wickedness of men, whereby they lie in wait to deceive, but that all may come in the unity of the faith, and the knowledge of the Son of God unto a perfect man, and in the society and communion of this life, may neither injure themselves nor offend each other; but rather that, being joined together in the bond of charity, as the members of one body *under* Christ, the head, and his Vicar upon earth, the Roman Pontiff, the successor of St. Peter, from whom the unity of the whole Church proceeds, they may be increased in edification, and thus, Divine grace assisting them, may so rejoice in the tranquillity of this present life, that they may also fully enjoy the happiness of the next. For which reasons, truly, the Roman Pontiffs, our predecessors, have been accustomed upon this day, which is the stated anniversary for the commemoration of our Lord's Supper, solemnly to exercise the *spiritual sword* of ecclesiastical discipline, and the salutary weapons of justice, by the ministry of the Supreme Apostolate for the glory of God and the salvation of souls.

"We, therefore, to whom nothing is more desirable than, in the authority of God, to preserve inviolable the *integrity* of the faith, public peace, and justice, following this ancient and solemn custom :

"1. Excommunicate and curse, *on the part* of God Almighty, Father, Son, and Holy Ghost, by the authority also of the blessed Apostles, Peter and Paul, and by our own, all Hussites, Wickliffeists, Lutherans, Zuinglians, Calvinists, Huguenots, Anabaptists, Trinitarians, and Apostates, whatsoever from the Christian faith,

and all and singular, other Heretics, under whatsoever name they may be classed and of whatsoever sect they may be, and those who *believe, receive,* or *favour* them, and all those who defend them in general, whosoever they be, and all those who, without *our authority*, and that of the Apostolic See, knowingly read or keep, print, or in any way whatsoever, from any cause, publicly or privately, upon any pretence or colour whatsoever, *defend their books*, which contain heresy, or treat of religion; also, schismatics, and those who pertinaciously withdraw themselves, or *secede from obedience to Us* and to the Roman Pontiff for the time being."

How different are the tone and sentiment of that Italian law to the beautiful love-inspiring commandments delivered by our Lord a short time before He suffered death on the Cross for man's redemption. When our Lord was asked which is the great commandment in the law—"Jesus said to him, thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this, thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law and the prophets."—Matthew xxii. 39–40. *Douay.*

What a marked contrast in the spirit of God's commands and those of the so-called Vicar!

Will any reasonable being, not a slave to the secret laws of Rome, blame me for renouncing allegiance to that Court, and refusing to bend my neck to a power so tyrannical and unjust as to enforce "Cœnæ Domini." Every Roman Catholic is bound by the first article of the Creed of Pius IV. to believe that horrible, unchristian law to be Divinely-inspired tradition, and you, my Lord, by your oath of allegiance to the Court of Rome, are bound to enforce it where possible.

Here is the first article of your Creed:—

"I most steadfastly admit and embrace apostolical and ecclesiastical *tradition* and *all other observances and constitutions* of the same Church."

It is hard on an Irishman to be obliged to yield allegiance to one alien temporal power, yet under the circumstances I do not object to doing so; but I decidedly object to yield allegiance to a second, using a religious flag with as much christianity behind it

as there is on the flag. No, my Lord, a man's spiritual welfare is too important a matter to have any doubt about, and I have transferred my allegiance from the Vicar to my only hope of salvation, our Lord Jesus Christ, to whom I look for mercy and forgiveness, without money and without price, fully trusting in His Divine promise—"He that cometh unto me I will in no wise cast out." "Come to me all ye who are heavy laden, and I will give you rest."

When I was a member of your congregation, my Lord, I would have felt insulted if told that such an unchristian coercion act as "Cœnæ Domini" was on the statute book of "The Holy Father." I would have immediately declared such a statement "a Protestant invention," or, perhaps, forgotten myself so far as to pronounce it "a Protestant lie;" but since I read amongst other Papal enactments such atrocious Papal legislation as "Unigenitas," "Pastor Bonus," the Lateran decrees against heretics, "Unam Sanctam," &c., I would say no such thing. You may possibly recollect, my Lord, that in my letter of June 10th, 1886, I asked why my countrymen are not allowed to know the truth concerning Rome, and stated, that if your Lordship in your official capacity could not give the necessary instruction, your humble servant would make an effort to do so, and expose the corruption in the hope of saving my countrymen from its enactmenis. Since then Irishmen have received some little light on the subject, and by God's assistance they shall have more. Why, my Lord, the "Mysteries of Paris," by Eugene Sue, or Reynolds' "Mysteries of the Court of London," are only nursery tales compared to the mysteries of the Vatican and "Holy Inquisition" which you so ably represent in Ireland, and that terrible history of the Papacy is told us not by Protestant historians but by Cardinals and Roman Catholics of unquestionable veracity.*

With regard to "Cœnæ Domini," it may be interesting to your Lordship to read the opinion of your once highly-esteemed friend, the Right Honourable Lord Robert Montague, late member for Westmeath, who in a lecture delivered by him in Glasgow, the subject being "THE PAPACY UNCHANGED," spoke as follows:—

* See Appendix No. 7.

"The Bulls 'In Cœnâ Domini,' or the annual cursings, were renewed by the Bull 'Apostolicæ Sedis,' of December 19, 1869, which was promulgated in the Vatican Council. Therefore all heretics, and all who deny the Pope's universal authority, and all who harbour the least doubt of any point which has been decreed by a Pope, are *ipso facto* excommunicated. This is the real difficulty which you have to contend with in your attempts to convert Romanists: they fear to incur the mortal sin of heresy and consequent excommunication, if they listen to you, or if they entertain the slightest question as to any one of the doctrines of popery or decrees of the Popes.

"As to the duty of persecuting, the bishops' oaths are the same as formerly; they still swear that they will use their best endeavours to persecute. Moreover Pope Pius IX. declared, in an Allocution before a Consistory of Cardinals in September, 1851, that 'the Roman Catholic religion must be exclusively dominant; and every other worship must be banished and interdicted.' The Encyclical of 1854 anathematised liberty of conscience as 'a pestilential error,' and 'a pest of all others to be most dreaded.' The Encyclical of 1864 repeats all this and a great deal more; so that Earl Russell declared it to be 'utterly incompatible with civil government and the rights of every people.'

"As to boycotting, I will quote, 'The Church and the Sovereign Pontiff,' a catechism by the Jesuit Maurel; because it has been endorsed by a brief of the present Pope, and by two archbishops and about twenty bishops of Ireland, and by the General of the Jesuits. There the people of Great Britain and Ireland are taught that 'it is forbidden to hold any communication, or to have any connection with an excommunicated person,' whether by speech, or by letter, or merely by personal salutation; and all intercourse in business, and even the amenities of society, are forbidden.

"As to the awful doctrine of homicide, Busembaum, in his 'Moral Theology' (Lacroix's edition, 1757) teaches that 'a man who has been excommunicated by the Pope may be killed anywhere; because the Pope has an indirect jurisdiction over the whole world, even in temporal things.' But I do not wonder at this awful doctrine, because Cardinal Bellarmine had thus expounded the doctrine of the Roman church: 'The Pope can, if expedient for the church, alter the positive precepts of the Apostles;' and so, for his advantage, he changed the sin of murder into a righteous and praiseworthy act.

"In conclusion, I will only remind you that the Papacy is using the Roman Catholic Church in Ireland, and the ignorance of the Irish peasants, as well as the learning and accomplishments of the Ritualists, and bishops, and statesmen in England, to spread and enforce those principles, and thus to form a basis of

operations against Europe, America, and our colonies. Great Britain is to be crushed under the Pope's feet, and is then to be used as a fulcrum against the liberties, and all that is pure in the religion of Christendom. Enormous issues are involved in the success of the conspirators. The overthrow of the Protestant crown and Protestant churches in Great Britain is the destruction of Protestantism throughout the world, and the establishment of the absolute and universal dominion of the Pope. The attainment of that end is in the very grasp of the Papacy. The agitations, which have been fomented in Ireland, have weakened England, at a time when all her energies are required to resist the warlike machinations and enormous intrigues of the Jesuits on the continent of Europe. Moreover, the public offices of this country, and the staffs of all the newspapers are full of Jesuit adherents; and I tell you that both parties in the state—Conservatives and Liberals—have, for many years, been so led as to bring Great Britain under the dominion of the Pope. Both leaders are hastening to that end; and it rests with the people alone to say whether the conspiracy shall succeed."

The views of Lord Robert Montagu on Papal policy, in the main harmonise with those of Macchiavelli, Papal Legate to Pope Urban VIII., who writes thus :—

"In this manner the Popes, sometimes for defence of religion, sometimes *out of their own private ambition*, called in new men, and by consequence new wars, into Italy. And no sooner had they advanced any of them but they repented of what they had done, and sought immediately to remove him. *Nor would they suffer any province which, by reason of their weakness, they were unable themselves to subdue, to be enjoyed quietly by anybody else.*"—(Works of Nicholas Machiavel, London, 1765, p. 5.)

It is easy to understand "the Irish difficulty" when we know the mysterious agency at work, and the reason for "MAKING IRELAND UNGOVERNABLE BY ENGLAND." The absentee landlord at the Vatican wants Ireland as a purely Papal estate to be worked under Papal laws, as it was before the Reformation when Anglo-Italian clerics filled the offices now occupied by the Lord Lieutenant, Chief Secretary, Judges, Magistrates, and other civil as well as ecclesiastical benefices, and it is for Roman Catholic laymen to say whether they will promote the objects of "Papal policy" which formerly would not allow "a mere Irishman" to hold any benefice in the church.

Now, my Lord, there is, I am glad to say, a pleasanter

alternative or side to the picture. It is not an agreeable task to be always pointing out errors and finding fault. I do not like the duty, but still it is only a friend who will in a friendly spirit tell us our faults and suggest a remedy; and there is a remedy, thank God, for our Irish difficulty, which I feel myself merely competent to sketch roughly as it appears to me, leaving to wiser and more able heads the consideration of details and working to a practical and useful conclusion.

Your Lordship will, no doubt, be much pleased to learn that among Irish Catholics of the protesting denomination there is a widespread and evidently very growing desire for closer union in Christian love and patriotism. There is at present in Dublin the nucleus of such a fraternization of Irish Catholics, and I have been privileged to be present at many Catholic meetings where ministers of the various Catholic denominations, excepting, of course, Roman Catholics, stood on the same platform in Union Buildings, Abbey-street, Dublin, and I assure your Lordship that a stranger not personally acquainted with the speakers would be quite unable to detect in the addresses of the various representatives what denomination each belonged to, because no matter how they differ, and no doubt strongly differed, on matters of church discipline, they are all one with Christ the centre, around Him they join hearts in giving glory to God as Christians preaching one God in three Divine persons, and the Apostolic doctrine, Christ crucified for man's redemption, our only hope of salvation:

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; **that whosoever believeth in him should not perish, but have eternal life.**"—JOHN iii. 14, 15.

"When ye have lifted up the Son of Man, then shall ye know that I am he."—JOHN viii. 28.

"And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die."—JOHN xii. 32, 33.

"That ye may know what is the exceeding greatness of his power which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet."—EPH. i. 18, 22.

"And as it is appointed unto men once to die, so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation."—HEBREWS ix. 27, 28.*

I had also the pleasure and, thank God, the benefit of being present on last St. Patrick's day at a meeting of all sects of Irish Catholics, met in unity of spirit to join hearts in prayer for Ireland. His Grace Lord Plunket presided, and in his opening address dwelt so feelingly and impressively on the duty of Irish Catholics promoting Christian union and Christian patriotism, that I feel it a duty to invite the attention of your Lordship to the extract from that truly patriotic address of His Grace †—its tenderness contrasts so favourably with the bitter political sermons I have heard at mass. Since then a friend gave me a copy of a pastoral issued by His Grace Lord Plunket to his clergy, and I found in it a very clear and comprehensive comparison of the creed of St. Patrick with the Nicene, which, as you know, is the Catholic and orthodox creed of the Church of Christ. In it His Grace shows exactly the line of demarcation where Irish Catholics and Roman Catholics part company, and how easy again to unite.‡

You will see, my Lord, that the idea of promoting friendly intercourse and reunion among Christians is not a new project with His Grace Lord Plunket, as his pastoral was published in 1887, three years back, from which it seems reasonable to infer that the kind and conciliatory tone of his address on last St. Patrick's day is the result of a thoughtful, earnest, and well-considered

* "The Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole; and every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."—NUMBERS xxi. 6, 9.

"Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us."—PS. cxxiii. 2.

"Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else; a just God and a Saviour; there is none beside me."—ISAIAH xlv. 22, 21.

† See Appendix No. 1 ‡ See Appendix No. 2

desire to promote the best interests of all Irishmen, Roman as well as Irish Catholic.

I know some of the difficulties which embarrass your Lordship, and I really feel for your painful position. You are bound by oath to serve *Vatican interests first.* You cannot serve Ireland at the expense of one farthing to the Italian corporation you serve. Were you to make one single step in that direction, the detectives of the Holy Inquisition would immediately telegraph to Rome, and you might awake some morning to find yourself tried, condemned, and deposed without a chance of replying in your own defence. Within a week a secret mandate from Rome might deprive you of your influential position. Every pulpit in the Vatican interest would echo and re-echo whatever charges might be trumped up against you, and the friends who now respect you most properly for your many estimable qualities would find themselves constrained, through terror of the Papacy, to pass you by in the street or avoid you as something to be abhorred. Such is the system of government existing in your church, my Lord. I do not ask you to take my word for it; I give you the sworn evidence of the late Archbishop MacHale, whose word when living was his bond.

A very fair idea of the manner the Court of Rome enforces its laws in Ireland, may be had from the evidence of the late Archbishop MacHale, who during his examination on oath before the Commissioners of Irish Education was questioned regarding the deposing of Dr. O'Finan, R.C. Bishop of Killala, who had infringed the 13th section of Bulla Cœnæ Domini by taking an action for libel in the Irish Courts against a brother Ecclesiastic. For doing so Dr. O'Finan was deposed by a peremptory mandate from Rome, an Apostolic Administrator being sent to occupy his See. The following is an extract from the report:—

Question—Is it the course of Rome, to send an absolute mandate, and dismiss an individual without having heard him in his defence?

Dr. McHale.—Rome appears to have done so in the present instance.

Q.—But then, would it not startle you a little if the Court of Rome condemned a person without an investigation into the truth or falsehood of the charges against him, and can that be the course of proceeding at Rome?

A.—VERY OFTEN (a great sensation in Court).

Q.—Why, Dr. McHale, is there a SECRET TRIBUNAL such as the INQUISITION in Rome that would condemn a man unheard in his defence?

A.—It has been done I conceive in the present instance.
Q.—So then the Court of Rome issues mandates without having heard the party in their defence—that doctrine surprises me not a little?
A.—The fact is so, however. (A murmur of disapproval pervaded the Court.)

That the Inquisition has its terrors for our Irish clergy still cannot be denied. Only a few weeks past we had evidence of it. We were told before the Father Mathew Centenary that the two Archbishops—His Grace Lord Plunket and His Grace Most Rev. Dr. Walsh—would stand on the one platform and join hearts and hands in giving honour to the memory of one of Ireland's most beloved and gifted children, the Apostle of Temperance. What happened? When the day arrived it was found that His Grace Dr. Walsh was absent; of course there was an excuse, but no one, I think, who has the privilege of Rev. Dr. Walsh's acquaintance will for one moment entertain the idea that if left to the guidance of his own Irish heart he would be absent, or refuse to stand shoulder to shoulder with His Grace Lord Plunket on that ever-to-be-remembered occasion. We must, therefore, look for the reason of Dr. Walsh's absence abroad, not in Maynooth or Ireland. No doubt Dr. Walsh would have been there, but what could he do when his Mephistopheles at the Vatican said, "No, that is a good act, you must not do it."

I have now, my Lord, dealt with one of the many mischievous doctrines of the Papacy, which compels the best-intentioned neighbours to look on one another with suspicion, as unworthy to kneel together in the presence of God as bankrupt sinners praying for mercy from an infinite, loving, merciful, and forgiving God—and I trust I have shown with sufficient clearness for any unprejudiced mind that Roman Catholics do not sin against God when they worsbip with their Protestant countrymen, while I have also shown the cruel Papal laws they really sin against or infringe by so doing; also the Papal policy which make such coercion measures necessary.

You may not at present, my Lord, feel inclined to attach much importance to my humble suggestion for an advance towards reunion with Irish Catholics. You may say the Papacy will last my time and I am very comfortable, and see no advantage in disturbing present arrangements; but believe me, my Lord, there

are signs throughout the world too significant to be slighted, and they tell us of great discontent among the Roman Catholic laity concerning Vatican rule, and it might be wiser for the Roman Catholic clergy to voluntarily assist the work of reform than delay until a better-educated public opinion forces the Vatican to bend and submit perhaps in tears and tribulation to those salutary changes so long and so persistently denied continental Christians as well as Ireland. And now, in concluding this letter, my Lord, I have only to add may the peace of God which passeth all understanding be with you and all my Roman Catholic countrymen, and may the spirit of the Holy Ghost guide you and them to a fuller and more perfect knowledge and appreciation of the Truth as it is in our Lord Jesus Christ, and this is the earnest and sincere prayer of

Your lost sheep,

WILLIAM PENTLAND.

HIS GRACE MOST REV. DR. WALSH

ON

THE PAMPHLET, "UNITY OF IRISHMEN."

At the opening of the Father Mathew Centenary Hall, Church Street, Dublin, January 25th, 1891, His Grace Dr. Walsh, in the course of his address, said :—

"We felt called upon to make an effort

TO CLOSE UP THE DIVIDED RANKS.

We set ourselves to the work of bringing together, if not within the discipline of the same society, at all events into friendly co-operation, every one of those amongst our people who might be found sincerely desirous of striking anyhow an effective blow to check the ravages of drink in Dublin (applause). We can lay claim to no credit for the idea of working upon this broad basis as if it were an idea of our own. We had before us an example that, in a matter of moral reform such as this, we could have no reason to feel ashamed of copying. There has been for years in England an organisation known as

THE CHURCH OF ENGLAND TEMPERANCE ASSOCIATION,

in which there is room provided for every practical opponent of intemperance (hear), not for total abstainers only, but for all others as well. It is well known what good work that association has done. In Ireland, too, amongst our Protestant fellow-countrymen, there is a similar organisation, constructed on similar lines (applause). Now, if I may digress for a moment, this reference to our Protestant fellow-countrymen and their work in the cause of temperance reminds me of a matter that I should not, I think, omit to speak of here to-day. This is the first time that an opportunity has come to me to refer to it in public. I am sure that I express the feelings of all of you here to-day when I say that one of the most pleasing features of the Father Mathew Centenary was the part that was taken in the public proceedings of the day by

THE PROTESTANT ARCHBISHOP, LORD PLUNKET

(applause). Most unfortunately for me, the arrangements that were made for the celebration of the centenary in Cork and in

Dublin made it absolutely impossible for me to be present at the celebration in either city. I explained this at the time. It was, I need hardly say to you, a matter of deep regret to me then. It has been a matter of regret to me ever since. But what I now wish to say about it is that by no means the least of the grounds on which I regretted my absence from the centenary celebration was that it deprived me of the opportunity of meeting on that common platform in O'Connell street and at the Mansion House the Protestant prelate who so generously went there to give testimony by his presence of his high appreciation of the work that had been done for Ireland by the Capuchin friar in whose honour the city that day kept festival (applause). *Now, why do I refer to this matter at all?* It is because of

A VERY SHAMEFUL MISSTATEMENT

that has come under my notice within the last few days. It would, I feel, be a failure in duty if I were to omit mentioning it, and denouncing it as an infamous falsehood, on the very first opportunity that has come to me of doing so. It is a statement made by some very ignorant or very malicious person in a pamphlet published I cannot say where. Oddly enough, the author of the pamphlet has sent it to me with his most respectful regards and sincere good wishes (laughter). But see what he says about me. There are many amusing and strange things in the pamphlet. The author of it may be—I do not doubt that he is—a simple-minded person who believes them all to be true. But evidently he looks upon the revelation that he has to make about me as a point of the very highest importance. He reserves it for a grand climax. He keeps it for his last page. Here it is (laughter). He begins with the Inquisition. That is a good beginning. It always promises well in a pamphlet of this sort. 'That the Inquisition,' he says, 'still has its terror for our Irish clergy'—he means me—'cannot be denied. Only a few weeks past we had evidence of it.' Evidence! See what his notion of evidence is. 'We were told,' he says, 'before the Father Mathew Centenary that the two Archbishops would stand on the one platform and join hearts and hands in giving honour to the memory of one of Ireland's most beloved and gifted children, the Apostle of Temperance. What happened?' Now comes his evidence about the Inquisition, and the state of abject terror of it in which, as he says, I live (laughter.) He asks then, 'What

happened?' Here is his answer—'When the day arrived,' he says, 'it was found that his Grace Dr. Walsh was absent; of course there was an excuse, but no one, I think, who has the privilege of Dr. Walsh's acquaintance'—well, I am glad to know that he thinks it is a 'privilege' to have my acquaintance (laughter and applause). This is very complimentary to me. But I am bound to take the point out of the compliment by telling you that whoever else may have this privilege, as he calls it, he certainly has not (laughter), so that although his words seem to imply the contrary, he certainly is not in a position to speak from personal knowledge. But no matter about this. I take the compliment as graciously and as gravely as I can. Let us hear his 'evidence' about the Inquisition. 'No one,' he says, 'who has the privilege of the Archbishop's acquaintance will for one moment entertain the idea that, if left to the guidance of his own Irish heart, he would be absent or refuse to stand'—as if I had refused to stand—'shoulder to shoulder with Lord Plunket on that memorable occasion. We must, therefore, look abroad for the reason of Dr. Walsh's absence. No doubt Dr. Walsh would have been there, but what could he do when his Mephistopheles at the Vatican'—he means our holy Father the Pope—'said, No, that is a good act, you must not do it!' (Loud laughter.) Now that is the sort of stuff that is printed and put in circulation with the dishonourable purpose of stirring up dissension between Irishmen."

[The general opinion expressed by those who read the pamphlet and the remarks on it by his Grace is that he left the matter much as it was. It is difficult to conceive any more important duty than that of showing a good example to the laity of both Churches, but, unfortunately for Ireland, it seems the *Divide et impera* policy could not be neglected even for one day. The opportunity of thus allaying the fears of the opponents of Home Rule was allowed to pass by owing to some important business at Maynooth, the nature of which the public are left to guess as best they can. There are three degrees of importance as of anything else, and it might be positive, comparative, or superlative, from the checking of weekly accounts to the canonizing of a saint. What part "Mephistopheles" took in the important business still remains a subject for meditation as far as the general public are concerned.]

Nine Important Questions.

Many very excellent Roman Catholic friends of mine who read my letter to Most Rev. Dr. Nulty have expressed surprise that his Lordship did not make some effort to regain his "lost sheep" by rebutting, if possible, the grave charges against the Italian organisation he so efficiently represents contained in that letter.

His Grace Most Rev. Dr. Walsh does not appear to have had time sufficient when he referred to it in his address, and possibly may have considered it more the duty of Dr. Nulty than his own. Let that be as it may, some of my Roman Catholic friends are of opinion that many matters in that letter are not alone "amusing and strange," but so startling as to deserve some authoritative pronouncement.

I have consequently been requested, on behalf of my enquiring Roman Catholic friends, to submit in the most respectful and friendly spirit the following

NINE QUESTIONS

for the kind consideration of Most Rev. Dr. Nulty.

First.—Is or was the Bull of Adrian IV., uncanonically conceding a country he had no title to—namely, Ireland—to King Henry II., a reality; and, if so, why have the people of Ireland been taught by the representatives of Vatican interests that it was a fraud, a forgery, a myth, and not a reality? (See Appendices 4, 5, and 6.)

Second.—Does the Modern Church of Rome teach the same Christian doctrine from the Holy Scriptures taught by St. Patrick and his successors up till the sitting of the Council of Cashel (1172), when, under pressure of the temporal sword of England and the spiritual sword of Rome, the independent native Catholic Church of Ireland was forced to submit to annexation to the diocese of Rome?

Third.—Are the Irish Catholic Clergy of the present day sufficiently educated in matters concerning "Faith and Morals" to instruct our people without the intervention of Italian prompters; and, if so, are they sufficiently independent and patriotic to adopt the advice of the inspired prophet Jeremiah, who speaks to us in these words—

"*Thus saith the Lord, Stand you in the ways and see and ASK for the old paths which is the good way, and walk ye in it and ye shall find refreshment for your souls*" (Jeremiah vi. 16, Douay Bible);

and if the Clergy are not sufficiently independent, what is to prevent the laity putting them in a position perfectly independent of Italian coercion? The Church is the congregation of *ALL the faithful*, not a college of cardinals or Jesuits —secret wirepullers, the "power behind the Pope, the would-be rulers of all the world."

Fourth.—Does the Modern Church of Rome teach the same Christian doctrine taught by St. Peter, recorded in the book of the Acts of the Apostles and in the two Epistles of St. Peter? and does the Pope sit in the Chair of St. Peter or on the Throne of the Cæsars?

Fifth.—Was St. Ambrose correct in stating—"*They have not Peter's heritage who have not Peter's faith*"?—(*De Pœnit* 7).

Sixth.—Has the Modern Church of Rome fallen away from its original purity of faith once and for ever *delivered unto the saints* (St. Jude), and become a mixed Political and Ecclesiastical organisation promoted on clerical lines, using or abusing, as the case may be, the reverence of the laity for God and their ignorance of Theology?

Seventh.—Is the Papal Bull *Cœnæ Domini* enforced in Ireland, and are the Roman Catholic laity bound (generally unknown to themselves) by the Creed of Pope Pius IV. to aid the Clergy in administering its coercive enactments when possible? (See page 11.)

Eighth.—Is the account of the conduct of the Popes recorded by the historian Leopold Von Ranke a reliable historical statement (see Appendix 7), and, if so, is it fair to the people of Ireland to hold up the Popes as "Infallible guides in Faith and Morals—links in an unbroken chain of Saintly Pontiffs —Successors of St. Peter—and vicars on earth of the meek, merciful, and loving Jesus who died for our redemption"?

Ninth.—Is it a fact that it is now admitted by the best Roman Catholic historians that there is not a particle of primary or reliable evidence to sustain the tradition so implicitly believed by our forefathers concerning St. Peter being bishop of Rome for twenty-five years, and if there be, where is it to be found?

Any Roman Catholic who refers to the chronological table at the end of the Douay Bible will see that the Vatican authorities are weak on this point, and apparently without a leg to stand on in their claim from St. Peter.

In that table the principal events in the life of our Lord are accurately noted, also many events in the life of St. Peter, but the event of most immeasurable importance to the Roman Church is

clouded. According to tradition St. Peter is supposed to have been seven years Bishop of Antioch, from whence he removed to Rome in or about the year 42 vulgar era, in the reign of the Emperor Claudius, and remained Bishop of Rome until the year 66, in the reign of Nero, when he was martyred with St. Paul.

There is no mention of his coming to Rome until the year 68. when we read in the chronological table about this time St. Peter and St. Paul came to Rome and were shortly after put to death. How then could he be twenty-five years Bishop of Rome?

We find by the same table that about the year 39 St. Peter fixed his see at Antioch. Then he could not have been in Rome before 46, and even thus he could only be 22 years in Rome.

This question was fully considered in Rome on the 9th and 10th of February, 1872. The discussion took place in the hall of the ACADEMIE PONTIFICIA, TIBERINA, kindly left at the disposal of the disputants by the Pope, when to the great surprise of the Vatican authorities three of the ablest Roman controversialists, FABIANI, CIPOLLA, and GUIDI, with all the literary and historical treasures of Rome at their command, failed to produce a particle of reliable evidence that St. Peter was ever in Rome even for one hour.

On the other hand, their opponents SCIARELLI, RIBETTI, and GAVAZZI showed from the Douay Bible that St. Paul admitted no one was with him but Luke; that so far from being in Rome, St. Peter's mission was to the Jews, as St. Paul's was to the Gentile (Acts xiii., Gal. ii.); that St. Peter faithfully performed his mission to the Jews, and suffered crucifixion by them in the Jewish manner with his head down, that being considered the more humane, as a fire being in some cases lighted under the unfortunate victim's head by friends, death ensued quickly by asphyxia. Our Lord suffered death at the hands of the Romans in their fashion, head erect.

I now most respectfully, on behalf of my Roman Catholic friends, submit the foregoing questions to the kind consideration of Most Rev. Dr Nulty, my late very highly esteemed Bishop, and feel assured our Roman Catholic friends in Westmeath who always read anything emanating from the cultured pen of his Lordship with great interest, will look forward anxiously for his most welcome pronouncement in solution of those important questions.

I have the honour to remain,

My dear Fellow-Countrymen,

Faithful to God and Ireland,

WILLIAM PENTLAND.

APPENDICES.

APPENDIX No. 1.

HIS GRACE LORD PLUNKET ON THE CREED OF ST. PATRICK.

On the 17th of March, 1890, Lord Plunket, Archbishop of Dublin, presided at the usual Annual Special Prayer for Ireland Meeting, held in the Union Buildings, Abbey Street, Dublin, and in the course of his address said :—

"It seems to me a cause for great thankfulness that in the life and teaching of him who is called 'the Apostle of Ireland,' by whom Christianity, if not introduced, was certainly established in this land, we have a centre around which Evangelical Christians of various denominations can rally. There may, of course, be a difference between us as to which of our Churches most nearly represents the Church which St. Patrick founded; and on this subject none of us would be content to have our tongues tied upon other occasions; but UPON THIS GROUND AT LEAST WE CAN NOW ALL THANKFULLY UNITE—we all accept ST. PATRICK'S CREED as he himself has given it to the world and as it is to be found in that translation of his works which is, I suppose, in all your hands. I remember well an occasion when at one of the Conventions held annually within these walls, all who were present joined in reciting together that grand old pronouncement of the Christian faith, the Nicene Creed, showing thereby that Evangelical Protestantism was not built up on merely empty negations, but had for ITS FOUNDATION A POSITIVE BASIS OF ETERNAL TRUTH. Now, that Creed and the Creed of St. Patrick

are almost identical, and both agree in lending no countenance to the twelve novel articles added to the primitive standards of faith by the Council of Trent. It is, therefore, I repeat, a cause for thankfulness that around THE CREED OF IRELAND'S PATRON SAINT WE CAN MEET and furnish a solid token of one Christian union. . . . .

"There is a spurious form of Protestantism—a weak-kneed, invertebrate Protestantism—which, under the specious guise of a false liberality, minimises and vapours away all those serious differences which distinguish the religion of the Church of Rome from ours. There is another form of spurious Protestantism which finds vent in feelings of bitter animosity against those WHOM, AS OUR FELLOW-COUNTRYMEN, WE SHOULD LOVE. But there is a more true type of Protestantism, which leads us, while thankfully recognising the essential truths that WE HOLD IN COMMON WITH OUR ROMAN CATHOLIC BRETHREN, to protest with all our hearts and minds against the dangerous innovations whereby those truths have been overlaid and defaced, and which leads us, therefore, IN A SPIRIT OF LOVE, to strive and to pray that our fellow-countrymen may yet RETURN TO THE PURE FAITH AS PREACHED BY ST. PATRICK AND HIS FOLLOWERS IN DAYS OF OLD.

"The duty of patriotism, to my mind, is not something to be proved by argument. It is an instinct which asserts itself; and with us it is something more—it is a CHRISTIAN OBLIGATION. How startling are the words of the patriot Apostle—'I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.' How touching the words of our Lord when, after His crucifixion at the hands of His own fellow-countrymen, He gave directions that they who were to go forth and preach to all nations should 'begin at Jerusalem!'

"This leads us to the further thought of Christian intercession. Oh! that we all valued more the privilege of united prayer—oh! that we all understood better its power. . . . *May the day arrive when all who dwell in this country may be united together by a common bond of Christian patriotism.* Yes, may the time arrive when all who, when this St. Patrick's Day recurs from year to

year, are proud to wear the shamrock on their breasts, may have in their hearts beneath a resolve—as evergreen and as fresh—to make known throughout the length and breadth of their native land the good tidings, the Evangel, which has made themselves so glad."

Extracts from "*National Responsibilities.*"

APPENDIX No. 2.

THE CREED OF ST. PATRICK AND THE CREED OF POPE PIUS IV. COMPARED.

THE CREED OF ST. PATRICK.

"There is no other God besides GOD THE FATHER and His Son JESUS CHRIST, whom we confess to have been from everlasting with His Father, and who was begotten before all things were made, visible and invisible; and who was made man, and overcame death, and ascended into heaven to the Father. And God gave unto Him all power over every man in heaven and in earth, and under the earth, that every tongue should confess, that Jesus Christ is Lord and God. We believe in Him, and expect that He will come again to judge the quick and the dead, and will render to every man according to his works. And He has poured out upon us abundantly the gift of the HOLY GHOST, the pledge of immortality; who maketh us to believe and obey, and to be sons of God the Father, and to be fellow-heirs of Christ, whom we confess; and we adore one God in the Trinity of the Sacred Name."

THE CREED OF POPE PIUS IV.

"I believe and profess with a firm faith all and every one of the things which are contained in the Symbol of Faith which is used in the Holy Roman Church, namely:—

[THE NICENE CREED.]

"I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible:

"And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of very God, Begotten not made, Being of one substance with the Father; By whom all things were made, Who for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

"And I believe in the Holy Ghost, The Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, and the life of the world to come. Amen."

[TWELVE NOVEL ARTICLES.]

"I. I most steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same Church.

"II. I also admit the Holy Scripture, according to that sense which our Holy Mother, the Church, has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures: nor will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

"III. I also profess, that there are truly and properly seven Sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one; to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, and Matrimony; and that they confer grace; and that of these, Baptism, Confirmation, and Order cannot be reiterated without sacrilege; and I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of all the aforesaid Sacraments.

"IV. I embrace and receive all and every one of the things which have been defined and declared in the Holy Council of Trent, concerning original sin and justification.

"V. I profess, likewise, that in the Mass there is offered to God a true, proper and propitiatory sacrifice for the living and the dead; and that in the most holy Sacrament of the Eucharist there are truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls transubstantiation. I also confess, that under either kind alone, Christ is received whole and entire, and a true Sacrament.

"VI. I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

"VII. Likewise, that the saints, reigning together with Christ, are to be honoured and invocated; and that they offer prayers to God for us, and that their relics are to be held in veneration.

"VIII. I most firmly assert that the images of Christ, of the Mother of God, ever Virgin, and also of other saints, may be had and retained: and that due honour and veneration are to be given them.

"IX. I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

"X. I acknowledge the Holy, Catholic, Apostolic, Roman Church for the Mother and Mistress of all Churches; and I promise true obedience to the Bishop of Rome, Successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

"XI. I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the Sacred Canons and General Councils, and particularly by the holy Council of Trent; and I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized.

"XII. I, *N. N.*, do at this present freely profess and truly hold this true Catholic faith, without which no one can be saved; and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance, to the end of my life. *And I will take care, as far as in me lies, that it shall be held, taught, and preached by my subjects, or by those the care of whom shall appertain to me in my office; this I promise, vow, and swear, so help me God, and these holy Gospels of God.*"*

It should be borne in mind that the Nicene Creed, with which St. Patrick's Creed is nearly identical, was, up to the date of the Creed of Pope Pius IV.,

* The words in Italics constitute this Creed the oath of all beneficed Priests, Professors, and Bishops, who must take it: and these words are used when it is administered to them.

the authorized standard of Faith, and test of Church communion in Christendom. It was declared of it by the Council of Ephesus (A.D. 431), that if any one should dare "to compose, or to profess, or to offer any other form of faith to them wishing to be converted to the ackuowledgment of the truth, whether from Paganism or from Judaism, or from any sort of heresy, that these, if they were Bishops, should be deposed from their Episcopacy; if clergymen, from their clerical office; and if laymen, they should be subjected to an anathema." The same Nicene Creed was pronounced by the Council of Trent itself (A.D. 1546) to be "That principle in which all who profess the Faith of Christ necessarily agreed, and that firm and only foundation against which the gates of hell shall never prevail." And yet a few years after the foregoing declaration, the above new Creed, including 12 Novel Articles, was promulgated by Pope Pius IV. as "The true Catholic Faith, without which no one can be saved," or in other words, as the new test of Church communion in the modern Church of Rome, and, as such, an innovation upon the ancient standards of the Catholic and Apostolic Church of Christendom.

If anything were wanting to prove the departure of the present Church of Rome from ancient precedents, it is to be found in the course which was adopted within the last few years by the first so-called Œcumenical Council held since the Council of Trent. At all former Councils since that of Nice (including the Council of Trent itself), the proceedings had been opened by the public profession of the Faith of the Church as contained in the Nicene Creed. In the Council to which I refer, that ancient custom was superseded by a profession of the new Creed of Pope Pius IV.

I know that the *Thirty-nine Articles* of our Church are sometimes strangely described as innovations analogous to those of the Twelve Articles of the Creed of Pope Pius IV. But setting aside the fact that our Articles do not contain any novel doctrine, but are merely reiterations and developments of ancient truths, or protests against modern error,—the great point of distinction consists in this, that our Articles are only a *declaration of opinion* to which the clergy of our Church are required to subscribe, and have never been authorized as a Creed, or *test of Church communion*—still less as a form of faith, "*without which no one can be saved.*"

APPENDIX No. 3.

ANTAGONISM BETWEEN THE ANCIENT CHURCH OF IRELAND AND THE CHURCH OF ROME.

Cardinal Boronius (Annal., A.D. 604, lxv.) thus describes the divergence between the ancient Church of Ireland and the Church of Rome:—"Eâdem plane quâ *Britanni*, pariter et *Scoti* [*i.e.*, the Irish] erant *Schismatis* fuligine tincti ac *discessionis* ab Ecclesiâ Romanâ rei." *

Gieseler, the ecclesiastical historian, says, "That the Britons acknowledged no ecclesiastical power of the Pope over them is proved by their opposition to Roman regulations, *an opposition which continued in Ireland down to the twelfth century.*"

The following is the testimony of a Roman Catholic work which recently attracted no little attention—"In the west, the Irish and the ancient British Church remained for centuries autonomous, and under no sort of influence of Rome."—*The Pope and the Council*, by JANUS, 2nd edition, p. 85.

Professor Stokes, in his work on *Ireland and the Celtic Church*, quotes (p. 156) from Bede (Bk. II., c. 4) the letter written by Laurentius (second Bishop of the Anglo-Norman Church), about 605 A.D. This letter was

* Undoubtedly in the same way in which the Britons equally with the Irish (Scoti) were tinged with the smokiness of Schism, and accused of separating from the Church of Rome.

addressed, on behalf of the Roman See, to the bishops and abbots of Ireland, and is, according to Dr. Stokes, the earliest historical document connecting Rome and Ireland. The passage quoted is as follows :—

"When the Apostolic See, according to the universal custom which it has followed elsewhere, sent us to these western parts to preach to Pagan nations, we came into this island, which is called Britain, without possessing any previous knowledge of its inhabitants. We held both the Britons and the Scots (*i.e.*, the Irish) in great esteem for sanctity, believing that they had proceeded according to the customs of the universal Church ; but becoming acquainted with the errors of the Britons, we thought the Scots (the Irish) had been better ; but we have discovered by Bishop Dagan coming into this aforesaid island, and by the Abbot Columbanus in France, that the Scots (the Irish) in no way differ from the Britons in behaviour ; for Bishop Dagan, coming to us, not only refused to eat with us, but even to take his repast in the same house where we were entertained."

As Professor Stokes remarks, "It is quite clear from this epistle, that hostility and separation between the Roman and the Irish party were bitter, clear, and distinct, when an Irish bishop would not even eat in the same house or beneath the same roof as his Roman opponents."

Professor Stokes, in a subsequent chapter (p. 316), refers to a letter written (nearly five centuries after that of Laurentius) by another Anglo-Roman prelate, Lanfranc, to Torlogh O'Brien, in very much the same strain, and says of it :—"It quite disposes of the notion that the Irish Church succumbed to Roman supremacy and Roman discipline, when it consented, three hundred years earlier, to receive the Easter Cycle of the Western Church."

It should be added that for long after the connection which took place between the Irish and the Anglo-Roman Church at the Synod of Cashel, the Irish as a nation protested against the intrusion of the foreign rule. In the fourteenth century, the native Irish Princes addressed an indignant remonstrance to Rome, setting forth the evils they suffered from the tyranny of the Anglo-Roman Church. But they got very little satisfaction from the Pope. Indeed, in all the disputes between the English intruders and the Irish natives the Roman Pontiff generally took the part of England. (See Theiner's *Vetera Monumenta*, p. 2, a collection of documents about Ireland drawn up by Papal authority, and dedicated to the late Cardinal Cullen). Nor were the Anglo-Roman Prelates more favourably inclined, for from the celebrated Statute of Kilkenny (A.D. 1367), it appears that they went so far as to excommunicate those who admitted *Irish* Ecclesiastics to Benefices among the English colonists in Ireland. (See *Wordsworth's Sermons*, pp. 150–153).

APPENDIX No. 4.

BULL OF POPE ADRIAN IV.

Authorizing the Invasion of Ireland by King Henry II.

"ADRIAN, Servant of the servants of God, to His Son in Christ Jesus, Henry, King of England, sends greeting and Apostolic Benediction :—

"The desire your Magnificence expresses to advance the Glory of your name on earth, and to obtain in Heaven the Prize of eternal Happiness, deserves, no doubt, great Commendations. As a good Catholick Prince, you are very careful to enlarge the Borders of the Church, to spread the knowledge of the truth among the barbarous and ignorant, and to pluck up Vice by the roots in the Field of the Lord : And in order to this you apply to us for Countenance and Direction. We are confident, therefore, that by the Blessing of the Almighty, your undertaking will be crowned with a success suitable to the noble motive which it sets you upon it. For whatever is taken in hand

from the principle of Faith and Religion never fails to succeed. It is certain, as you yourself acknowledge, *Ireland*, as well as all other Islands which have the happiness to be enlightened by the Sun of Righteousness, and have submitted to the Doctrines of Christianity, are unquestionably *St. Peter's* Right, and belong to the jurisdiction of the *Roman* Church. We judge, therefore, after maturely considering the enterprise you propose to us, that it will be proper to settle in that Island Colonies of the Faithful, who may be well-pleasing to God.

"You have advertised us, most dear Son in Christ, of *your Design of an Expedition into Ireland, to subject the Island to just laws*, and so root out Vice, which has long flourished there. You promise to pay Us out of every House a Yearly Acknowledgment of one Penny, and to maintain the Rights of the Church, without the least Detriment or Diminution, upon which Promise, giving a ready ear to your request, *we consent and allow that you make a Descent* in that Island to enlarge the Bounds of the Church, to check the progress of Immorality, to reform the manners of the Natives, and to promote the Growth of Virtue and the Christian Religion. We exhort you to do whatever you think proper to advance the Honour of God and the Salvation of *the People, whom we charge to submit to your Jurisdiction and own you for their Sovereign Lord; provided always that the Rights of the Church are inviolably preserved, and the Peter-Pence duly paid.* If therefore you think fit to put your Design into execution, labour above all things to improve the Inhabitants of the Island in Virtue. Use both your own, and the endeavours of such as you shall judge worthy to be employed in this Work, that the Church of God be enriched more and more, that Religion flourish in the Country, and that the things tending to the Honour of God and Salvation of Souls, be in such manner disposed, as may entitle you to an Eternal Reward in Heaven and an immortal Fame upon Earth."

The learned historian, "Rapin," from whose great work the above translation is taken, thus comments on the Papal missive :—"These," he says, "are the foundations of *Henry's* pretensions to *Ireland*. In reading the *Bull* it is hard to know which of the two acted with the greatest dissimulation, the King or the Pope. Henry alleged false pretences to cover his ambition, and Adrian pretended to believe him, in order to have the disposal of a country which belonged not to him, and the transferring it to a Prince who had no manner of right to it. But it is easy to discover through all these disguises the motives which influenced the Pope. *Ireland had not yet acknowledged the superiority of the Roman See over the whole Christian Church.* This was the immorality which was to be rooted out of the field of the Lord. Submission to the Bishop of Rome was the seed which was to be carefully sown and cherished to the end, that the *Roman* Church might reap a plentiful harvest. What else can be meant by spreading a knowledge of the Truth where the Christian religion was so long before embraced?"—*Vational Responsibilities*, by His Grace Lord Plunket.

APPENDIX No. 5.

FATHER BRENAN'S ACCOUNT OF THE MANNER KING HENRY II. PROCURED THE BULL OF POPE ADRIAN IV.

"This was the memorable period in which Henry II. was placed on the throne of England, and about the same time (1154) Adrian IV. succeeded Eugene III. in the chair of St. Peter. Henry had for years secretely contemplated the conquest of Ireland, and that a similar design had engaged the attention of some of his predecessors, ever since the subjection of the See of Dublin to that of Canterbury, is an opinion amounting to more than a mere probability. Henry, who had artfully studied the natural disposition and religious temperament of the Irish, saw distinctly the profound reverence

with which that people were always ready to entertain every injunction emanating from the holy See: accordingly he resolved to procure by all means the solemn sanction of the Pontiff, before he should venture on so daring and hazardous an enterprize. An opportunity soon presented itself, and Henry availed himself of it. Adrian IV. (Nicholas Breespere) was an Englishman, and to him did Henry make application through the agency of John of Salisbury, then Chaplain to Theobald, Archbishop of Canterbury. John's request, like the reasons on which it had been grounded, was no doubt a precious compound of Christian zeal and disinterestedness. He prayed that his master might be merely permitted to take possession of Ireland, for the purpose 'of extending the boundaries of the Church, of announcing to an unlearned and rude people the truths of the Christian faith, and of extirpating the weeds of vice from the field of the Lord.' *

"Adrian, anxious for the aggrandizement of his country, or as Cardinal Pole expresses it, *induced by the love of his country*,† lost no time in complying with the agent's request. He accordingly furnished Henry with the celebrated document or Bull, by which he makes over all Ireland to that Monarch, requiring only, that the rights of the Church may be preserved inviolate and that *a denarius* should be paid annually from every house to St. Peter. That this document is unquestionably authentic cannot be doubted, notwithstanding the opinion of some writers to the contrary. It is published in the Annals of Baronius, and copied, as that learned author declares, from the *Codex Vaticanus*. John XXII. has annexed it to his celebrated Brief addressed to Edward II., in the fourteenth century: in short, John of Salisbury, in his work entitled 'Metalogicus,' actually acknowledges that it was by his means the King of England had obtained this Bull from Adrian IV.

"'Ad preces meas illustri Regi Anglorum Henrico II, concessit (Adrianus) et dedit Hiberniam jure hæreditario possidendam, *sicut literæ ipsius testantur in hodiernum diem.* Nam omnes insulæ de jure antiquo, ex donatione Constantini, qui eam fundavit et dotavit, dicuntur ad Romanam Ecclesiam pertinere.' ‡—*Metalog.* L. 4.

"Henry, although having this document in his possession, was soon sensible that some other pretext must be assigned for the invasion of Ireland, besides the pretended reasons alluded to in the Bull. Nor was it long until the opportunity, so ardently wished for, had been afforded him by means of the perfidious and profligate Dermod Mac-Morogh, King of Leinster.§ This detestable tyrant, having been abandoned by his vassals and deposed by Roderic O'Conor, King of Ireland, had recourse to Henry II., who was then in Aquitaine, and casting himself at the feet of that Sovereign swore allegiance and offered him the supreme dominion of his kingdom, in case he should be reinstated. The English Monarch, having been at that time involved in great difficulties himself, could not assist him with any considerable force; he, however, caused letters patent to be issued, in which he recommends the case of Dermod to his subjects and encourages such as might be inclined to volunteer their services. Dermod proceeded on his journey until he came to Bristol. Here he met and conversed with Richard, surnamed Strongbow, Earl of Chepstow or Strigul, who engaged to go over into Ireland the ensuing spring, upon condition that Dermod should give him in

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* See Bull of Adrian.

† In his speech delivered A.D 1554, and quoted by Usher (Syll. Note to Adrian's Bull).

‡ "At my entreaties he (Adrian IV.) gave and conceded to Henry II, the illustrious King of England, Ireland, owned by right of heritage, *as is witnessed in his own letter of to-day.* For all the islands, by ancient right of holy gift of Constantine, are said to belong to the Roman Church."—(*Metalogicus.*)

(John of Salisbury appears to refer for title to a document now admitted to be a forgery—namely, the decretal of the Emperor Constantine. It should also be borne in mind that Rome never conquered Ireland, consequently the Pope had no right to Ireland, even canonically.)

§ Giraldus Cambrensis treating of Dermod Mac-Morogh draws the following character:—"Nobilium oppressor, humilium erector, infestus suis, exosus alienis; Manus omnium contra ipsum et ipse contrarius omni."—Hib. expug. L. 1. c. 6.

marriage his only daughter Eva and settle upon him the succession of his whole inheritance in that kingdom. Passing through Wales, he there negotiated with Robert Fitz-Stephen and Maurice Fitz-Gerald, both Normans and maternal brothers, and having promised to reward them amply they readily engaged to espouse his cause.

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"Henry II., who had now become jealous of the progress of Strongbow, resolved to lose no time in proceeding to Ireland. He accordingly landed at Waterford, on the 18th of October, A.D. 1171, with an army consisting of 500 knights and about 4000 armed followers.† Here he was waited upon by Dermod Mac-Carthy, King of Desmond, who submitted to him and put hostages into his hands. From Waterford Henry marched to Lismore and afterwards to Cashel, in which latter city Donald O'Brian, King of Thomond, swore fealty and acknowledged himself his vassal. The example of these princes was followed by O'Felan of the Desies, Mac-Gilla-Patrick of Ossory and others. Henry next proceeded to Dublin, where O'Carrol, Prince of Ergal, and O'Ruarc of Breffny made submission; while Roderick O'Conor still continued in his kingdom of Connaught, and the princes of the northern districts of Ulster refused to acknowledge the sovereignty of a foreigner.

"Henry having been now sovereign of Leath-Mogha (the southern half of Ireland) thought it high time to commence his long boasted reformation of the Irish Church, according to the terms expressed in the Bull of Adrian IV. For this purpose, he directed that a Synod should be convened at Cashel early in the ensuing year, 1172, and that notice in due form should be given to each of the archbishops and bishops of the kingdom. At this Synod, neither the Primate Gelasius nor any of the Ulster bishops attended.

"Christian, Bishop of Lismore, the legate apostolic, presided; there were present O'Hullican, Archbishop of Cashel, Laurence O'Toole of Dublin, and Catholicus of Tuam, together with their suffragan bishops and some abbots. Henry, on his part, sent to this Synod Ralph, Archdeacon of Landaff, Nicholas his chaplain and other ecclesiastics. In this convocation, the mighty engagements entered into by Henry were to have been fulfilled, and the Church of Ireland was to be reformed; how effectually all these objects had been achieved, the following decrees passed in the Synod of Cashel will best enable us to determine.

"It was decreed: '1. That the faithful throughout Ireland do contract and observe lawful marriages, rejecting those with their relations either by consanguinity or affinity.‡ 2. That infants be catechised before the door of the church, and baptised in the holy font in the baptismal churches. 3. That all the faithful do pay the tithes of animals, corn, and *other produce* to the church of which they are parishioners. 4. That all ecclesiastical lands and property connected with them be quite exempt from the exactions of all laymen. And, especially, that neither the petty kings or counts, or any powerful men in Ireland, or their sons with their families do exact, as was usual, victuals and hospitality or entertainments in the ecclesiastical districts, or presume to extort them by force; and that the detestable food or contributions which used to be required four times in the year from the farms belonging to churches by the neighbouring counts, shall not be claimed any more. 5. That, in case of a murder committed by laymen and of their compounding for it with their enemies, clergymen their relations are not to pay part of the fine (or Erick), but that, as they were not concerned in the perpetration of the murder, they are to be exempted from the payment of money. 6. That all the faithful, lying in sickness, do, in the presence of their con-

† Ware.—O Flaherty, Ogy.

‡ By this decree it was intended to establish in Ireland that portion of the ecclesiastical law by which, in those times, marriage was prohibited within the seventh degree of consanguinity and affinity. This law could not be conveniently enforced in Ireland, in consequence of the system of clanship which then prevailed in this country. It was found to be equally inconvenient in many other parts of the Western Church, and was on that account, soon after modified and reduced, as it now is, to the fourth degree.

fessor and neighbours, make their will with due solemnity, dividing, in case they have wives and children (excepting their debts and servants' wages), their moveable goods into three parts, and bequeathing one for the children, another for the lawful wife, and the third for the funeral obsequies. 7. That due respect be paid to those who die after a good confession, by means of masses, vigils, and decent burial. Likewise, that all divine matters be henceforth conducted agreeably to the practices of the holy Church, according as observed by the Anglican Church.'*

"Such were the regulations of the Synod of Cashel—such the mighty reform brought about by Henry II., and to effect which, public plunder, rapine and sacrilege had been perpetrated, while the face of the country was deluged with the blood of the people. These decrees were, however, totally disregarded by the Irish clergy and their flocks; the tendency of some of them was too perceptible, and having been furnished already with ample and salutary laws of discipline confirmed at Kells and in previous councils, to these they conscientiously adhered. Henry was soon after obliged to return to England, having brought himself into serious difficulties by being implicated in the murder of St. Thomas a Becket.

"During all this time neither the Bull of Adrian IV. nor the confirmatory Brief of his successor Alexander III. had been publicly produced. The English Monarch had too much policy not to perceive that the shameless and unfounded aspersions contained in these documents would but produce one general burst of indignation from both clergy and people; nor did he venture to publish them until three years afterwards (1175), when the precarious state of his affairs in Ireland loudly called for some hitherto untried and desperate effort. In that year Henry II. sent Nicholas, Prior of Wallingford, and William Fitz-Adelm to Ireland with both the Bull and confirmatory Brief.† They landed at Waterford, and, having summoned a meeting of the bishops, here these curious documents were for the first time read in Ireland ‡ They had no effect whatever in healing the wounded feelings of the people, the unsparing rapacity of the invaders having been such as to place the wretched condition of the natives beyond the power of all human endurance. At length a negociation took place at Windsor, between the English Monarch and Roderick O'Connor, in which it was stipulated that Roderic, as King of Ireland, should continue in full possession of his ancient hereditary dominions on condition of his paying to Henry a certain tribute. Roderic's ambassadors on this occasion were Catholicus, Archbishop of Tuam, Concors, Abbot of Clonfert, and Laurence his chancellor, together with St. Laurence O'Toole, who happened to be at that time engaged on some ecclesiastical business in England.

"It was now generally hoped that the Bull of Adrian as well as the Brief of Alexander would be patiently allowed to rest in oblivion, or at least that these documents would not be officially enforced; however, in 1177, Cardinal Vivian, who had been sent to Ireland as legate apostolic, arrived in Dublin and immediately convened a Synod of bishops and abbots. In this Synod, the Cardinal maintained Henry's right to the sovereignty of Ireland, in virtue of the Pope's authority, and even insisted on the necessity of unqualified

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* Giraldus, Hib. expug. chap. XXXIV.

† The following is the confirmatory Brief of Alexander III.: "Alexander, Bishop, Servant of the Servants of God, to his dearly beloved son, the noble King of England, greeting, grace and apostolic benediction. For as much as things given and granted upon good reason by our predecessors are to be well allowed of, ratified and confirmed; We, well considering and pondering the grant and privilege for, and concerning the dominion of the land of Ireland to us appertaining, and lately given by Adrian our predecessor, and following his steps, do, in like manner, confirm, ratify and allow the same; reserving and saving to St. Peter, and to the Church of Rome, the yearly pension of one penny out of every house, as well in England as in Ireland. Provided also, that the barbarous people of Ireland, by your means, be reformed, and recovered from their filthy life and abominable conversation; that as in name, so in life and manners, they may be Christians, and that, as that rude and disordered Church, by being by you reformed, the whole nation may also with the possession of the name, be in acts and deeds followers of the same."

‡ Geraldus, L. 2. chap. VI.

obedience from all persons under pain of excommunication. He likewise allowed the invaders liberty to enter the churches and take from thence whatever provisions the people had, for sake of safety deposited therein, on condition that a reasonable price should be paid for them to the pastors of these churches.* The cardinal had, it seems, been under some serious obligations to De Courcey and other adventurers, and most likely considered all this as a sort of instalment for the large debt of gratitude which it is certain he had owed to them. What kind of impression this singular conduct of the legate had made on the minds of the clergy assembled history has not thought proper to hand down to us; however, it is certain that the people of Ireland, plundered and outraged as they had been, were but little inclined to pay any attention to this indiscreet exhibition of clerical diplomacy and extravagance.

"These proceedings together with the publication of the documents themselves had now created such a ferment in the public mind, that the measures, contemplated in the late Synod of Dublin, were censured and condemned by all. It was well known that Henry's agents had been actively employed at Rome, and it was equally certain that an imposition alike gross and mischievous had been practised on the Pontiff. While some, therefore, inveighed bitterly against the Cardinal, many were aggrieved at the calumnies which had been cast on the nation, and all felt indignant at the baseness and treachery of the minions by whom those misrepresentations had been so artfully and widely circulated.

"Such had been the distracted state of the nation when, in 1179, summonses were issued by Alexander III. for the meeting of the third general Council of Lateran. On this occasion the following Irish Bishops set out for Rome: Laurence O'Toole of Dublin, Catholicus of Tuam, Constantine O'Brian of Killaloe, Felix of Lismore, Augustin of Waterford, and Brictius of Limerick. These Prelates were received in Rome with marked attention, and particularly Laurence O'Toole, whose jurisdiction over the suffragan sees of Glendaloch, Kildare, Ferns, Leighlin and Ossory was at this time confirmed by Alexander III.† This Pontiff, having now an opportunity of conversing with some of the heads of the Irish Church, was at length convinced that, in the confirmatory brief which he had drawn up for Henry, he had been grossly imposed upon, and that the terms employed in that official document were as severe as they had been uncalled for; as a mark, therefore, of his feelings on the subject, he not only put into the hands of Laurence a Brief confirmatory of the above-mentioned rights, but moreover appointed him his legate apostolic throughout Ireland. In the discharge of the duties belonging to this apostolic legation Laurence had to encounter much anxiety and many difficulties.

whom Henry II. had sent over, as well to reform 'the rude and disordered Church of Ireland, as to convert its barbarous people from their filthy life and abominable conversation,'‡ were, it appears, with few exceptions, a set of the most incontinent profligates. That characters of this description should have anything to do with the Church of his native country was a heart-rending reflection to the pure mind of Laurence. Anxious, therefore, to remove this crying scandal with which Irishmen had been hitherto unacquainted, and to afford his Holiness himself an opportunity of witnessing the hopeful manner in which the Church of Ireland was to be reformed by Englishmen, Laurence sent one hundred and forty of them, who were convicted of incontinency, to Rome for absolution, although he had, at the time, the power of absolving them himself.§

"The See of Dublin had been, at this period, richly endowed; the revenues of which Laurence applied to the use of the poor and afflicted, while he himself led a life of rigorous austerity. To the Archiepiscopal See of Dublin, in 1180, belonged Swords, Lusk, Finglass, Clondalkin, Ireland's Eye, Tallagh, and many other places; also the parish Churches of St. Thomas, St.

* Giraldus, Hib. expug. L. 2. chap. XVII.—Ware, Annals at A. 1177.
† Vita S. Laurent. chap. XXIII. ‡ Bull and Brief. § Vita S. Laurent. chap. XXIII.

Nicholas, St. Werburg, and St. Patrick, in the south suburbs of the city. These ample revenues the Saint employed in works of unbounded charity, and during the great famine, by which the nation had been then visited for three years, he is said to have afforded daily relief to no less than 500 persons, besides the crowds of applicants who were constantly pouring in from the country. St. Laurence continued to discharge the duties of his pastoral office and of his legation until his death, which took place in France, on the 14th of November, A.D. 1180.*

"On the death of St. Laurence O'Toole, Henry II. despatched Jeffery De la Hay, his chaplain, and a clerk of the Legate Alexius to Dublin, with orders that the revenues of the See should be immediately seized on and collected by them into the Exchequer.† Henry had, at this time, an intention of transferring the dominion of Ireland to his son John. In order, therefore, to prepare the way for his reception, that Monarch took care that none but an English ecclesiastic should be appointed to preside over a See of such rank and importance. The person whom he recommended was John Cumin, an Englishman, who, besides being learned and eloquent, had also filled an ecclesiastical situation in the royal palace for several years. He was accordingly elected at Evesham, in Worcestershire, on the 6th of September, A.D. 1181, by some of the clergy of Dublin, whom the King had assembled there for that purpose, and the year afterwards was consecrated at Velletri by Pope Lucius III.‡ That same year, John Cumin obtained a Bull from Lucius III., which conferred some important privilege on the Archdiocess of Dublin, and which in aftertimes had occasioned much controversy between the archbishops of that See and the primates of Armagh.§ Four years had now elapsed between the death of St. Laurence O'Toole and the arrival of his successor John Cumin in Dublin; during which time the King's exchequer, as it is natural to suppose, must have derived no inconsiderable share of benefit. On the following year (1185) John, Earl of Morton, son of Henry, arrived at Waterford, accompanied by the famous Gerald Barry (Giraldus Cambrensis) as his tutor and secretary.‖ The new Archbishop, John Cumin, as being the first Englishman who had ever been placed over an Irish See, considered it now high time to open his administration by some memorable act of his pastoral care and solicitude. This he did by causing a provincial Synod to be held about the middle of the following Lent in the Cathedral of the Holy Trinity (Christ Church), Dublin. The decrees passed at this Synod were of a ritual and disciplinary character; most of them had been already sanctioned either by long prescribed usage, or by positive acts juridically ratified in many of the previous synodical meetings of the prelates of Ireland. The 13th Canon is a publicly recorded and well merited encomium on the high character of the Irish priesthood: while the 19th, which regarded the payment of tithes, had, notwithstanding the decree of the Council of Cashel, continued almost a dead letter; nor were these tithes paid in Ireland except within the pale, or that mere fractional portion in which the English influence had predominated.¶

"The exemplary chastisement, which St. Laurence O'Toole had been obliged to inflict on numbers of the English clergy for their incontinency and scandalous lives, was not after all, it appears, sufficient to prevent the evil. They still continued to pour into Ireland; while one party seemed to outstrip the other in unrestrained licentiousness and open debauchery. Such unheard of profligacy could not but call forth the just reprobation of the Synod. Its proceedings having been generally opened by a sermon, on the first day the Archbishop himself preached on the sacraments. On the second day Alban O'Mulloy, Abbot of Baltinglass and afterwards Bishop of Ferns, delivered an

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* See chap. III. † Ware, Annals, 1180.
‡ Ware Bishops. § See chap. II. Dublin. ‖ Ware, Annal, Writers.

¶ The 19th Canon provides, "That tithes be paid to the mother churches, out of provisions, hay, the young of animals, flax, wool, gardens, orchards, and out of all things that grow and renew yearly, under pain of an anathema, after the third monition; and that those, who remain obstinate in refusing, shall be obliged to pay the tithes more punctually for the future."

impressive and powerful lecture on the subject of clerical continency. In this discourse the learned O'Mulloy took occasion to dwell on the unsullied character of the Irish clergy, and then, in mixed terms of grief and indignation he inveighed most bitterly against the English and Welsh clergy who had come into Ireland, upbraiding them with having polluted the altars of his country by their filthy and abominable crimes; while in tears of anguish he assured them, that such crying scandal had never been heard of in the sanctuary of the Irish Church, until aliens and adventurers had been authorized to come in amongst them. This discourse was not without the desired effect. The learned O'Mulloy had scarcely returned from the pulpit when these English ecclesiastics began, by mutual recrimination, to accuse each other, one endeavouring to shew that the other was more criminal than himself: and thus did they publicly expose themselves to the contemptuous disgust and indignant scorn of the Irish clergy. Numbers of them were on this occasion convicted, and accordingly the Archbishop suspended them from their ecclesiastical functions and the enjoyment of their benefices.* On the third day, Gerald Barry, by order of the Archbishop, preached a sermon, or rather poured forth a torrent of abuse on the Irish clergy and, in fact, on the whole nation. In this unmeaning tirade, Giraldus made a public display not only of his malevolence, but even of his utter ignorance of ecclesiastical antiquities and of the customs and manners of the Irish people. Among other matters he accused them of being too fond of indulging themselves over their cups.† With all his prejudices, however, he was obliged at the stern command of truth to draw the following admirable character of the Irish clergy: 'The clergy (he says) of this country are very commendable for religion, and among the divers virtues which distinguish them, they excel and are pre-eminent in the prerogative of chastity. Likewise, they attend regularly and vigilantly to their psalms and hours, to reading and prayer; and remaining within the precincts of the churches do not absent themselves from the divine offices, to the celebration of which they have been appointed. They also pay great attention to abstinence and sparingness of food, so that the greatest part of them fast almost every day until dusk and until they have completed all the canonical offices.'‡

"The proceedings of this Synod served, in no small degree, to check the haughty domineering spirit of Giraldus. The disgraceful conduct of his countrymen, and the public exposé which had just been made, worked so strongly on his feelings, that he refused the vacant See of Ferns which had been then offered to him by his patron Prince John, and soon after returned to his own country. It appears that several of the English ecclesiastics had, by this time, found means of obtaining a settlement in that diocess; for which reason it was the anxious wish of the native clergy§, and indeed of Archbishop Cumin, that no person but an Irishman of zeal and firmness should be appointed to preside over it. All eyes were now fixed on Albin O'Mulloy, and having been accordingly consecrated,§ this determined and religious Prelate soon began, by purging his diocess, to teach these new-fashioned English reformers the practical and proper meaning of Irish discipline and of Irish morality."—*Rev. M. J. Brenan, O.S.F., Eccl. Hist., vol.* 1, *pp.* 305–320.

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* Fleury, L. 74.—Giraldus de rebus a se gestis.

† The prevailing Celtic custom of enjoying some beverage after the principal meal was observed among the ancient Irish, as in fact it is among their descendants to this day. To a person unacquainted with such a national usage, as Giraldus Cambrensis actually had been, it might appear somewhat singular; he does not, however, accuse them of inebriety, as is evident from the term *potores*, which he thought proper to employ on the occasion.

‡ Girald. Top. Hib. D. 3.

§ It may be proper to remark, that Albin O'Mulloy and also his predecessor Joseph O Herhe have been sometimes styled Bishops of Wexford. In the charter of the Abbey of Dunbrody, to which Joseph had been a witness, he subscribes himself Bishop of Wexford; and it is certain that in the Bull which John Cumin had obtained from Lucius III., in 1182, this See is called "Episcopatus Wexfordiensis." It is probable that they might have had some intention of translating the See thither in consequence of the rising importance of the town of Wexford at this time; however, after the death of Albin O'Mulloy, the prelates of this Diocess were invariably styled Bishops of Ferns.

APPENDIX No. 6.

DEPLORABLE CONDITION OF IRELAND DURING THE FOURTEENTH CENTURY UNDER ANGLO-ITALIAN CLERICAL RULE.

"When the reader takes into account the opulent state of the Irish Church at this period, with its possessions, tithes and power, and then throws back his thoughts on those early ages of the sixth and seventh centuries, when the clergy of Ireland depended solely on the gratuitous contributions of the people, what a glaring contrast. In those ancient days of Ireland's splendour, and when its clergy were strangers to both wealth and civil power, there were seminaries of learning in every province of the kingdom, and in which the Briton, as well as the distant foreigner from the Continent, was received and embraced with welcome. But now, in the fourteenth century, we have tithes, and church-lands; our Prelates are Treasurers, Eschentors, civil Justices, and Lord-deputies, and yet there is not in the whole kingdom one solitary establishment which could in the most remote sense deserve the name of a public seminary or a national college. Archbishop Lech saw and felt the importance of this shameful grievance, and in the July of 1311 he obtained from Pope Clement V. a bull for founding a public school or University in Dublin. Had the Archbishop lived, this national undertaking would have certainly succeeded, but his death occurred on the 10th of August in the same year, and thus was the design of a general literary establishment abandoned until it had been revived by his successor about seven years afterwards.

"Alexander de Bicknor, Prebendary of Mainoth and at that time High Treasurer of Ireland,* was elected as his successor and consecrated in 1317, at Avignon, by the Cardinal of Ostium, Michael de Prato. During the following year Alexander was appointed Lord-justice of Ireland, and on the 9th of October (1318) was enthroned and received by the clergy and people of Dublin with unbounded applause.† Considering the power and the ample means now placed at his command, it is but natural to expect that the plan of education, so laudably commenced by his predecessor, would have been reassumed and at once successfully completed. The undertaking was, no doubt, patronized by the new Archbishop, and even advanced to a certain extent, but it soon proved to be a failure, and that in a manner which speaks very little for either tithes or ecclesiastical wealth. In 1320 Alexander procured from Pope John XXII. a confirmation of the previous bull granted by Clement V., according to which this intended literary foundation was resanctioned. Three doctors of divinity were then appointed, namely, William Hardite of the order of Preachers, Henry Congry, a Franciscan, and Edmund Karnardin. At the same time William Rodiart, Dean of St. Patrick's, was made Doctor and teacher of Canon law, and was also the first Chancellor of the University.‡ This seat of literature continued to flourish during the reigns of Edward II. and Edward III., that is for about half a century, but after that period it was neglected; it was suffered to decline and fall to the ground, merely through want of means necessary to meet the contingent expenses of the establishment.

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"In giving even an outline of the deplorable condition of Ireland during the administration of Alexander de Bicknor and of his predecessors Sir Roger Mortimer and the Earl of Carrick, language becomes almost useless. Fraud, murder and rapine were crimes of just as ordinary occurrence as the rising sun. An Irishman had no law, redress or protection. If an Englishman murdered an Irishman, it was useless to look for satisfaction in a court of justice; the more noble and worthy the victim, the more merit and honour

* Rymer, Tom. 3 p. 180. † Ware, Annals, ad A. 1318. ‡ Ware's Antiq. p. 87.

did the murderer receive at the hands of his countrymen. Hence property and life itself became insecure and almost worthless. The generality regarded death as sweeter and more valuable than life; in short the whole Irish people were goaded, maddened and driven headlong into the very depths of the blackest despondency. Under such circumstances, nature even instinctively seeks for relief—nor were the people of Ireland satisfied to submit any longer to such grinding oppression. The brilliant success which had, at that time, attended the Scottish arms under the gallant Bruce, and particularly the memorable victory which that hero had obtained over the English army at Bannockburn, had so raised the spirits and confidence of the Irish and the chieftains of Ulster in particular, that with one consent they addressed themselves to Robert Bruce, as their brother and kinsman, and offered to place the crown of Ireland in his hands This offer was accepted, and in May 1315 Edward Bruce, brother of Robert, landed in Ulster with about 6000 men and asserted his claim to the new sovereignty. He was immediately joined by all the Irish Lords of Ulster: many of the English settlers also flocked to his standard, among whom may be noticed Walter and Hugh de Lacy, with their numerous adherents. Several engagements took place, in which the English were routed, while their towns were burned and their castles levelled to the ground.* In the meantime, Edward Bruce was solemnly crowned at Dundalk, and almost all Ireland now declared in his favour. It was in this critical posture of affairs, and when Ireland was on the verge of being wrested out of the hands of England, that Edward II. had recourse to a new expedient and applied to the court of Rome, earnestly supplicating the interposition of the Sovereign Pontiff. John XXII. was at that time Pope, and so successfully did the English agents manage their business at Rome, that a solemn sentence of excommunication was fulminated against Robert and Edward Bruce, including their adherents and all the enemies of Edward II. No nation on the face of the earth has perhaps ever manifested more reverence to the chair of St. Peter, than the people of Ireland. The Sovereign Pontiff they justly looked upon as their spiritual Father, and being sensible that English policy and misrepresentation had been artfully employed in causing this ecclesiastical censure to be fulminated, they came to the resolution of doing justice to themselves and their country, by laying a fair, circumstantial detail of their sufferings before the holy Father. Accordingly they presented to John XXII a remonstrance setting forth, in language the most affecting, the wretched state of their unfortunate country, and the grinding oppression which, under the government of England, they had for so many years endured. This document, forming such a picture of human suffering as cannot be found in the annals of any other nation, could not fail of making a deep impression on the mind of his Holiness, and accordingly he addressed the following letter to Edward II., King of England.

"'Being actuated by paternal solicitude for the increase of thy power, most beloved Son, we with earnest exhortation invite you to direct your mind to certain subjects, on which the peace of your people and the tranquillity of your realm as well as your honour and renown most vitally depend. Wherefore it behoveth you to receive these our observations with a becoming mind, and to show yourself inclined and ready to put them into execution. Behold, therefore, we have received certain letters directed from the nobles and people of Ireland to the Cardinal Nuncios of the Apostolic See and by them transmitted to us, in which among other things we find, that, whereas our predecessor of happy memory Adrian IV. did, on certain terms distinctly laid down and specified in his apostolical letters, give and grant to your ancestor Henry II., of renowned memory, the domain of Ireland, that same Monarch and his successors the Kings of England, so far from observing the nature and form of these terms, have at every period and even up to this day, unlawfully transgressed them and have oppressed that people with afflictions, slavery and persecution, such as cannot be any longer endured. Nor was there any on

* Ware's Annals, ad. A. 1316.

found who would remove these oppressions or manifest the least compassion for their sufferings, although frequent recourse has been had to you, and the loud cry of this oppressed nation must have at least sometimes reached your ears. Wherefore being unwilling to bend under such misery and sufferings any longer, they have been brought to the necessity of withdrawing from your dominion altogether and of calling on another to rule over them. These things, most beloved son, if founded on truth, are completely at variance with our views, desiring as we do, nothing more ardently than the advancement of your happiness and prosperity. You should, therefore, diligently examine into these matters, and with ready affection cause such measures to be adopted as you know would be agreeable to your Creator, and carefully abstain from everything which might provoke the wrath of God against you—that God and Lord of revenge, who by no means despises the groans of the afflicted, and who on account of injustice is described to have rejected his own chosen people and transferred their kingdom to another. We are also the more anxious, that, in these sinful times, you should freely direct your attention to these matters, by which the hearts of the faithful might be drawn to a grateful sense of obedience, and avoid everything which might tend to separate them from the reverence which belongs to you.—And because it is of the utmost interest that a remedy be at once and effectually applied to these evils, we earnestly solicit thy royal Excellency, that taking these matters into prudent consideration and conferring with thy discreet council, you will command and cause such a speedy and satisfactory correction of the aforesaid wrongs and oppressions, that you may be pleasing in his eyes by whom you reign ; and by doing what is equitable and upright on your part, every cause of just complaint may be removed, and thus the people of Ireland, directed by sound counsel, may be obedient to thee, as to their Lord. But if (which may God avert) they should then choose to continue in rebellion, they will in that case turn their cause into open injustice ; while you must stand inexcusable before God and man. In order, therefore, that the oppressions of which the people of Ireland complain may be more fully laid before your view, we transmit to your Mightiness the aforesaid letters addressed to the Cardinal Nuncios, together wtih a copy of the documents which the aforesaid Adrian, our predecessor, granted to Henry II., King of England, regarding the concession of the land of Ireland.'*

"Whether in consequence of this paternal admonition or owing to the precarious posture of his affairs, the English Monarch began now to show a degree of concern for the sufferings of the people of Ireland, and some promises at least were held out. Bruce continued still in the field, while a dreadful famine accompanied with pestilence prevailed from one extremity of the nation to the other. Sir John Birmingham, who, in 1318, had the command of the English army, was sent by the Lord-deputy, Alexander Bicknor, into Ulster. Bruce, with a force superior in number but not in discipline, met him at Dundalk; a desperate engagement ensued in which many and splendid proofs of bravery were displayed; victory at length appeared on the side of the English, and Edward Bruce with many of his best officers was left among the slain. After this signal defeat, Birmingham received the earldom of Louth as the reward of his services, while the Archbishop rose still higher in the favour and esteem of his sovereign.

"The influence which Alexander Bicknor possessed at court was gaining strength every day, insomuch that four years after he had been appointed Lord Justice of Ireland he was sent by the Parliament of England as Ambassador into France together with Edmund, Earl of Kent, younger brother of Edward II.† It had been well for the Archbishop himself and for those immediately under his jurisdiction had he abstained from mixing himself up with the state of affairs of those times. Ambition and a spirit of ascendancy formed no inferior trait in the character of Alexander even long before he had been exalted to an high dignity in the Church. He advanced rapidly into

* Vat. Epist. 900. † Thomas of Walsingham, Hyp. Noust.

power, and stept from one office to another until at length he found himself in the midst of the labyrinth, without being able to make his way, unless by means of guides as inexperienced as they were treacherous. It was by causes such as these that he had brought himself into serious difficulties not only with the Primate of Armagh, but also with his own suffragans, and particularly with the Bishop of Ossory."—*Rev. M. J. Brenan, Eccles. Hist., vol. 2, pp.* 3–10.

APPENDIX No. 7.

LEAVES FROM THE LIVES OF THE HOLY FATHERS.

From Ranke's "History of the Popes."

"CHAPTER II.—THE CHURCH AND ITS TERRITORIES IN THE BEGINNING OF THE SIXTEENTH CENTURY.

"*Extension of the Ecclesiastical Dominions.*

"Whatever judgment may be passed on the popes of the earlier times, certain it is they had always grand interests in view—the care of an oppressed religion, the struggle with paganism, the propagation of Christianity among the northern nations, the establishment of an independent hierarchal power. Grand designs and achievements nurture the dignity of man's nature, and these their efforts upheld the greatness of the popes at a loftier pitch. But now those times were gone by, and with them the tendencies they had occasioned: the schism was allayed; and the unpalatable conviction was to be digested, that no hope remained of effecting any combined system of operations against the Turks. The result was, that the head of the church applied himself especially, and more decidedly than at any previous time, to the interests of her temporal dominions, and devoted all his efforts to their furtherance.

"This course was in accordance with what had long been the characteristic temper of the age. 'Formerly,' it had been said by a speaker in the council of Basle, 'I was of opinion that it would be well were the temporal power wholly dissevered from the spiritual. Bnt now I have learned that virtue without strength is ridiculous, that the Roman pope, without the hereditary possessions of the church, would be but the lackey of kings and princes.' This speaker, who had influence enough in the assembly to determine the election of pope Felix, declares it not very objectionable that a pope should have sons, who might uphold him against tyrants.*

"This matter was subsequently regarded in another light in Italy. It was looked on as a thing of course that a pope should promote the interests of his own family, and he would have been censured had he not done so. 'Others,' says Lorenzo Medici, writing to Innocent VIII., 'have not so long postponed their efforts to become popes, and have given themselves little concern to evince such delicacy and forbearance as your holiness has manifested for such a length of time. Now is your holiness not only excused before God and man, but one might perhaps even venture to blame this punctilious conduct, and ascribe it to another motive. Zeal and duty force it upon me as a point of conscience to remind your holiness, that no man is immortal, that a pope's importance is just what he chooses to make it; he cannot make his dignity hereditary: nothing can he call his own but the honours and the benefactions he has bestowed on his kindred.'† Such was the counsel given by the man who was regarded as the wisest in Italy. He was certainly an interested party; he had married his daughter to the pope's son; but he

* See an extract from this speech in Schröck, vol. xxxii. p. 90.

† A letter of Lorenzo's, without date, but apparently of the year 1489, since it speaks of the fifth year of Innocent VIII. Fabroni Vita Laurentii, p. 390.

would never have ventured to express himself so roundly and unreservedly, had not the views he propounded been those admitted currently and without question among the higher classes.

"There is an intimate correspondence between the two contemporaneous facts, that the European states despoiled the pope of a portion of his privileges and that the latter began to apply himself to purely secular enterprises. His primary quality, in his own eyes, was that of an Italian prince.

"No great length of time had elapsed since the Florentines had overcome their neighbours, and the house of Medici had established its authority. The power of the house of Sforza in Milan, of that of Aragon in Naples, and of the Venetians in Lombardy, had all been achieved and secured within the memory of the existing generation. Might not a pope too fairly entertain the hope of founding a still greater inalienable sovereignty in the domains which were regarded as the hereditary possessions of the Church, but which were actually under the sway of a great number of independent rulers?

"Pope Sixtus IV. was the first who deliberately, and with effect, applied himself to the purpose; Alexander IV. followed it up with extreme vigour and extraordinary success; and Julius II. gave the scheme an unexpected turn with permanent results.

"Sixtus IV. (1471—1484) conceived the plan of founding a principality for his nephew Girolamo Riario in the fair and fertile plains of Romagna. The other Italian powers were already contending for the preponderance in those regions or for their possession; and if the question had been one of right, the pope's title was manifestly better than that of any of them: but he was far from being a match for them in political strength and in warlike resources. He did not scruple to make his spiritual power (in its nature and intention exalted above all earthly purposes) subservient to his worldly views, and to plunge it into all the temporary intrigues in which these involved him. As the Medici chiefly stood in his way, he mingled in the dissensions of Florence, and drew down upon himself, as is well known, the suspicion that he had been privy to the conspiracy of the Pazzi, which led to their murderous attempt before the altar of a cathedral—that he had been accessary to this—he, the father of the faithful! When the Venetians ceased to favour the pretensions of his nephew, as they had long done, the pope was not content with abandoning them to their fate in a war to which he himself had impelled them, but even went so far as to excommunicate them for continuing it.* He acted no less arbitrarily in Rome; he persecuted the Colonnas, the opponents of the Riarios, with savage ferocity, wrested Marino from them, and caused the house of the prothonotary of Colonna to be taken by storm, himself made prisoner and executed. The victim's mother went to St. Celso in Banchi, where the corpse lay, raised the severed head by the locks, and cried: 'This is the head of my son; this is the faith and honour of the pope. He promised if we surrendered Marino to him, that he would release my son; he has now got Marino; my son too is in our hands, but dead! Look here, and see how the pope keeps his plighted word.'†

"Such were the means by which Sixtus IV. achieved the victory over his enemies, foreign and domestic. He did actually succeed in making his nephew lord of Imola and Forli, but it cannot be questioned that, however his temporal splendour gained thereby, his spiritual influence lost infinitely more. An attempt was made to assemble a council against him.

"The time, however, was at hand when the deeds of Sixtus were to be outdone. Not long after him Alexander VI. ascended the papal chair.

"Alexander had, all his days, known no other principle of conduct than to enjoy the world, to live in luxury, and to satisfy his lust and ambition. It

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* The Commentarii di Marino Sanuto on the Ferrara war were printed in Venice in 1829; at p. 56, he treats of the pope's desertion. He cites the words of the Venetian ambassador: "Tutti vedranno aver noi cominciato questa guerra di volontà del papa; egli però si mosse a rompere la lega." [It is notorious that we commenced this war at the pope's desire: but he broke the league.]

† Alegretto Alegretti: diari Sanesi, p. 817.

seemed to him arriving at the summit of bliss when he was at last invested with the highest spiritual dignity. Old as he was, this feeling seemed to impart to him fresh youth. No irksome thought was allowed for one night to trouble his repose. His only thought was, how to compass his own advantages and heap pomp and honour on his sons: never did he seriously devote himself to any other purpose.*

"This was the sole principle at the bottom of all his political alliances which had so great an influence on the affairs of the world: how a pope was disposed to marry his children, endow and enrich them, was a weighty consideration in determining all the political relations of Europe.

"Cæsar Borgia, Alexander's son, trod in the footstep's of Riario. He began at the self-same point, and his very first movement was to drive Riario's widow from Imola and Forli. He held on his course with daring contempt of consequences, and what the other had attempted or but begun, he carried out to the end. Let us observe the mode of proceeding he adopted: it may be described in a few words. The ecclesiastical state had hitherto been kept divided by the factions of the Guelfs and Ghibellines, the Orsini and the Colonnas. Like the other papal families, and as Sixtus IV. for example had done, Alexander and his son allied themselves at first with one of the two, the Orsini or Guelf party. With the help of this alliance they speedily succeeded in mastering all their enemies. They drove the Sforzas from Pesaro, the Malatestas from Rimini, and the Manfreddi from Faenza; they seized those powerful and strongly fortified towns, and presently founded them into a powerful lordship. No sooner had they advanced so far, no sooner had they rid themselves of their enemies, than they turned against their friends. In this respect there was a marked difference between the Borgias and their predecessors, the latter of whom had always been trammelled by the party to which they had attached themselves. Cæsar Borgia, without hesitation or compunction, assailed his own confederates. The Duke of Urbino, who had hitherto aided in his aggrandisement, found himself suddenly, and without the least warning, entangled in his toils, and with difficulty escaped, a hunted fugitive in his own domains.† Upon this, Vitelli, Baglioni, and the heads of the Orsini determined to show him at least that they were capable of resisting him. He on his part said: 'It is right and fit to betray those who are the masters of all treachery;' he decoyed them with deliberate, profoundly calculated cruelty into the trap he had laid for them, and mercilessly despatched them. After he had tamed both parties in this fashion, he stepped into their places; gathered their adherents, the inferior nobility, round him, and took them into his pay: he kept the territories he had seized in subjection by force of severity and terror.

"And thus Alexander saw his warmest wish fulfilled, the barons of the land annihilated, and his house in train to found a great hereditary principality in Italy. But he soon had to feel practically of what the aroused passions are capable. Cæsar would not brook the participation of his power with any relation or favourite. He had caused his brother, who stood in his way, to be murdered and thrown into the river. He had his brother-in-law assailed on the very steps of the palace.‡ His wife and his sister nursed the wounded

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*Relatione di Polo Capello, 1500. M.S. (See Appendix No. III.)

† Many other interesting particulars relative to Cæsar Borgia are to be found throughout the fourth volume of M.S. Chronicle of Saints; some letters of his too are given; one to Venice, Dec. 1502, and one to the pope, in which he subscribes himself: "Vræ. Stis. humillissimus servus et devotissima factura."

‡ Diario de Sebastiano di Branca de Telini. M.S. bibl. Barb. n. 1103, relates atrocities of Cæsar's such as the following: Il primo, il fratello che si chiamava lo duca di Gandia, lo fece buttar in fiume: fece ammazzare lo cognato, che era figlio del duca di Calabria, era lo piu bello jovane che mai si vedesse in Roma: ancora fece ammazzare Vitellozzo della città di Castello, et era lo piu valenthuomo che fusse in quel tempo. [First he caused his brother, who was named the duke di Ganda, to be thrown into the river: he had his brother-in-law assassinated, who was the son of the duke of Calabria, and the handsomest youth ever seen in Rome: furthermore, he caused the assassination of Vitellozzo of the city of Castello, the most gallant man of that day.] He calls the lord of Faenza lo piu bello figlio del mondo, the handsomest youth in the world.

man; the latter dressed his food with her own hands for fear of poison: the pope had a guard set on his house to protect his son-in-law from his son: Cæsar mocked at all these precautions, saying, 'What has failed at noon may easily be done in the evening.' When the prince was now convalescent, he burst into his chamber, turned out the wife and the sister, called in his bravo, and had his unfortunate brother-in-law strangled. For as to his father, on whose life and station he only looked as means towards his own aggrandisement, he had not a thought of treating him in other respects with the least consideration. He slew Alexander's favourite Peroto beneath the pontifical mantle, as the victim clung close to his patron: the blood spurted in the pope's face.

"For a time Cæsar had Rome and the ecclesiastical states in his power. He was a man of surpassing beauty; so strong that in the bull-fight he would strike off the bull's head at a single blow; liberal-handed, not without traits of magnanimity; voluptuous, bloody: how did Rome tremble at his name! Cæsar needed gold and had enemies—every night the corpses of murdered men were found in the streets. Every man held his breath; for there was none who might not fear that his own turn would come next. Those whom violence could not reach, were taken off by poison.*

"There was but one spot on the earth where such deeds were possible: that spot alone, where unlimited temporal power and the highest spiritual authority were united in the same individual. This spot Cæsar occupied. Even monstrosity has its perfection. Many sons and nephews of the popes have attempted similar things, but none ever carried them to such a pitch. Cæsar was a virtuoso in crime.

"Was it not, from the very first, one of the most essential tendencies of Christianity to render such violence impossible? And Christianity itself, and the position of the supreme head of the Church, were to serve to call it forth.

"In truth it needed not then that a Luther should by and by arise to denounce in such deeds the direct opposite of Christianity. The cry arose at the very time, that the pope was preparing the way for antichrist, that his care was devoted to the fulfilment of the satanic, not of the heavenly kingdom.†

"We will not follow in detail the particulars of Alexander's history. He once purposed, as is but too notorious, to take off one of the richest cardinals by poison: but the latter succeeded by bribes, promises, and entreaties, in gaining over the pope's chief cook; the confection which had been prepared for the cardinal was set before the pope, and he died himself of the poison he had intended for another.‡ After his death a far different result arose out of his schemes from that he had contemplated.

"It was always the hope of the papal families to acquire for themselves hereditary rank and possessions; but it usually happened, that with the life of the pope fell the power of his kindred, and their greatness set as it had risen. If the Venetians looked on unmoved at Cæsar Borgia's doings, though there were indeed other reasons for this, yet one of the most cogent consisted in the observation of this habitual course of things. They judged, "it was after all but a fire of straw; after Alexander's death things would return of themselves to the old course."§

"But this time they were deceived in their expectations. A pope succeeded, who indeed made it his task to appear the very opposite to the Borgias, but who, for that very reason, was in a condition to carry out their schemes; only he did so by a different route. Pope Julius II. (1503—1513) enjoyed the

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* To the multitude of notices extant on this head I have added something from Paolo Capello. Upon all remarkable occasions of death, men thought immediately of poisoning by the pope. See a letter in Sanuto respecting the death of the cardinal of Verona: Si judicia sia stato atosicato per tuorli le facultà, perche avanti che spirasse el papa mandò guardie attorno la caxa. [It is thought he was poisoned in order to seize his wealth, because before he died the pope set guards round the house.]

† A loose sheet MS. out of Sanuto's Chronicle.

‡ Successo di la morte di papa Alessandro. MS.

§ Priuli Cronaca di Venezia. M.S. Del resto poco stimavano, conoscendo che questo acquisto che all' hora faceva il duca Valentinois sarebbe foco di paglia che poco dura.

inestimable advantage of finding opportunity to satisfy the pretensions of his family by peaceable means; and he provided for them the hermitage of Urbino. Thereupon he was at liberty, unmolested by the importunities of his dependants, to gratify that innate passion of his, now inflamed by the circumstances of the times and by the consciousness of his dignity, the passion for war and conquest—but that on behalf of the Church and for the benefit of the papal see itself. Other popes had sought to provide principalities for their nephews or their sons: he set his whole ambition on enlarging the domains of the Church. He must be regarded as their founder.

"He found the whole territory in the utmost confusion. All who had been able to escape from Cæsar by flight, were now returned, the Orsini and Colonna, the Vitelli and Baglioni, Vaani, Malatesta and Montefeltri; the factions were on foot again in every part of the country, and they fought out their feuds in the very Borgo of Rome. Julius has been compared to Virgil's Neptune lifting his serene head above the billows and calming their fury with a glance.* He was dexterous enough to rid himself of Cæsar Borgia, and to possess himself of his castles and his dukedom. He contrived to keep the lesser barons under curb, a task rendered easy to his hand by Cæsar's practices: he was cautious not to set over them cardinals whose avarice might cause a fresh outbreak of the old refractory spirit;† as for the more powerful who refused him obedience, he grappled with them without parley. He reduced that Baglione, who had again mastered Perugia, within the bounds of lawful subjection. John Bentivoglio was compelled in advanced age, without the power of resistance, to render up the sumptuous palace he had founded in Bologna, with its inscription in which he had too hastily declared the fulness of his good fortune: those two very powerful cities acknowledged the immediate authority of the pontifical chair.

"Yet with all this, Julius was for a long time far from the goal in view. The Venetians were in possession of the greater part of the coasts of the ecclesiastical state; they were by no means disposed to yield them up freely, and they were greatly an overmatch for the pope in war. He could not shut his eyes to the fact that his assailing them would be the signal for a general commotion of all Europe. Ought he to risk this?

"Old as Julius already was, keenly as he had experienced a long life's vicissitudes of good and evil fortune, and the hardships of war and exile, aggravated by the consequences of intemperance and debauchery—he yet knew not what it was to entertain fear or irresolution; even in his advanced years he possessed that grand quality of manhood, indomitable courage. He made but small account of the princes of his time, thinking he could overlook them all; to the very tumult of a general war did he look with most hopes of gain: his only care was to be always in command of money, so as to seize the favourable opportunity with all his might: he desired, as was happily said by a Venetian, to be lord and master of the game of the world:‡ he waited the fulfilment of his desires with impatience, but he kept them confined to his own breast. If we enquire what was the circumstance that enabled him to assume his peculiar attitude, we find it was, above all things, that he was free to avow his natural tendencies, nay openly to profess them and make them his boast. The re-establishment of the state of the Church was regarded by the world of that day as a glorious enterprise, it even considered it a religious one: all the

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*Tomaso Inghirami, in Fea, Notizie intorno Rafaele Sanzio da Urbino, p. 67.

† Machiavelli (Principe, c. xi.) is not the only one who remarks this: in Jovius, Vita Pompeji Colonnæ, p. 140, the Roman Barons under Julius II. complain, principes urbis familias solito purpurei galeri honore pertinaci pontificum livore privari; [that the chief families of the city were deprived of the wonted honours of the purple by the obstinate malevolence of the pontiffs.]

‡ Sommario de la relation di Domenigo Trivixan. MS. "Il papa vol esser il dominus et maistro pel jocho dei mundo." There also exists a second report of Polo Capello of the year 1510, whence a few notices are inserted in the Appendix (No. V.) Francesco Vettori, Sommario dell' istoria d'Italia, MS. says of him: Julio piu fortunato che prudente, e piu animosa che forte, ma ambitioso e desideroso di grandezze oltra a modo. [Julius was more fortunate than prudent, and more courageous than strong, but ambitious and desirous of grandeur to an immoderate degree.]

pope's steps were directed towards this one end, this was the idea that animated all his thoughts; they were, if I may so express myself, steeped in it. As he now engaged in the boldest operations, staking everything on the upshot of the game (he took the field in person, and was drawn into Mirandola, which he had conquered, over the frozen ditches and through the breach), as the most decided mischance could not make him give way, but only seemed to waken new resources within him, he was successful accordingly. He not only recovered all his own places from the Venetians, but in the hot war that ensued, he made himself master at last of Parma, Piacenza, and even Reggio, and laid the foundation of a power such as never pope before him had possessed. The most beautiful of lands from Piacenza to Terracina belonged to him. He had always sought to appear in the character of a liberator; he dealt benignantly and wisely with his new subjects, and acquired their good will and attachment. Not without alarm did the rest of the world see so many warlike populations obedient to a pope. Time was, says Machiavel, there was no baron so petty who did not despise the papal power; now it is looked on with respect by a king of France."—*Ranke's Hist. of the Popes, pp.* 15–18.

SAINT PAUL'S PROPHECY.

"Let no man deceive you by any means: for unless there come A REVOLT FIRST, and the man of sin be revealed, THE SON OF PERDITION,

"Who opposeth, and is lifted up above all THAT IS CALLED GOD, or that is worshipped, so that he sitteth in the temple of God, SHEWING HIMSELF AS IF HE WERE GOD.

"Remember you not, that when I was yet with you, I told you these things?

"And now you know what withholdeth, that he may be revealed IN HIS TIME.

"For the MYSTERY OF INIQUITY already worketh: only that HE WHO NOW HOLDETH, do hold, UNTIL HE BE TAKEN OUT OF THE WAY.

"And then THAT WICKED ONE SHALL BE REVEALED, whom the Lord Jesus shall kill WITH THE SPIRIT OF HIS MOUTH; and shall destroy with the brightness of his coming: him,

"Whose coming is according to the working of Satan, in all power, and SIGNS, AND LYING WONDERS,

"And in all seduction of iniquity to them that perish: BECAUSE THEY RECEIVED NOT THE LOVE OF THE TRUTH THAT THEY MIGHT BE SAVED. Therefore God shall send them THE OPERATION OF ERROR, TO BELIEVE LYING:

"That all may be judged who have not believed the Truth, but have consented to iniquity.

"But we ought to give thanks to God ALWAYS for you, brethren beloved of God, for that God hath CHOSEN you first-fruits unto salvation, in sanctification of the Spirit, and faith of the TRUTH."—2 THESS. ii. 3–12, Douay Bible.

[By a curious coincidence the Pope shows himself on his throne *above* the high altar in St. Peter's, *above* all that is worshipped, *above* the host "which is called God."]

PARLIAMENTARY OATHS.

SPEECH

DELIVERED BY THE

RIGHT HON. W. E. GLADSTONE, M.P.,

IN THE HOUSE OF COMMONS,

ON THE

Second Reading of the Parliamentary Oaths Act Amendment Bill,

ON THURSDAY, THE 26TH APRIL, 1883.

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PARLIAMENTARY OATHS.

MR. GLADSTONE, who on rising was received with loud cheers, said: Strictly speaking, it is no part of my duty to do more than to follow, as well as I can, the arguments which have been used against this Bill. It appears to me, however, that while the real issue to be dealt with is not a very wide one, the debate has been extraordinarily prolonged by the introduction into it of extraneous matter. The debate has undoubtedly been an animated one. On the other side of the House all that sarcasm and invective can do, especially by assaults upon the Government, involving lengthened details of its iniquitous proceedings, has been called into requisition, I will not say for the purpose, but at all events with the effect of very greatly widening the field of contention, without, I think, having the compensating effect of clearing the judgment of hon. members. The hon. member who has just sat down has made a most temperate speech, and consequently it was much less animated than many other of the speeches that have fallen from hon. members opposite on this question. I may say, however, that I do not defend my noble and learned friend the Lord Chancellor. I leave him subject to the whole weight of the censure which has been pronounced by the hon. member, although, it being an argumentative censure, it might, perhaps, have not been difficult to defend the noble and learned lord. The hon. member has said but two things that really bear upon the question at issue, or which could possibly be held to be in the nature of an argument against the Bill. One is that the petitions shew that the voice of the nation is against the Bill, and the other is that by the law at this moment an atheist cannot sit in this House.

SIR H. D. WOLFF explained that he had asserted that by the present law an avowed atheist could not sit in that House.

MR. GLADSTONE: Of course I do not speak of persons whose opinions are concealed. On that point, then, my contention is exactly the reverse of the hon. member's. I will not say what is the intention of the law, because with that I have nothing to do; but I say that there is no legislative power whatever that can prevent atheists duly elected from sitting in this House. And I think, moreover, that the hon. member himself will see that it was mainly through an accident that the disclosure of his religious opinions effected Mr. Bradlaugh's exclusion from this House. What I am prepared to maintain is this—that even where a man's atheism is notorious, and where it has been published in the newspapers, there is no power, when he has been duly elected, that can exclude him if he chooses—whether well advised or ill advised is not the question—to take the oath. Many matters have been introduced into this debate, some of which it will be my duty to notice. In the first place, it has been said that this Bill ought to have been mentioned in the Queen's Speech, and the Government have been complained of for not having given it a place in that Speech. In my view, however, this was a Bill which ought not to have been mentioned in the

to proceed from the party opposite, because the party opposite has had to deal with the question of the removal of religious disabilities. After having stoutly opposed the admission of Jews to Parliament, upon principles quite as high and for motives quite as conscientious as those upon which they are now acting, when they came into office they introduced a Bill for the relief of the Jews. How does that Bill run? In this precise form. It makes provision for altering the law and rules of this House of Parliament upon the presentation of one person. I will not read the whole clause, but it runs thus: "When it shall appear to either House of Parliament that a Person"—*a Person*—"is prevented from taking his seat," by the then condition of the law, "such House may resolve that thenceforth *any* person" may come in and take his seat, upon the conditions therein specified. So that the fixing of the law was thereby committed to each House, and it was deliberately arranged by the action of a Government representing gentlemen opposite that when one Jew was found to be excluded by the state of the law, as it then was, this House should once for all, if it thought fit, admit that Jew and every other Jew who should apply to be admitted. Now we are asked what is to be done about the peers, about aliens, about felons. I am not sure whether that objection did not proceed from some legal authority. It is said that if we pass this Bill we shall be placed in a difficult position with regard to aliens, felons, and peers. (LORD R. CHURCHILL: The clergy.) The case of the clergyman I put upon an entirely different footing. It is thought to be a matter of very high duty, or of rigid constitutional principle, to exclude clergymen from this House; but I consider it is a matter exceedingly open to discussion, and to involve no constitutional question at all. With regard to peers (though I am sorry to place peers in such company), aliens and felons, their disqualifications rest upon the intelligible and well-understood principles of the common law of England. But the disqualification of an unbeliever rests upon nothing of the sort. I think my hon. and learned friend the other night distinctly demonstrated that by the common law of England there was no disqualification of this character. It is commonly said that Christianity is part of the common law. But can that statement be taken in the sense that if a man is not a Christian, he is an offender against the common law? That would be an extraordinary mode of applying the principle. But it has been shewn that no oath or test of any kind was ever used on the part of this House as a condition precedent to entrance into the House until the reign of Elizabeth; and that when an oath was then introduced it was not introduced in the slighest degree as a religious test. (MR. NEWDEGATE expressed dissent.) I will shew my hon. friend—if he will allow me to call him so, and I think, after having sat opposite to him for forty years, I am entitled to use that term—I will shew my hon; friend that it is so. My proof is this—that the oath was applied to commoners only, and not to peers; and the Act expressely declares the reason why it was applied to commoners and not to peers. "Because," so ran the Act, "we are otherwise persuaded by sufficient means of the loyalty of the Peers." Therefore it was

a simple mode of ascertaining loyalty to the institutions of the country, and not the imposition of a religious disability. That as a matter of history, was the principle of our law down to the year 1828. If that be so, it will be found perfectly sound doctrine that there is no disqualification of the unbeliever by the common law. You may tell me that it was not then merely a question of admitting atheists to this House, but of permitting them to live. That is true, I think, down to the year 1614. The ancestors of those of us of English blood burned a certain person for insufficiency of religious belief. But that case was not the case of an atheist, but of an Arian. The fact is, however, that the country gradually adopted the principles of toleration. But where it tolerated it never erected barriers to prevent entrance to this House. Well, Sir, hon. gentlemen opposite say that there are a great many petitions against this Bill, and that the number is much greater against than in favour of the Bill. I think there has been some exaggeration in this matter. The late Home Secretary said that the President of the Wesleyan Conference had expressed himself against the Bill. I understand the fact is directly the contrary. He disclaims having done so, and I have a letter in my hand on the subject.

SIR R. CROSS was understood to say that on Monday evening he had in his hand a copy of the petition of the committee which sat with the President in the chair, and that the words which he read were the words of the secretary of the committee.

MR. GLADSTONE: Now, sir, I have received myself a letter, signed by Dr. Kennedy, the hon. secretary of the Three Denominations of Dissenters. The letter says: "I have the honour of forwarding to you a petition of the general body of the Three Denominations of Protestant Dissenting Ministers in favour of the Bill." I think it is only just to read an additional extract. The writer says: "The personal associations which are at present connected with the question are so painful and offensive to the body which we represent that nothing but a strong sense of duty would have induced them to sign this petition to Parliament." Do you suppose that we feel no pain? Do you suppose that we are unaware how difficult, how all but impracticable, it has become to do what we believe to be strict justice in the face of such associations? If you do not know this you ought; and if you do know, you should not, from your place in this House, sarcastically deride us and advise us to subscribe on our banner, "Bradlaugh and Blasphemy." I believe that every one of those intending to vote for this Bill feels that it is indeed difficult to do justice under such circumstances; but the difficulty is the measure of the duty and of the honour; and, just as if we were in a jury-box and a prisoner stood before us on a criminal charge, we will put a strong hand of self-restraint upon ourselves, and we will take care that full justice, nothing more and nothing less, shall be awarded to every citizen of England. In these considerations, as I believe and am persuaded, is to be found the reason why so many who feel it their duty to support this Bill have, notwithstanding, shrunk from exposing themselves to the odium so very freely cast upon the supporters of this measure by those who oppose it.

But I am bound to say a little more than that. The people who have subscribed petitions against this Bill are very numerous—I think about four times the number of those who have petitioned in favour of it. I am persuaded that the former have acted under the influence of what are justly called religious instincts. In my opinion, upon broad questions of principle which stand out disentangled from surrounding facts, the immediate instincts and sense of the people are very generally right. (Opposition cheers.) I am heartily glad to find that there is an echo to that sentiment in the quarter from which those cries proceed. But I cannot say that this is a uniform and an unbending rule, and it does undoubtedly sometimes happen that when broad principles are disguised by the incidents of the case, the momentary judgment, the momentary opinion, guided by the instincts of a population, is not a safe guide. If I were to make an exception to the general justice of the instincts of the people—and it is an exception not dishonourable to them—I say I should trust them far more on questions where their own immediate interests are concerned than on questions where the prepossessions of religion are concerned. The latter is a class of questions on which we must be careful against taking momentary indications of public feeling for our guide. These indications are opposed in many instances to the judgment of mankind. This is no assumption of mine. I would ask those who have studied the history of the year 1829, when the great Act for Roman Catholic emancipation was passed, do they believe that the Act at that moment represented the feelings of the majority of the people of Great Britian? No, Sir, it was distinctly against them. It was a combination of the guides of the people, it was the leaders, not on one side, but on both sides, who, superior to the temptation of gathering momentary profit from an appeal to religious prejudice guided the people, and took upon themselves the responsibility in their capacity as legislators of doing that which they believed and knew to be right, trusting to the people to do them justice and to recognise their motives. If I were to go back further into history I might quote other cases of a gross character, when popular risings under the influence of not untrue, though misguided, religious instincts disgraced the annals of this country. I will give one instance. It will be remembered that about 130 years ago this House and the Legislature passed an Act for the purpose of naturalising the Jews. A great popular movement immediately took place against it. Are you to look back upon that movement and say, "Poor ignorant wretches, what compassion we feel for you?" No, Sir; these men, according to the feelings and the knowledge of their day, were acting upon exactly the same principles and under exactly the same impulses as the petitioners of to-day. They thought that to admit a professor of a religion founded upon or absolutely involving the denial of Him who is the Alpha and Omega of our religion—they thought, or at least their instincts told them, that there was in that Act something which tended to impair the Christianity of the country. And there is precisely the same feeling now, if allowance be made for the progress in the political education of the country. It is nothing but the com-

bination of the leaders of parties that can direct aright questions of this kind, where religious prepossessions are involved, where the facts are but very partially known out of doors, and where the people have no means of sounding the difficult legal questions and complicated arguments that puzzle even many members of this House. If these leaders of parties do not see their way to the performance of that duty, or think that their duty lies in an opposite direction, then I, for my part, cannot be surprised that large numbers of people should, under the influence of sentiments which I regard with the highest respect and honour, take an action which I believe is wrong, and which I am convinced is unjust. The other night the right hon. gentleman the late Home Secretary spent more than half an hour by that clock in detailing the guilty conduct of the Government in regard to Mr. Bradlaugh. (Opposition cheers.) I did not require that assurance to shew that hon. gentlemen opposite were pleased. They shewed me on Monday night that they were extremely pleased. They would have been pleased if, instead of half-an-hour, he had taken an hour and a-half upon topics so inviting and racy in their character. The question I humbly put to hon. gentlemen opposite is this: "What in the world has that conduct to do with the matter?" Supposing it were all true, and supposing the Bill were the best Bill upon earth, it ought to pass if the conduct of the Government were ever so bad; and if the Bill is a bad Bill it ought not to pass if the conduct of the Government were ever so good.

Hon. gentlemen opposite seem to ascribe to me a peculiar feeling of sympathetic enthusiasm in the course we have taken, and they seem to imagine that I am possessed with a missionary zeal in driving forward with all my might the admission of Mr. Bradlaugh into this House. What I wish to point out is that we have rendered no assistance whatever to Mr. Bradlaugh. Did the House of Lords assist Mr. Bradlaugh last week? Did Lord Coleridge assist him yesterday? The House of Lords has no more assisted Mr. Bradlaugh than the two Courts which declared one after another that he had no right to affirm in this House have opposed him. What we have endeavoured to do has been to keep the proceedings of this House within the bounds of law and constitutional order; and it is no secret to you that in our opinion they have not been kept within those bounds, owing to the voice of a majority which required from us a respectful obedience, but which required and was entitled to nothing more. The right hon. gentleman opposite says that I abdicated the position of leader of this House. Sir, if the words are to be used at all, it is not a case of abdication, but of deposition. But I am astonished at the doctrine of the right hon. gentleman. He knows our ground. He knows that we were insisting on what we thought our judicial duty, and yet he affirms that when a view of judical duty opposite to ours has been taken, we, who had been acting in the name of judicial duty, were to devise the means of giving effect to that opposite view. Well, Sir, I repel and repudiate with all my soul that servile proposition. I am willing to part with the place I hold and with the seat I hold, but I am not willing for a moment to give in to such a doctrine.

We have endeavoured to support, to the best of our power, the executive authority of the House. (An hon. Member: That is what you have not done.) That murmur only shews that the facts have not been carefully watched; but as to taking upon ourselves the responsibility of applying votes of this House, that we believe to involve radical injustice, and that I believe—I repeat for myself without hesitation or scruple—to be such as in the case of any minor authority would be termed illegal; to ask me to make myself the instrument of devising means for carrying such votes into effect, that, Sir, is a demand which I utterly reject, and which I hold to be totally unsupported by any fact that has occurred in the best ages of our Parliamentary tradition.

I must say I think it is very strange that these accusations should be brought. It may be that gentlemen opposite have something to bias them towards a particular course, which brings them political profit. I am making no accusation. I only say it may be that they have something to bias them in that direction. But what could we have to bias us in the direction that we have taken? Do you suppose that we are ignorant that in every contested election that has happened since the case of Mr. Bradlaugh came up you have gained votes and we have lost them? You are perfectly aware of it. We are not less aware of it. But is not some credit to be given to us—we giving you the same under circumstances rather more difficult—for presumptive integrity and purity of motive? Sir, the Liberal party has suffered and is suffering on this account. It is not the first time in its history. It is the old story over again. In every controversy that has arisen about the extension of religious toleration, and about the abatement and removal of disqualifications—in every controversy relating to religious toleration and to religious disabilities, the Liberal party has suffered before, and is now suffering again. And yet it has not been the party which upon the whole has had during the last half century the smallest or the feeblest hold upon the affections and the approval of the people. Who suffered from the Protestantism of their country? It was that party, with valuable aid from individuals, but only from individuals, who forfeited their popularity on that account—it was that party who fought the battle of freedom in the great Roman Catholic controversy, when the name of Protestantism was invoked with quite as great an effect—and when the petitions poured in quite as freely—as the name of Theism is now. Protestantism stood the shock of the Act of 1829. Then came on the battle of Christianity, and the Christianity of the country was said to be sacrificed by the Liberal party. There are gentlemen on the opposite side of the House who seem to have forgotten all that has occurred, and rather to plume themselves on the admission of Jews to Parliament, as if they had not resisted—(and with perfect honesty; I make no charge against their honour, and impute no unworthy motive)—as if they had not resisted it with quite as much resolution as they are exhibiting on the present occasion. Sir, what I hope is this, that the Liberal party will not be deterred by fear or favour from walking steadily onwards in the path which it believes to be the path of equity and justice. There is no greater honour to a man than to

suffer for the sake of what he thinks to be righteous; and there is no greater honour to a party than to suffer in the endeavour to give effect to principles which they believe to be just.

Sir, I have occupied the House all this time on what I consider to be extraneous and collateral matter, but matter which has been introduced largely into every speech we have heard from the other side. Now let us try to get at the heart of the argument on what, after all, is not a very complex subject, but which is an exceedingly interesting one. The business of every man in controversy is to try to find out what is the main, the governing contention of his adversary. I have laboured to find it out, and I think I have probably found it: I hope so. As I read it, the governing contention is this, that the main question for the State is not what religion a man professes, but whether he professes some religion or none. I was in hope of receiving some affirmatory testimony to that from the hon. gentlemen opposite. I might dispense with proofs, but I will give them. The right hon. gentleman who led the opposition to this Bill said that this was not a question of difference of religion but was a question between religion and irreligion —between religion and the absence of all religion; and clearly the basis of the right hon. gentleman's speech was that we were to tolerate any belief, but that we were not to tolerate no belief. I mean by tolerate, admit to the House of Commons. My hon. friend the member for Finsbury, in an able speech, expressed still more clearly similar views. He referred to the ancient controversies, and he said those controversies were all very well; they touched, he said, excresences, and not the vital substance. Now, Sir, I want to examine what is the vital substance and what are the excrescences. My hon. friend went further than this, and used a most apt, appropriate, expressive and still more significant phrase; for he said, "Yes, it is true you admit religions, some of which may go near the precipice, but now you ask us to go over the precipice." Gentlemen opposite cheered that loudly when it was said by my hon. friend behind me; they will not give me a single cheer now. They suspect I am quoting this with some evil intent. The question is, am I quoting them fairly? or is it the fact that some gentlemen have really not considered their attitude towards this Bill except that they mean to oppose whatever is suggested by the Government? However, I know my hon. friend has considered very well what he said when he used the simile about going near the precipice. Now I wish to ascertain what is the value of this main and principal contention? The hon. and learned gentleman, the member for Launceston held exactly the same language. Adopting a phrase which had fallen from the hon. member for Portsmouth, and which he thought had been unfairly turned and applied, he said he wished that there should be some form of belief or other, some recognition of belief, something of what is called in the world of philosophical discussion a recognition of the supernatural. I believe that is a phrase which goes as near to what hon. gentlemen opposite mean as anything can. That is the main contention of the party

opposite, and what I want to know is whether that proposition offers us a good solid standing ground for legislation. Whatever test is applied, the test of the Constitution, the test of civil and political freedom, or, above all, the test of religion and reverence for religious feeling—I do not hesitate to say that, confidently as I support this Bill, there is no one ground on which I support it with so much confidence as because of what I think the utter hollowness and falsity of the arguments expressed in the words I have just cited and in the idea at the bottom of these words, and the danger of making them the basis of our constitutional action. Now, Sir, what does this contention do? In the first place it evidently violates civil freedom to this extent—that, in the words of Lord Lyndhurst, which are as wide as anything any gentleman on this side could desire, there was to be a total divorce between the question of religious differences and the question of civil privilege and power; that there was to be no religious test, no test whatever applied to a man with respect to the exercise of civil functions except the test of civil capacity and a fulfilment of civil conditions. Those were the words of Lord Lyndhurst, those are the words on which we stand. But it is now proposed to depart from this position, and to say that a certain class, perhaps a very narrow class, is, because it has no religion, to be excepted, and alone to be excepted, from the operation of that great and broad principle. In my opinion it is in the highest degree irrational to lay down a broad principle of that kind, and to stop short, after granting 99-100ths of all it means, in order to make an invidious exclusion of any handful of persons whom the exception may possibly affect.

Hon. gentlemen may perhaps be startled when I make my next objection to the contention of the opponents of the Bill, which is this, that that contention is highly disparaging to Christianity. Hon. gentlemen opposite invite us to do that which, as a Legislature, we ought never to do—namely, to travel over theological ground; and now, having taken us upon that ground, what is it they tell us? They say this, that you may go any length you please in the denial of religion, provided only you do not reject the name of the Deity. They tear religion into shreds, so to speak, and say that there is one particular shred with which nothing will ever induce them to part. They divide religion into the dispensable and the indispensable, and among that kind which can be dispensed with—I am not now speaking of those who declare, or are admitted under a special law, I am not speaking of Jews or of those who make a declaration, I am speaking solely of those for whom no provision is made except the provision of the oath—they divide, I say, religion into what can and what cannot be dispensed with, and then they find that Christianity can be dispensed with. There is something, however, that cannot be dispensed with. I am not willing, Sir, that Christianity, if the appeal is made to us as a Christian Legislature, shall stand in any rank lower than that which is indispensable. I may illustrate what I mean. Suppose a commander has to despatch a small body of men on an expedition, on which it is necessary for them to carry on their backs all that they take with them; the men part with everything that is unnecessary, and take

only that which is essential. That is the course that you ask us to take in drawing us upon theological ground; you require us to distinguish between superfluities and necessaries, and you tell us that Christianity is one of the superfluities, one of the excrescences, and has nothing to do with the vital substance, the name of the Deity, which is indispensable. I say that the adoption of such a proposition as that, which is in reality at the very root of your contention, is disparaging in the very highest degree to the Christian faith. I pass to another point. My hon. friend the member for Finsbury made a reference to Mr. O'Connell, whom he knew personally. I will not say that I had so intimate a personal knowledge of him as my hon. friend, but when I was a very young man, in the second year of my sitting in Parliament, in the old House, about half a century ago, I heard a speech from Mr. O'Connell, which, though I was then bound by my party allegiance to receive with distrust anything he said, made a deep impression on me and by which I think I have ever since been guided. It is to be found, not in "Hansard," but in a record which for a very few years was more copious even than "Hansard," and went under the name of the "Mirror of Parliament." Mr. O'Connell used these words in a speech on the law of libel:—

"When I see in this country the law allowing men to dispute the doctrine of the Trinity and the Divinity of the Redeemer, I really think if I had no other reason I should be justified in saying that there is nothing beyond that which should be considered worth quarrelling for, or which ought to be made a subject of penal restrictions."

I am convinced that on every religious ground, as well as on every political ground, the true and the wise course is not to deal out religious liberty by halves, quarters, and fractions, but to deal it out entire, and make no distinctions between man and man on the ground of religious difference from one end of the land to the other. But I go a little further in endeavouring to probe this contention which has been put forward by hon. gentlemen opposite, and I want to know is your religious distinction a real distinction at all? I will, for the sake of argument, and for no other purpose whatever, go with you on this dangerous ground of splitting theology into slices, and I ask you where you will draw the line. You draw your line at the point where the abstract denial of God is severed from the abstract admission of the Deity. My proposition is that the line thus drawn is worthless, and that much on your side of the line is as objectionable as the Atheism on the other. If you call upon us to make distinctions, let them, at least, be rational; I do not say let them be Christian distinctions, but let them be rational. I can understand one rational distinction, that you should frame the oath in such a way as to recognise not only the existence of the Deity, but the Providence of the Deity, and man's responsibility to the Deity; and in such a way as to indicate the knowledge in a man's own mind that he must answer to the Deity for what he does, and is able to do. But is that your present rule? No, Sir, you know very well that from ancient times there have been sects and schools that have admitted

in the abstract as freely as Christians the existence of a Deity, but have held that of practical relations between Him and man there can be none. Many members of this House will recollect the noble and majestic lines—

"Omnis enim per se Divôm natura necesse est
"Immortali ævo summa cum pace fruatur,
"Sejuncta a nostris rebus, semotaque longe.
"Nam privata dolore omni, privata periclis,
"Ipsa suis pollens opibus, nihil indiga nostri
"Nec bene promeritis capitur nec tangitur irâ."

"Divinity exists"—according to these, I must say, magnificent lines—"in remote and inaccessible recesses; but with us it has no dealing, of us it has no need, with us it has no relation." I do not hesitate to say that the specific evil, the specific form of irreligion, with which in the educated society of this country you have to contend, and with respect to which you ought to be on your guard, is not blank Atheism. That is a rare opinion very seldom met with; but what is frequently met with is that form of opinion which would teach us that, whatever may be beyond the visible things of this world, whatever there be beyond this short span of life, you know and you can know nothing of it, and that it is a bootless undertaking to attempt to establish relations with it. That is the mischief of the age, and that mischief you do not attempt to touch. What is more, you glory in the state of the law that now prevails; you wish to tolerate all differences of religion, you wish to allow every one to enter into your Chamber who admits the existence of the Deity. You would seek to admit Voltaire. That is a specimen of your toleration. Voltaire was not a taciturn foe of Christianity. He was the author of that painful phrase which goes to the heart of every Christian, and of many a professor of religion who is not a Christian—*ecrasez l'infâme.* And yet that is the state of the law for which you are working up the country to madness, endeavouring to strengthen in the minds of the people the false notion that you have got a real test, a real safeguard, and that Christianity is still safe, with certain unavoidable exceptions, under the protecting ægis of the oath, within the walls of this Chamber. And for this you excite a great religious war! I hold that this contention of our opponents is disparaging to religion; it is idle, it is irrational. For if you are to have a religious test at all, a test of Theism, which was what the hon. member for Portsmouth frankly said he wished to adopt, it ought to be a test of a well ascertained Theism; not a mere abstract idea dwelling in the air and the clouds, but a practical recognition of a Divine governing Power to which we are to account for every thought we conceive, for every word we utter.

I fear I have detained the House too long. But after all that has been said, and after all the flood of accusation and of invective that has been poured out, I have thought it right, at great length and very seriously, to show at all events that we do not decline the battle, and that we are not going to allow it to be said that the interests of religion are to find defenders only on the opposite side of the House. That sincere and conscientious defenders of the interests of religion are to be found there I do not ques-

tion at this moment; but I do contend with my whole heart and soul that the interests of religion as well as the interests of civil liberty are concerned in the passing of this Bill. My reason for saying that may be given in a very few words. If I were asked to put a construction upon this oath I should probably give it a higher meaning than most gentlemen opposite. It is my opinion that the oath has in it a very large flavour of Christianity. I am well aware that the doctrine of my hon. and learned friend, the Attorney-General, is that there are other forms of positive attestation, recognised by other systems of religion, which may enable the oath to be taken, by the removal of the words, "so help me God" and the substitution of other words, or of some other symbolical act, involving the notion of the Deity and responsibility to the Deity. I do not now refer to cases of that kind but to cases where the oath is taken in the usual form. Now remember the oath does not consist of spoken words alone. The spoken words are accompanied by the corroborative act of kissing the Book, which, according to the intention of the Legislature, ought to import the acceptance of the Divine revelation. There have been other forms in other countries. I do not know whether there is still in Scotland the form of holding up the hand. In Spain, I believe, the form is that of kissing the cross; in Italy, that of laying the hand upon the Gospel. But in this, according to the original intention, there is something which involves the acceptance of Christianity. You do not mean that the law is, or can be, applied in this sense. A law of this kind is like coin spick and span new from the Mint, carrying upon it all its edges in their sharpness and freshness. But it wears down in passing from hand to hand; and, though there is a residuum, yet the distinguishing features disappear. So it is with the oath. Whatever my opinion may be as to the original vitality of the oath, there is very little difference of opinion as to what it has now become. It has become a theistic test. It does, as I think, involve a reference to Christianity, but while this is my personal opinion it is not recognised by authority, and at any rate does not prevail in practice; for some gentlemen in the other House of Parliament, if not in this also, have written works against the Christian religion, and yet have taken the oath. But undoubtedly it is not good for any of us to force this test so flavoured, or even not so flavoured, upon men who cannot take it with a full and cordial acceptance. It is bad to do it; it is demoralising. It is all very well to say, "Oh, yes, but it is their responsibility." That is not in my view a satisfactory answer. A seat in this House is to an ordinary Englishman in early life, or, perhaps, in middle or mature life, when he has reached a position of distinction in his career, the highest prize of his ambition. If you place between him and that prize not only the necessity of conforming to certain civil conditions, but the adoption of certain religious words, and if these words are not justly measured to the conditions of his conscience and convictions, you give him an inducement—nay, I do not go too far when I say—you offer him a bribe to tamper with those convictions, to do violence to his conscience in order that he may not be stigmatised by being shut out from what

is held to be the noblest privilege of the English citizen, that of representing his fellow-citizens. Therefore I say that besides our duty to vindicate the principle of civil and religious liberty, it is most important that the House should consider the moral effect of this test. It is—as the hon. member for Portsmouth is neither more nor less than right in saying—a purely theistic test. Viewed as a theistic test, it embraces no acknowledgment of Providence, of Divine government, of responsibility, or retribution. It involves nothing but a bare and abstract admission, a form void of all practical meaning and concern. This is not a wholesome, but an unwholesome lesson. Yet more. I own, although I am now, perhaps, going to injure myself by bringing the name of Mr. Bradlaugh into this controversy, I am strongly of opinion that the present controversy should come to a close. I have no fear of Atheism in this House. Truth is the expression of the Divine mind, and, however little our feeble vision may be able to discern the means by which God may provide for its preservation, we may leave the matter in His hands, and we may be sure that a firm and courageous application of every principle of equity and of justice is the best method we can adopt for the preservation and influence of truth. And I must painfully record my opinion that grave injury has been done to religion in many minds—not in instructed minds, but in those which are ill-instructed or partially instructed, and which have large claim on our consideration—in consequence of steps which have, unhappily, been taken. Great mischief has been done in many minds through the resistance offered to a man elected by the constituency of Northampton, which a portion of the people believe to be unjust. When they see the profession of religion and the interests of religion ostensibly associated with what they are deeply convinced is injustice, they are led to questions about religion itself, which they see to be associated with injustice. Unbelief attracts a sympathy which it would not otherwise enjoy, and the upshot is to impair those convictions and that religious faith the loss of which I believe to be the most inexpressible calamity which can fall either upon a man or upon a nation.

THE APOCALYPSE:

IS IT FOR THE INSTRUCTION OF THE CHURCH OF GOD ALONE?

OR,

IS IT A DESCRIPTION OF THE TIMES OF THE GENTILES?

AS SET FORTH IN

"THE APPROACHING END OF THE AGE,"

BY H. GRATTAN GUINNESS, F.R.G.S.

BY

W. R. H.

JAMES CARTER,
Aldine Chambers,
13, PATERNOSTER ROW, LONDON, E.C.
1892.

THE APOCALYPSE.

A WORK by H. Grattan Guinness, F.R.G.S., has just come into my hands for the first time. I presume it is the last edition (the tenth), and is dated 1886.

Having read as far as the concluding remarks, at page 465, I see the following:

"We invite Futurist expositors of the prophetic word, to consider all the arguments on this subject which we have adduced, and either to refute them, or to acknowledge their force. Prophetic discussion and controversy are often feared and deprecated, because they have in other days degenerated into strife, and occasioned separation among brethren. These, however, are happily not necessary results of searching the Scripture on this or any other topic, and they are evils from which humility, and a real desire to discover the truth of God, will effectually preserve sincere inquirers and students.

"We are strongly of opinion that the questions at issue between Presentist and Futurist interpreters of prophecy, *should* be both patiently studied, and fully discussed."

As the author describes at page 95 the Futurist view, I will quote his words so far as I can subscribe to them; and I will enclose in brackets any important additions which occur to me. I am obliged to adopt this method, for he puts me in singular company; ignorant Fathers, dishonest Jesuits and other Romanists, Protestants ashamed of the Reformation, the leaders of the "Brethren" generally, extreme parties, no two writers agreeing what the symbols prefigure.

"The third, or Futurist view, which teaches that the prophetic visions of Revelation, from chapters iv. to xix., prefigure *events still wholly future*, and not to take place till just at the close of this dispensation. This view gives the literal Israel a large place in the

Apocalypse, and expects a personal infidel Antichrist who shall bitterly oppress the saints for three years and a half, near the date of the second advent, thus interpreting *time*, as well as much else in the Apocalypse, *literally*.

"This view is in *a certain sense* the most ancient of the three, for the primitive fathers agree in several of these latter points. In its present form, however, it may be said to have originated at the end of the sixteenth century, with the Jesuit Ribera, who, moved, like Alcazar, to relieve the Papacy from the terrible stigma cast upon it by the Protestant interpretation, tried to do so by referring these prophecies to the distant *future*, instead of, like Alcazar, to the distant *past*. For a considerable period this view was confined to Romanists, and was refuted by several masterly Protestant works. But of late years, since the commencement of this century, it has sprung up afresh, and sprung up, strange to say, among Protestants."

Why, "strange to say, among Protestants"? Protestants cannot want it for the purpose Rome did, and surely the author, being a christian man, would own that whatever Protestants got of Divine light they got by taking literally what the word of God says. What a pity they stopped at that one magnificent, emancipating item of justification by faith, when there were so many others needing their attention!

But the author has not stated all that those hold who view the portion of the Apocalypse after chapter iii. as yet future. He has omitted, perhaps because he does not grasp it, that the key of the position of what is held by christian men of this century lies in the fact that the Apocalypse is stated by One who styles Himself

"He that liveth, and was dead: and, behold, I am alive for evermore,"

as consisting of three grand sections, viz., 1st, THE THINGS WHICH THOU HAST SEEN, which, by their very nature, could not be what John had *not* then seen, and must, therefore, be found between verses 10 and 19 of chapter i.; 2nd, THE THINGS THAT ARE, which could not be the previous section, neither could they pass the limit of the last verse of chapter iii., because the next verse—that is, verse 1 of chapter iv.—begins "After this" (meta tauta), which is defined as the third section in the words THE THINGS WHICH SHALL BE AFTER THESE (META TAUTA), which is the only way to express what comes *after the things that are*.

No possible logic of any school of thought can, as long as THE THINGS THAT ARE are in existence, give the things that are to come after them a *present* existence, much less a *past* one, (as the author does), of interpretation.

This is the key-stone of the Apocalypse. It is not merely the key-stone of a *system* of interpretation, but the Apocalypse itself stands or falls by its own words. Not by the interpretation of its words, but by the words themselves. Past, present, and future cannot be other than past, present, and future; whether it be said concerning the purposes of God respecting the earth, and given to Jesus Christ to make known to His servants, or whether it be said of the nature of Almighty God Himself when He calls Himself the "Is, and the Was, and Who is to come."

In such a conjuncture what is a Protestant to do? Believe the Apocalypse and its revelation of the past, the present, and the future, as stated by the very One on whose account the Revelation is given? or follow the author of "Progressive Revelation" and "Progressive Interpretation," because he has found out, or somebody else has found out, that God is as mathematically exact in His management of the Solar system as He is in the instinct wherewith He has endowed the honey-bee to construct its cell in hexagons? *All* that God does is wonderful. It does not wait till our poor eyes see it to become wonderful. Different effects are produced on different minds by the same things, but surely the wonderful division into past, present, and future of Revelation i. 19, far exceeds the wonders of the truly wonderful year of Messianic cycles. I am in no position to prove the latter, although I take it in good faith as being correct as an astronomer would make it. I have no such reservation about Revelation i. 19. I have not to prove whether *that* be true or not. I accept it as unreservedly as I do the statement that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." If I take such a scripture as being the revelation of God's Son for everlasting life, why should I not take, on the same absolute authority, whatever God may have been pleased to write in His word on any other subject? And, let me say, His word, and what it says, has a totally different effect on me to all the teachings of history and science. *They*

retarding influences may be at work. Israel does not recognize her King when He presents Himself, and her day of blessing is deferred nigh two thousand years, and the stranger and the alien are let in to the choicest of the choice, even *heavenly* blessing. Daniel prays, apparently without effect; "but," says the Man clothed in linen, "from the first day . . . thy words were heard, and I am come because of thy words; but the prince of the kingdom of Persia withstood me one and twenty days. . . . But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things but Michael, your prince."

These statements from Dan. x. shew us that while Daniel was afflicting himself, mourning, fasting, praying three whole weeks, there was a hindrance going on outside during the whole of that time, and not only so, but when that hindrance should be got rid of, another would rise up (*v.* 20). And, after all, the "scripture of truth" would have to be the base of operations; and "none holdeth with me in these things but Michael, your prince." So, within and without the church, there is nothing but hindrance from people not heeding what is noted in the scripture of truth; but, as I aver, they wrest them from their true meaning, and thus (as Peter says, 2 Epis. iii. 16), because there are some things hard to be understood, they that are unlearned and unstable wrest them, as they do also the other scriptures, to their own loss.

The same beloved apostle tells me to BEWARE! I pass the word on to my beloved brethren, by whatever name they may be called in this day of confusion, and under whatever phase of the "things that are" they may be found; Thyatira, Sardis, Philadelphia, or Laodicea, I say, BEWARE! Lay aside these dangerous deceits, and let us turn to what is "noted in the scripture of truth."

The structure of the Apocalypse forbids it being applied to the times of the Gentiles, as the Book of Daniel might be. The Book of Daniel is not given to the church, but is very distinctly given to Daniel's people, the Jews. Again, the Apocalypse is not given to the Jew nor to the Gentile, but very distinctly is it given to Jesus Christ, who sends His

angel to testify these things *in the churches.* It can nowhere in the book be shewn that it is addressed to a single Jew, or to a single Gentile. It is the sole and special heritage of the *church.* "What thou seest, write in a book, and send it unto the seven *churches* which are in Asia." And, again, at the end, in the passage referred to: "I Jesus have sent mine angel to shew unto you these things in the *churches.*" Hence it is a special and privileged *church* document; not belonging to the church alone, but to Jesus Christ, though He has been gracious enough to communicate it to His servants through John.

Now, in the communication made there are three items:—

"What thou hast seen" (Christ).
"Things that are" (History of 7 churches).
"Things after these" (Prophecy).

Let it be carefully noted how these three items set before the church are mutually related to each other, and that no one of the three could be left out without spoiling the integrity of the revelation.

1st. "That which thou hast seen"; viz., what is contained between verses 10 and 18:

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the First and the Last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two-edged sword: and His countenance was as the sun shineth in his strength. And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the First and the Last: I am He that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

We need not stop to explain who the One that walks among the seven candlesticks is, nor who the One who holds the seven stars in His right hand. Every christian, of whatever shade of thought, will own that it is Christ, and Christ seen in His relation to the seven churches.

2nd. "The things that are" are equally well known as the seven churches seen in their time-state upon the earth, and which, in fact, is the reason they are stated as seven, for in the sight of *God* the church is one.

Now, the church without Christ, or Christ without the church, would be an absurdity. Christ without the church would nullify the Cross and Pentecost. The church without Christ would be a lifeless corpse.

3rd. "The things that are *after* the things that are." These include all the prophetical part of the book. (Chaps. iv.–xix.)

And part 3 is as essential as part 1 and part 2. The very object for which Scripture declares the church to have been created, is that she should reign with her Lord and Master Jesus Christ.

"To sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." (Chap. iii. 21.)

"Do ye not know that the saints shall judge the world?" (1 Cor. vi. 2.)

"Know ye not that we shall judge angels?" (1 Cor. vi. 3.)

"If we suffer, we shall also reign with Him." (2 Tim. ii. 12.)

It is therefore necessary, if Christ is to judge and reign, and the church is to judge and reign with Him, that she should be instructed in respect to those things in which she, with Him, holds such an important function, for this is His and her joint reward. He has waited for her, and she has "kept the word of His patience." The "prophecy of this book" is as necessary to the church's teaching, as the "book of this prophecy" is to her comfort and internal regulation. The prophecy is her programme—her "agenda" of things that must shortly be done, and whatever Mr. G. may be able to see in the prophecy by the light of the sun and moon, the church of God is not so foolish as to fritter away her "Revelation" into a thing of the past, and let the Papacy appropriate and exhaust its effects. The church of God, by the light of God's Spirit, sees what is in the near future of the world's history, when she herself has parted company from it. If Mr. Guinness looks at Revelation by the light of the sun and moon, and adapts *its* chronology to their movements, of course he *must* say of them (703):

"Our Futurist critics are an enigma to us! They cannot be blind to certain grand historical facts. No one can fail to see how exactly the

symbols of prophecy answer to these facts. Even Futurists admit this, and yet they deny that the symbols foretell the facts; and assert—what of course can neither be proved nor disproved—that they foretell other future events!"

No one denies what *your* light shews you. We see certain coincidences which it would be ignorance, prejudice, or bigotry to deny you the credit of setting forth; but *our* light shews us these things as yet to take place, simply because we are told they follow "the things that *are*," which "things that *are*" are not yet ended, for the heavenly contingent has not yet been "caught up," nor the earthly contingent "spued out." How do you have the temerity to say that the question of future events in the Apocalypse "can neither be proved nor disproved," when we tell you that Christ speaks of them as following the things that *are*, and that the things that *are* are not yet terminated? Say that "the things that are" are not the church, or say that there is no church, or say that the church is a thing of the past, caught up or spued out; but do not say that the things "after these" come before "the things that are," when the scripture says they come *after* them. Futurists are only men of like passions with yourselves, but they believe it to be wisdom to take what God says, even if they cannot prove it. You seem to find the exercise of your wisdom in making scripture and history fit into one another.

I cannot help thinking that you make no distinction between Providence and Prophecy. Of course, God knows the end from the beginning, whether in providence or in prophecy. I know of no reason why He should not work His providential dealings on prophetical lines. But providence and prophecy are quite distinct, and have different ends in view. Prophecy always supposes that man has failed in shewing forth Christ's glory, and that the Spirit of God is maintaining it. Hence all prophecy, more or less, runs on to the end, when that glory will be more appropriately and manifestly displayed; although meanwhile, the faithful glorify Him by it while waiting. But providence is God's ordering of the affairs of men to keep them alive upon the earth, and to preserve them from the devil, who does all the mischief in connection with providence. (See Job.) I know of no reason why the great scheme of providence

during three hundred and sixty times seven years, should not be carried on on the same lines on which prophecy has laid down the last seven years of this world's crisis. The Presentist can have his year-day, and the Futurist his year-year, fulfilment; only call things by their right names. Do not call the past, *fulfilled prophecy.* Prophecy is the light shining in the dark place until the day dawn. Say it is fulfilled, and you put the light out. It is the same as if you ran your pen through certain parts of Holy Writ. It is the light of day that will do away with the night-light of prophecy. I do not object to what people may see in the seven times that passed over Nebuchadnezzar, and which, as they call it his "insanity," I suppose bears something of that character when extended on the year-day principle; but I do also see *concentration* indicated from the outset, as well as expansion. I see expansion, because I find that the principle started in the image is considerably developed in subsequent visions, especially under the four beasts of chapter vii. Then, chapter viii., developing the Grecian Empire with force and rapidity, to shew its expansion into four smaller Powers. Then, when all the four great empires have been set in motion, the Seventy weeks connects the holy people with the last empire; with its true Christ at the early part, and with its false Christ at the latter part. It only then needed chapters x. to xii. to fill up the details of the latter part to carry the whole scheme to its conclusion, with the true Christ triumphant. During the whole period of this expansion, what people call "insanity" of chapter iv. is at work. It may be that "insanity" is the right word, but what I gather from that scripture is that if man, created for God's glory, does not act with *conscience* of what is due to Him, he must be looked at and treated as a beast without conscience until he knows better. I am not at all surprised, therefore, if the same hand, God, who cares for oxen, lets the dew of heaven fall upon this 2,520 years' period, until the judgments of the Crisis shall have brought recognition of God after a human sort (Ezekiel xxxix. 21); and, as I have said, if this dew of heaven, or rule of heaven, or kingdom of heaven, or kingdom in mystery, or times of the Gentiles, or whatever other name it may be called by in scripture, is conducted on the lines of the

prophetic part of the Apocalypse, I should have no objection to offer to those who have light on that department. All I would contend for is, that it is not prophecy proper that has been fulfilled, for prophecy is for the time of the end. WHEN the stone smites the image on its feet, and the iron and pottery part are broken to pieces, THEN was the iron, the pottery, the brass, the silver, and the gold, broken to pieces TOGETHER. (Daniel ii. 35.) Whatever may have happened previously was not prophecy, for the spirit of prophecy is the testimony of JESUS.

But I have spoken of contraction as well as expansion. In Daniel ii., iv.–xii. all relate to expansion or development of the great Gentile image; but in chapter iii. I find all the power of the image contracting or concentrating its power for the purpose of exalting *itself*, and making all peoples, nations, and languages fall down and worship *itself*. The great Gentile image, in the person of its head of gold, makes an image entirely of gold 60 × 6 cubits, and inaugurates it with pleasant sounds from the breath and fingers of man. Certain three Jews, however, utterly refuse, under the direst threats, to worship. God is able to deliver, and He will; "but if not, be it known unto thee, O king, that we will *not* serve thy gods, *nor* worship the golden image which thou hast set up." It is a contest such as we find in the crisis week,—death or the mark of the beast. The king, in his rage, orders the furnace to be made seven times hotter than usual; so hot, that the executants of the king are slain by it. And with what result? A fourth and divine Personage is seen with these three Jews, who emerge from the furnace, not only without one hair of their heads singed, but the very smell of the fire has not passed on them. It is the picture of the END.

I cannot find anything of this episode in Mr. Guinness's book. Perhaps I may have overlooked it; perhaps astronomy does not lend its aid to such a small matter. To me, however, it is even more important than any cycle, lunar or solar, or both combined. I find in it the true character of faith that shall be found in the holy seed, when the beast and the false prophet shall be in full play, with the full power of the devil at their backs. I find that the holy seed have got a divine Helper, which is their Lord and mine. I find that the

holy seed may laugh at beast and false prophet when they are in company with the Lord of the whole earth. I find that the beast and the false prophet shall be cast alive into the lake that burneth with fire and brimstone.

You mean the Pope and his clergy, says Mr. Guinness.

I mean nothing of the kind. I mean the beast and the false prophet which Futurists read about between chapters xiii.–xix. of the Apocalypse. I am as fully conscious as any of the fearful mischief that has been wrought by Satan in that which answers to the Thyatiran church, identified as that church has been with the world. I am not surprised that the principles that have their *complete* development in the crisis week should have their *partial* development in the great week of "times" that have rolled by, and that the first half of that week of "times" should have found its expression in the Jew being oppressed by the Gentiles, and in its second half by the church of God being oppressed by the Gentiles. It matters little as to the *spirit* of the ruling power, whether it finds its expression through a Nebuchadnezzar or an Antiochus; a Herod or a Nero; a line of Roman Emperors or a line of Roman Pontiffs. Its spirit is one and the same. Just as the fiery furnace, the den of lions, the work of Titus, the work of the Inquisition, the fires of Nero or the fires of Smithfield, are, one may say, the work of one and the same spirit.

Grant therefore, if it be necessary, that in some way not revealed in scripture, prophecy casts its reflection on the past, as well as being a light in a dark place till day-dawn; grant that the workings of providence have had, in some way, in which Futurists have not been instructed, such a reference to prophecy as have caused certain indications of the closing days to fall with a singular regularity in the events that have transpired, and the aspirations of Mr. Guinness may stand.

"We are strongly of opinion that the questions at issue between Presentist and Futurist interpreters of prophecy *should* be both patiently studied, and fully discussed."

But let me be well understood. I say, "Grant therefore that in some way not revealed," and "Grant that the workings of providence, in some way in which Futurists have not been instructed," &c.

It is incumbent on Presentists to show us what authority they have in scripture for thus working backwards.

We Futurists have not only, as it appears to us, the authority of scripture for always looking forward to what prophecy tells us, but we think we have the consensus of the church in all periods of its history, that prophecy *has* this direction of *future*. And if it can be shown that Presentists have good ground in the scripture for the use they put it to, let them show it that we may not shut our eyes to it. Our education has not led us to this view. We have been brought up to trust God where we could not trace Him. We have said, "Our times are in Thy hand." We have looked upon the wonderful and astounding events that have transpired in our little day, and we have regarded them as we should the leaping lightning, or the rolling thunder, or the devastating hurricane; that providential handling of the universe which is just what we should expect while God is suspending His righteous judgments that His grace may not be hindered. Grace reigns through righteousness, but if God were to deal in open righteousness with the world at one and the same time as He is showing grace, one set of His dealings would stultify the other set.

At the risk of the charge of reiteration, let us look a little further at the past, present, and future laid down in the Apocalypse. While the Church is upon earth it must of necessity be "the things that are." We know that it is, according to 1 Thess. iv., to be caught up to heaven. It is not yet caught up, and therefore it is still "things that are," and while "things that are" exist, it is absurd to say that "things after it" exist; and still more absurd to say that the things that have not yet come to pass have had their fulfilment. No one denies that certain things have taken place since the Lord went to heaven, which have a certain resemblance to things in the Apocalypse, and it would be strange indeed if they did not; for the *spirit* of evil that finds its culmination in the week yet future has been at work in the world all through history. In fact, there is *one evil spirit* at work both in history and in the Crisis, as there has been one spirit of truth which has been working in the church, and which will depart ere the crisis; for the very object of the crisis is to give the devil full swing in the world, and

among men, who have given him every encouragement thereto; directly, by doing as they like; and indirectly, by not doing God's will. As they have sown, so they must reap. Mr. Guinness does not like to entertain a twofold aspect of history and crisis.

"One system or other must be erroneous." (465.)

Not so. There may be some very remarkable things in the times of the Gentiles. The year-day system as applicable to those times may be absolutely correct, not merely as coincidences, but as being the external principles at work in the world, which have their full blossoming in the crisis week; but the lines on which the Futurist, as a rule, works, have another scope and object. He is interested, not so much to know the place that he himself occupies in the prophetic scheme, although it *is* interesting; but he has been told, and he believes it, and feels it, and prefers it, that Christ, and Christ alone, should be the object and end of all prophetic announcement: That the rejected Man who got nothing should be the displayed Man who is glorified in everything. Not, What shall *we* get? but, What shall *He* get? Now, the scheme of Mr. Guinness does not touch this. It is not that one supposes he does not love Christ. God forbid that we should doubt it; but I ask, Is it not the servant's place to be anxious about his Master's interests and glory, to the exclusion of aught else? Very serious issues are involved if I take an erroneous view, even of truth itself. All truth centres round Him who is THE TRUTH, and not about His servants. Am I to read my Bible as a man reads a newspaper? to run over it just reading those paragraphs that interest *me*, and leaving all the rest? Reading, perhaps twice or thrice, about *my* salvation, *my* place in glory, *my* freedom from the toil and worry and burden of this downstairs world, and looking forward to the promised day when *I* shall be acknowledged *publicly* as one of the family, and take *my* place amid the ease and freedom of the drawing-room? I am ashamed of myself and of my fellow-servants who are so out of order in these matters. I say HE has not yet been *publicly* acknowledged! and it is only decent to wait till He gets His rightful place in this world's economy. If He, for whom are all things and by whom are all

things, waits in patience the word from God the Father, let me too maintain the waiting, expectant attitude also, and say,

"*My* times are in Thy hand." (Ps. xxxi. 15.)

But I might be answered, "Who are you, to judge us? Who are you, to accuse us of a rude pushing ourselves to the front? Who are you, to say we have not our Master's interests at heart even more than you, although you are parading it and we are not?"

My dear fellow-servants, I reply, I can bear your heat. But, you see, we are His witnesses, and other folks besides ourselves are in question. It is not always the question of the wagging of our own tongues among ourselves. Peter, James, John, are not cut in one die, though all are gold. The mischief is that we set other tongues wagging, other minds working, other thoughts straying, other hopes taking wrong directions, if our talk be not of the Master and *His* interests. If we are in any sense shepherds (I am ashamed to use such a word in respect to myself; but I say, if in any sense this high term can be applied to anybody in these last days), what about the sheep? Have they good, wholesome pasturage? I mean pasturage suited to their nature and condition. I do not mean artificial abominations, but that food which God created for His creatures, and which must be good because He gave it. And what is the true food for God's people but the Bread that came down from heaven; Christ, the Wisdom of God and the Power of God? Am I so to attend to the few sheep committed to me in this wilderness as to cause them to say, "Our souls loatheth this light food"? Give us political allusions, interesting anecdotes, prophetical disquisitions! Prophecy, like all other things, has its use and its abuse. Its use is to make my dull soul cognizant of the exceeding honour and glory God is going to put upon His Son. Its abuse is when it stimulates my natural love of the marvellous, and occupies me with the course of this world and not with Christ. And pray do not think that I say this just to be scripturally correct, and, as such, to hold up the finger at my brethren. I am as they are. I am as curious to look into those wonderful and enchanting soli-lunar cycles as they, and more especially when they expand into the grand

Messianic Cycle. These things interest me amazingly, but I lay them aside; for my sober judgment, nay, I trust, the Spirit of Christ, tells me that this is not *my* proper pabulum. I find in scripture only three classes of men on the earth. One class does not belong to it at all. Its charter and privileges were all laid *before* the foundation of the world. Its life, hopes, and throne are *outside* the world. It is *in* the world *only by sufferance.* Its Lord had a right, but it was disputed. We have no right, disputed or otherwise. What have I got to do with the course of this world, who am neither Jew nor Gentile? *Their* charter is *from* the foundation of the world, not *before* it, as mine is. To them times and seasons belong, from Adam down to the time when Christ delivers up the kingdom. Not so the church; it knows not Adam, whose son was Cain. It knows not even Christ as its King, *with* whom it is to reign. Eternity is its cycle. The church is to reign *over* the earth, not as Israel, who reigns *on* the earth, and is head of the nations, having the supremacy which she lost during the times of the Gentiles, and in fact never had to its full extent during the reigns of David and Solomon. When Christ shall be King over all the earth, Israel's territory will be greatly extended, and instead of being not much larger than Wales, she will be about 2½ times as large as Great Britain and Ireland. But the heavenly saints who reign with Christ during the 1,000 years occupy the *heavenly* places: no longer the abode of Satan and his hosts; no longer the sphere from whence every influence of evil emanates, but, on the contrary, the sphere from whence every influence of good is disseminated for the benefit of Israel and the nations. So may be understood the end of the second chapter of Hosea, where Jehovah says that the heavens will be in communication with Him, and the earth with the heavens; that all the blessings of the earth—corn, wine, oil—may respond to the seed of God: one complete circle of blessing without a break, according to the liberality of a God who delights in blessing largely.

There is a mischief, then, in distracting a heavenly saint from his proper hope, which is Christ, and fixing it upon transactions at the end of the age, as if he were waiting for *that.* And I do not hesitate to say that the Book of Reve-

lation is *not* of the same scope as the Book of Daniel. The latter is written for God's people, Israel; the former is written for the church. There is no prophecy, that I know of, in the same way written for Gentiles. Gentiles were never God's people in the sense that the seed of Abraham and Isaac are. The Gentiles came in by the way, partly to shew God's wondrous grace, and to take OUT of them a people for His name; and partly to provoke Israel to jealousy. The church has no prophecy, because it has no earthly future. The Gentile has no prophecy, because it is never, under any circumstances, a principal, but only a subsidiary object of God's dealing. *All* prophecy, therefore, without exception, even what may have reference to Gentiles, is given to the Jew. He and the church are the only two with whom God is on terms by virtue of His own covenant with Abraham and Isaac. I say the church, because "If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise. (Gal. iii. 29.) Why do I leave out Jacob, in connection with whom alone, if with any one, the Gentiles get blessing at all? For the simple reason that "To Abraham and his *seed* were the promises made. He saith not, And to *seeds*, as of many; but as of one, And to thy *seed*, which is Christ." (Gal. iii. 16.) He that had received the promises offered up his only begotten son, of whom it was said that "in Isaac" shall thy seed be called. (Heb. xi. 18.) Jacob represents the one in whom all the crooked ways of Israel are dealt with; the one who gets supplanted by the Gentile, but maintains his name as Israel in the end, by supplanting the Gentile. Crooked as he is, he is Abraham's seed through Isaac (Christ); which the Gentile never was, and never will be. "Not my people" is a Gentile designation which gave such mighty force to the term being written upon Israel as well as to the same term applied to Gentiles, out of whom God takes people, and makes them sons and daughters according to grace. (2 Cor. vi. 16.)

Now I have made a statement about Revelation which I hasten to substantiate. I have said that the Book of Revelation is given only to the church. "What thou seest write in a book, and send it to *the seven churches* which are in Asia.' (Rev. i. 11.) "I, Jesus, have sent mine angel to testify unto

you these things *in the churches.*" (Rev. xxii. 16.) Why is the whole book put between these two statements? Why do verses 18, 19 (chap. xxii.) say that the book must be taken as it stands? That the prophecy must not be added to, and that the book containing the prophecy must not be taken from—shewing that the book itself and the prophecy that is in it are two distinct things? Why must you not add Daniel or any other book to Revelation prophecy? Because, if you do, you throw it out of gear; you destroy its balance; you make it of none effect; you turn its edge. Whatever any other prophecy is to teach, *this* is to shew seven churches what shall be after (*μετα ταυτα*) seven churches have come to their finality on earth. Prophecy must of necessity be "things to come." "Things that are" is history, not prophecy. The Holy Ghost's testimony is twofold. "He shall take of the things of Mine, and shall shew it unto you"; and "He shall shew you things to come." The latter is prophecy; the former is not. Now the "things that are" have not reached finality, inasmuch as the testimony has not been finally rejected, and the church as a witness "spued out" of Christ's mouth. Until it is (and something will have to be done with overcomers, for we may be sure *they* are not spued out) "the things that shall be *after* these" cannot take place. The person who holds this self-evident fact is dubbed "a Futurist," whereas the person who dubs himself "a Presentist" will tell you not only that *all the future has already come to pass!* but he can give you the dates; and, if you wish it, he could astronomically give you the hour and the minute, for all these things synchronize with the course of the sun and moon! I have before said I find these statements wonderful, and I am not indulging in anything apart from seriousness when I say so; but if you ask me to set aside the plain word of God, as declared in the Book of Revelation, I not only get restive, but I would denounce as emptiness anything that dares compete with it. Let the sun and moon stand still, and the whole host of heaven be moved out of their places, before the word of the mighty God who gave them all their several orbits be displaced! "By the word of the Lord were the heavens made, and all the host of them by the

breath of His mouth"; but the smallest revelation of His Christ surpasses all.

But it may be said, If the things after the third chapter of Revelation have not yet begun to come to pass, how comes it that we Presentists have, by our soli-lunar interpretation, been able to shew such results of coincidence as almost to amount to the miraculous, if it is not the result of divine ordering? To this I reply, that I am told to obey, not to speculate and then try to account for speculations. I have shewn that the things "after" things that "are" do not require semi-lunar observations, but are plain words addressed to "the churches." ("Ye see not many wise are called.")

I have not got to account for speculations you have started. *I know* who is the Faithful witness in the church of God, *but I do not know* (through God's grace) the mysteries of the harlot church, and him who works them after his own will. (2 Tim. ii. 26.) I should be very sorry to say, unless the Word informed me of it, that it was the God of Heaven who was regulating the times of the Gentiles, so as to make the transactions of the mystic Babylon fit in with the Apocalyptic visions. It does not become me, to pronounce judgment on such a subject, neither am I called upon to do so. The only way to keep out of error is to say only what the Word plainly says, and to abstain from saying what IT does not say. Satan can trip us up even when we say what may be true in itself abstractedly, if it be not "the truth" which is what the Spirit of truth leads us into, and *that* because "the truth" is Christ. I should be very sorry to think that Mr. Elliott and Mr. Guinness were not dear to the Lord as redeemed by His blood; but if even Peter savours not of the things of God, but the things of men, he is met by a prompt "Get thee behind me, adversary!" Mr. E. interprets the seven thunders as Papal bulls. (*Horae Apoc.* vol. ii. p. 119.) What right has he to disclose what John is told to seal and not write? Is he wiser than the Spirit of God, who had His reasons for not telling us of the seven thunders, and yet giving us ample particulars concerning seven seals, trumpets, and vials? The scriptures are by God's grace given us for heart and conscience to be governed and regulated by, not to do with as we list, as men have already done with the Son of man. Is nothing to be

held sacred from a utilitarian age? Is man to out-rival the artfulness of the fabled Prometheus, because he cannot wait an answer by return of post? Daniel mourns and fasts for three weeks, then waits three days, and *then* is found powerless and with his face to the earth ere he is strengthened to receive the communications concerning his people. Is this the attitude of the men of this generation in their *rôle* of prophecy-mongers? No; *this* is the modern method:

"We are strongly of opinion that the questions at issue between Presentist and Futurist interpreters of prophecy should be both patiently studied, and fully discussed, both from the platform and by the press,"

(I trust he does not mean the newspapers!)

"with a view to their removal. One system or other must be erroneous; surely it is not hopeless to discover which!"

Where is God in all this? Where the Spirit of truth? Where the Master's honour? Is it really a "Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants" or not? Am I to conduct my friends through Her Majesty's private grounds, and give my opinions as to her arrangements, without even asking her permission? nay, more, to show that her servants and those of her adversary hold views which *must* be erroneous because I hold the contrary?

"Taken literally, the periods of symbolic prophecy are astronomically *nothing*."

Very likely. More than very likely. If God chooses to give a Revelation of Jesus Christ; if Jesus Christ chooses to employ an angel to go and show that Revelation to His servant John, with His own Personal instructions to John to write it in a book to be sent to seven assemblies in Asia, who am I that I should say, that if those assemblies, or whomsoever may represent those assemblies, take what is written literally, they are astronomically nothing? Jesus Christ did not say they were astronomically anything. The angel simply said:

"These sayings are faithful and true: and the Lord God of the holy prophets sent His angel to shew unto His servants the things which must shortly be done."

And then, to give stronger force, Jesus Himself says:

"Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." (Rev. xxii. 6, 7.)

Why "shortly," if a year for a day is to be understood by these servants? And how "shortly" if some 1800 years are to elapse before they are to come into force? Whereas if I am in heaven before they begin, they are "shortly" indeed.

Because, mark it well, O Presentists, as you designate yourselves, "taken literally the periods of symbolic prophecy are astronomically *nothing*." You are in the "Times of the Gentiles," and astronomically you have got to wait possibly 31 years from 1892 ere the heavens will open according to Revelation xix., and "The Word of God" comes forth. We Futurists, as you call us, still found among the "things that *are*," have never astronomically been connected with our absent Lord, but, on the contrary, His coming has been always THE NEXT THING according to *our* hope. That hope has been no juggle of words. There has been an avowed hindrance; we have always been told that there was, but we were told not to be discouraged by it, but to keep ourselves "in the love of God," and "in the patience of Christ." We have not always been patient or intelligent, I admit; still, we have had to *wait*, and to comfort one another we have nourished our immediate *hope*. From what you tell us, it *may* be that the "times of the Gentiles" cause the delay. They *may* have to run out or not; it does not affect us. We once were Gentiles. (1 Cor. xii. 2.) We were in time past Gentiles (Eph. ii. 11), but we are not so now; we are baptized by one Spirit into one body (1 Cor. xii. 13), and in spite of the extraordinary insinuations made by the author on pages 136–7, we hold, not only that the church is in heaven during the whole course of the apocalyptic judgments and God's dealings with His Jewish saints on earth, but that the church, which is His body, is also the bride, the Lamb's wife, ere the Lord appears, in Revelation xix.

In order to make the church pass through the apocalyptic judgments (he would find them far more terrible than he now so lightly estimates them), the author has to pass through some processes of reasoning which, were he in subjection to the

teaching of the word of God, he would be preserved from. He says, on page 134, of John:

"He was in exile for the word of God, and for the testimony which he held, which expression therefore means *Christianity.*"

He knows very well that he ought to have written "which in John's case means *Christianity.*" He knows perfectly well that the word of God and testimony existed *before* Christianity, and that it will exist *after* it. And if he is ignorant of the latter, from unconsciousness that not Christ's presence on earth only, but the Holy Ghost's also, constitutes Christianity, he knows that "the disciples were called Christians first in Antioch." But the reason that this illogical statement is made is to fasten another upon it. He says:

"Under the fifth seal we catch a glimpse of a company of martyrs who were slain 'for the word of God and for the testimony which they held,' that is, for confessing their *Christian faith*, like John; they were slain because they were Christians."

Let us hear from the scripture itself how they express their Christianity:

"How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?"

Does the author really believe that this is the language of Christianity? If so, we may well use the Master's words, "Ye know not what manner of spirit ye are of." (Luke ix. 55.) It is as essentially the language of Israel to call for righteousness as it is for Christians to call for grace.

"Lord, lay not this sin to their charge,"

is the language of Christianity.

"Let God, arise, and let His enemies be scattered,"

is the proper language of the earthly people.

Then the author says:

"In chapter vii. we have presented to us a company in heaven, unquestionably *Christians* also.

"In chapter viii. 'the prayers of all saints' and 'the prayers of the saints' are mentioned; now prayer ascends from suppliants on earth, and 'saints' in New Testament phraseology means *Christians* We have no right in the last book of the New Testament to revert to an Old Testament signification of this word."

No one but the author says they are in heaven. No one but the author says they are Christians. Is the great tribulation out of which the elder tells us they are come, in heaven? Is *before* the throne the same thing as *on* the throne or *within the circle of* the throne? The question is raised by the elder with John, and answered by the elder for the express purpose of instructing the author that these saved Gentiles are *not* in the same category as those represented by the elder. If the author grasped the structure of the Apocalypse, he could not fail to see that in this wonderful book of judgment, which God has, by Jesus Christ, put into the hands of Christians, He is telling them of His direct dealings with themselves, with the Jews, with the Gentiles, with the heaven-dwellers, with the earth-dwellers, with the true church, with the false church, with the devil, with the beast, with the false prophet; in fact, with every possible class that can come under judgment. And between the lines of His direct judgment He, in wonderful parentheses, lets us know His *purpose* ere the things themselves come to pass in the direct dealings of the book. Hence the opening of the fifth seal is a parenthesis, by which we are informed that martyrs, using Israel's language, must wait awhile, till other like martyrs are in existence; but in the mean time the white robe is an assurance to them that they are accounted righteous. The blood of the Lamb is not mentioned, because the covenant which God made with their fathers was *based upon that blood;* "for without shedding of blood is no remission." In the case of the sealing, under the next parenthesis, it is the same; no blood is mentioned, because it is involved in the promises made to the fathers. But in the case of the Gentiles (always known by the terms nations, kindreds, people, tongues) blood must be mentioned, because they are (as Christians once Gentiles were) strangers from the covenants of promise. (Eph. ii. 12.) Then, as to the parenthesis following the sixth trumpet, there is the testimony of the little book, which has to be made before peoples, nations, tongues, and kings. (Chapter x. 11.) As to the two witnesses who make their testimony during 1260 days, and are slain, people, kindreds, tongues, and nations looking on, and earth-dwellers making merry, all this is subject of parenthesis. Then again, when the beast comes into

the scene in chapter xiii., we get him exercising his blasphemy against God, His name, His tabernacle, and heaven-dwellers, for he cannot do anything else to those he cannot reach; but to those he *can* reach, viz., saints, he overcomes them. Kindreds, tongues, and nations, he exercises power over them; earth-dwellers, they fall down and worship him. Afterwards, in chapter xiv., we get another instance of saved Jew and Gentile; of the first, 144,000 on Mount Zion (these are *before* the throne), and of the second, the everlasting gospel declared to earth-dwellers, nations, kindreds, tongues, and peoples.

All these (so rapidly glanced over) the author masses indiscriminately together, and calls them "the church," and intimates (page 137) that those who teach otherwise ought to be ashamed of themselves for not "rightly dividing the word of truth"!

As I have said before, God forbid that doubt should be thrown upon the author's being a sincere Christian man. Many passages in his book in the earlier pages are really excellent. But, as he says (page 24),

"It is strange that many children of God are content to leave this great question an open one, and to continue in willing ignorance on the subject. And it is doubly strange that too many who ought, as teachers of the truth, boldly to declare the whole counsel of God, should be content to promulgate, through the entire course of their ministry, views which they hold from education and from habit,"

aided by astronomy,

"rather than as the result of research and of strong conviction,"

the result of God's word and Spirit and prayer,

"that they are *the truth*, views that they would be at a loss to sustain by solid scriptural argument.

"And the views thus thoughtlessly imparted, and thoughtlessly received, are yet firmly held; for mental habits are strong. That which we have always heard and supposed to be true, that which most people appear to hold as true, assumes the authority of ascertained truth in the mind, and the moment it is attacked, prejudice rises in arms to defend it. The consequence is, that notwithstanding the late large and rapid increase in the number of those who look for the coming of Christ as their own individual hope, and as the next great event in the history of the Church, and of the

world, the majority of professing Christians, and especially those who have little leisure for reading and study, still retain the opposite view, look for death personally, and expect the coming of Christ to take place only at the end of the world,"

or at the end of the times of the Gentiles.

"Yet that coming is the grand motive uniformly presented in the New Testament to love, to obedience, to holiness, to spirituality of mind, to works of mercy, to watchfulness, to patience, to moderation and sobriety, to diligence, and to all other Christian graces." "'That blessed hope' is essential to the production of the Christian character in its perfection. What consolation it affords in bereavement and affliction! What holy restraint it is calculated to exercise in prosperity and joy, and what an incentive it supplies to exertion in the christian work and warfare,"

and what a refreshment to the heart of the blessed patient Lord and Master to think that His waiting ones love Him, are not discouraged at the length of the journey, and are overjoyed at the thought that soon He shall see of the travail of His soul, and shall be satisfied!

Now, the above quotation from the author is really excellent, and to the point; and if parentheses have been added, it is not in an unbrotherly spirit, but to shew where, in the writer's heart, he believes the author's weak points lie. No believer has any ground of boasting over his fellow-believer that he should be puffed up for one against another. "For who maketh thee to differ from another? and what hast thou that thou didst not *receive?* Now if thou didst *receive* it, why dost thou glory as if thou hadst not *received* it?" (1 Cor. iv. 6, 7.) The writer takes credit for nothing. It was intended that the whole company should be the result of

"God, rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace we [Gentiles] are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus." (Eph. ii. 6, 7.)

It is an ungracious and an uncongenial occupation to find fault with another's labours—labours very far greater than any one who reads a book of 776 pages would suppose. Let the writer leave other matter, on which a companion volume,

of an equal number of pages might be written, and briefly, if God give ability, present a few remarks on the Apocalypse as given to the Church of God. But first a few preliminary reflections.

Man is a compound being, created to be the exponent of varied glories, and to be to the praise of Him who called him out of darkness into His marvellous light.

We have just used two symbols. Let us take the latter and divide it into its primaries.

Man is a compound being. Intelligence, conscience, affections, must be duly blended, and in due proportions, else light will not be manifested.

An angel could not be so defined. Intelligence might be there, for God is Light. Love might be there, for God is Love. But conscience could not be there, for an angel has not sinned.

All that forms a man is found in "the scripture of truth." An angel does not need the scripture. They do God's will, "hearkening to the voice of His word."

Man or angel therefore, the Word of God is the food by which each exist. It is, so to speak, the *raison d'être* of their existence.

The third verse of Gen. i. begins "And God 'said.'" The last verse but one of Revelation informs us that "He which testifieth these things 'saith.'"

If fallen man's word be taken as a guide, he can only as a blind man lead the blind.

If renewed man's word be taken as a guide, he can only point to God's word. Renewed by it, he never can rise above it, and therefore must appeal to it.

Even the Lord Jesus Himself as Man appeals to the scripture. As God He *is* The Word.

Renewed man therefore not only has no need to travel outside the scripture of truth for the interpretation of God's mind, but if he does so travel outside of it he gets into the darkness.

The scripture of truth itself may be divided into three primary parts: The things that have been, the things that are, and the things that will be, after these.

That which is divine is known by threefold manifestation in

order to present to us oneness. Father, Son, Holy Ghost—one God.

That which is divine, expressed manward, is known by fourfold manifestation. Hence four gospels to present Christ: King, Prophet, Man, Son.

Daniel and John are both men upon whom the choice title of "Beloved" is stamped. To both were committed the secrets of the future.

To Daniel was entrusted secrets concerning the Gentile and the Jew.

To John was entrusted secrets concerning the church of God, the Gentile, and the Jew.

Observe how in each case the Jew comes last. Why? Because, had he not failed, prophecy had never been needed at all.

Prophecy is divine light, graciously bestowed to illumine man's darkness till the day dawn.

When Israel's light waned, the Gentile kept order by divine appointment.

When under Gentile rule a voice was heard saying, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Alas! there was no response.

"The darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee." Alas! still no response.

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isaiah lx. 3.)

The church is formed.

No prophecy finds its fulfilment in itself. (See 2 Peter i. 20.) The above has all of it to be repeated at the close of the times of the Gentiles. But where is the church? Gone!

Daniel sees the future of the chosen people from the EARTH. He is one of them. "Go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days." (Daniel xii. 13.)

John sees the future of the chosen people from HEAVEN. He is of it. "After this I looked, and, behold, a door opened in heaven: and the first voice which I heard as it were a trumpet talking with me [chap. i. 10]; which said, Come up

hither, and I will shew thee things which must be hereafter." (Rev. iv. 1.)

John "in the Spirit" hears the history of seven churches which are in Asia announced by sound of trumpet in the isle that is called Patmos. (i. 9, 10.)

John receives an invitation to come up to heaven, also announced by sound of trumpet, to be shown what must be hereafter. Immediately he is "in the Spirit." (iv. 1, 2.)

John "in the Spirit" is carried by one of the angels, which had the seven vials full of the seven last plagues, to a great and high mountain. (xxi. 9, 10.)

John was talked to by this angel, showing that judgments were all over, and he not touched by them, seeing he had been in heaven all the time. (xxi. 9.)

John, on the great and high mountain, sees the bride, the Lamb's wife, under the symbol of that great city the holy Jerusalem, descending out of heaven from God. (xxi. 10.)

John tells us that "the Gentiles shall walk by means of its light" (see editors), "and the kings of the earth [all Israel] do bring their glory" (see editors) "unto it" (xxi. 24), "and they shall bring the glory and honour of the Gentiles unto it." (xxi. 26.)

Let us recapitulate the above.

John *on earth* hears the seven-phased history of the church *on earth.*

John IN HEAVEN sees the judgments on Israel, the Gentiles and all the powers that have led them astray on earth.

John, *on earth* again, sees the church descending FROM HEAVEN.

Let us hear Mr. Guinness.

"So far from the church being actually and exclusively in heaven at the commencement of the prophetic drama of this book, *she is seen on earth during its entire course.*" (Page 136.)

Let us get to Scripture again.

"Unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold or hot, I will spue thee out of My mouth." (Rev. iii. 14–16.)

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father on His throne. He that hath an ear, let him hear what the Spirit saith unto the churches. After this (μετα ταυτα) I looked, and behold, a door was opened in heaven: and the first voice which I heard as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter" (μετα ταυτα). (Rev. iii. 21, 22; iv. 1.)

Let us recapitulate the above.

In the seventh phase of the church it is spued out. But the overcomer is granted a place with the faithful and true Witness on His throne, as He overcame and sat down on His Father's throne. *After* those things John is shown what shall be *after* those things. But he is taken up to heaven to see them.

Now I want to ask Mr. Guinness: Is the church that "is seen on earth during its entire course" (page 136) that which is seen as spued out? or that which is described as overcoming?

If it is the spued-out part, how is it seen coming down out of heaven from God? (Chap. xxi. 10.)

If it is the overcomer part, why is it not seen on the throne as promised, when things are occurring *after* its overcoming? (Chap. iii. 21.)

I will not leave any reader in suspense till Mr. Guinness shall have answered the above. There is only one conclusion that can be drawn therefrom; and that is, that the spued-out part merges in the judgments of the remainder of the book (vi.–xix.), while the overcomer is taken up before those judgments begin; and the promise to the previous section (Philadephia) confirms it: "I will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth." (Chap. ii. 10.)

Fellow-Christian,—If you believe what has been advanced up to this point, hold it fast, that no man take thy crown; for Jesus says He is coming quickly. You would find sorry comfort in soli-lunar cycles, if you were left behind to go through a tribulation more dreadful than anything that has ever yet happened to the sons of men. To find that (whatever mercy God might be pleased to hold out to you as a Gentile, and as such to deliver you from that great tribulation), you had forfeited for ever all place with the church which is Christ's body, the fulness of Him that filleth all in all; would be sad

indeed. Rub out the church; and Mr. Guinness's book is, I take it, a very remarkable book concerning the end.

That Mr. Guinness's teaching involves you in the great tribulation, let me point out to you from his book. Turn to page 136. After having said that the church

"*is seen on earth during its entire course*"—

and he uses italics that you may not mistake his meaning—he says,

"She is seen collectively under various symbols, such as
The hundred and forty-four thousand,
The two witnesses,
The sun-clad woman,
The armies of heaven,
The new Jerusalem,
and
Her members are seen severally
as 'the saints.'"

The armies of heaven and the New Jerusalem we need not concern ourselves with. He cannot possibly mean that the armies that are seen to come out of heaven are on earth at the same time; neither can we suppose that the New Jerusalem which comes down from God out of a *new* heaven can be seen on the *old* earth, after the said old earth has been dissolved into its elements. So leaving these "symbols," which I presume must have something they symbolize, let us consider first:

The hundred and forty-four thousand.

This, as it comes before the two witnesses, must be the 144,000 of the seventh chapter.

Let us betake ourselves to "that which is noted in the scripture of truth."

"I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." (Rev. vii. 4.)

This is the oddest possible "symbol" of "the church," especially as each tribe is mentioned by name: Judah, Reuben, Gad, Aser, Nephthalim, Manasses, Simeon, Levi, Issachar, Zabulon, Joseph, Benjamin. If there are two things in the Acts and the Epistles

that stand in the strongest contrast to each other, the one being the result of counsel *before* and the other *from* the foundation of the world, it is the church and Israel. To take Israel, then, in the most literal of all forms in which it can be described, and to pretend that it is a "symbol" of the church, is to display before men how far the human mind can err from the truth, to substantiate the creations of itself.

Hear Mr. Guinness on symbols (p. 104):

> The system that says: "Babylon means Babylon . . . . . must be false. In the Apocalypse Babylon does *not* mean Babylon, nor Jerusalem Jerusalem, nor a Jew a Jew, nor the temple the temple."

Now the above sentence is written for the purpose of slipping in the words "nor a Jew a Jew." I will prove it presently. Mr. G. inserts it honestly, I doubt not. But we need be careful who is at our elbow when the pen is in hand.

In the Apocalypse, no doubt, "Babylon" is not the city which bore that name, but refers to the vast system of which the city was one expression. So likewise with Jerusalem. Babylon was the metropolis of the devil; transferred to Pergamos when Babylon fell, and transferred from thence by Attalus III. to Rome, where it assumed its mystic form. Jerusalem, on the other hand, was the metropolis of God; and as such, could stand for a heavenly or an earthly city, equally well to express either. So also the Temple, which represented [not any of the five temples built in Jerusalem, so much as it expressed] all that arrangement and disposing of things by which God could be worshipped. Hence in the Holy Jerusalem there is no temple as known before; because God and the Lamb have their rightful place as such.

But to introduce the false symbol:

> "Nor a Jew a Jew."

Paul, dealing with the Jew in the sight of God, in Romans ii., tells him that the name of God was blasphemed among the Gentiles by reason of his doing the very things which, as a Jew, he was a public testimony should not be done. What is the use of this testimony, says the Holy Ghost, through the apostle, if the one that you are to testify to, has to turn round and set you right? (Verse 27.) "For he is not a Jew which

is one outwardly. . . . But he is a Jew [not a Christian] which is one inwardly."

The above is brought forward by Mr. G. to support a statement that our Lord takes from "Jew" its old literal meaning, and confines it to a higher sense. (Page 106.) The statement so supported, is one needing much support indeed. Let us look at it.

Mr. G. says:

"There is . . the twice repeated expression 'which say they are Jews and are not, but do lie.' The parties alluded to clearly were literal Jews, but being unbelievers, our Lord here denies to them the name, thereby taking from Jew thenceforth its old literal meaning, and confining it to a higher sense."

Suppose Mr. G. were to say he was a "Futurist"! [We know he is not; but,] strange to say, he *would be a literal Futurist!* but being a "Presentist" in very truth, we should deny him the name of Futurist, taking from Futurist thenceforth its old literal meaning, and confining it to a higher sense (of Presentist?)!

A writer must indeed be driven to straits when his examples serve him in this fashion. He can reason well enough on points that admit of reason, but the effort to prove black is white must leave the best of reasoners in an undignified position.

We see now why "Jew" was so carefully placed between two undoubted symbols. It was that he might come under the grasp of the next sentence.

"These explanations and indications at the commencement of this prophecy, are like a Divine warning against the error of taking these Jewish emblems literally. In the Apocalypse they must uniformly be interpreted as *signs of other things.*"

Mr. G. is not quite comfortable with the conclusion he has come to, so he goes to justify his conclusion; and thus falls into the common misfortune of making bad worse.

He continues:

"In every part of Scripture it is the Spirit, and not the letter, that is life and light giving; how especially must this be the case in a part where the letter, that is the outward form and expression of the truth, is so mysterious, so enigmatical, so unspiritual, as in the Apocalypse." (Page 106.)

What? The words dictated by the Lord Jesus unspiritual? Mysterious and enigmatical they may be to one who sees "hereafter" fulfilled before "the things that are" are concluded; but unspiritual they cannot be, either in outward form or inner meaning. Smyrna—one of the instances quoted about Jews, and Philadelphia, the other—both say: He that hath an ear, let him hear what the SPIRIT saith unto the churches; and so Ephesus, Pergamos, Thyatira, Sardis, and Laodicea. Besides, John was IN THE SPIRIT before he could hear or see or write anything about the churches. Again, he was IN THE SPIRIT when taken up to heaven to see transactions on earth. He was IN THE SPIRIT to see Mystery Babylon. IN THE SPIRIT to see the Holy Jerusalem descend out of heaven from God. Truly we have a solemn instance here how a man who loves the Lord Jesus, as many parts of his book testify; can thus commit himself, when he forces Scripture to take his teaching, instead of getting his from it.

The employment of Symbols by the Spirit of God is a great boon to a spiritual mind. A hard literal fact, like a pointed Hebrew word, is limited to one use and no other; whereas in a symbol I get the whole nature and system of a thing; and the Spirit of God can expand or contract its use to my heart, conscience, or intelligence in a thousand different ways. Take Babylon as a symbol, and Babylon as a literal city. As a symbol, I get a vast system of iniquity, idolatry, priestcraft, witchcraft; in fact, every form in which *deceit* could be instilled by the devil into the minds of men; from the Flood, down to the Alleluia of Rev. xix. 1, 2. But if I take Babylon in a literal way, my mind travels to a broad-walled city on the Euphrates, whose vast power was crippled by the Medes and Persians in 538 B.C., and there it stops. The Spirit of God may sometimes speak of one, sometimes of the other; but He expects me to have sufficient intelligence by His gracious presence in me, to be able to discern whether symbol, or literal use is intended. We have no difficulty in our ordinary conversation in the use of symbol or literality. If I say a man has come to the end of his tether, no one doubts that I mean the exhaustion of his resources. But if I speak of a horse at the end of his tether, every one knows I am speaking of a

literal rope which secures the animal to one feeding-ground. If I refer to the modern Babylon, no one accustomed to the language of ordinary literature would dream of any other place than London. And if such a person said there was no Babylon in these days, we should smile at his extreme simplicity, and cite him as one not up to date. Mr. Guinness (page 102) speaks of the meagreness of metaphor and allegory. It might be so if we were to look for the identical hatchet that the savage said he had buried. But it would have a fulness of meaning to one who had fled before that same hatchet when its possessor was on the war-path. It is the ignorant who confuse symbols with things symbolized. It is as John says in his Epistle, "I have not written unto you because ye know not the truth, but because you *do* know it." You must have got the truth of a thing in you, before you know how to apply what is said about it. What should I know about a Lamb in the Revelation, did I not know in my soul the virtues of the Lamb of God that taketh away the sin of the world? The very mention of the word "Lamb" calls up before my mind the astounding virtues of redemption, whose wonders eternity will never be able to exhaust. Meagreness in that word of four letters! Why, the world could not contain the books that could be written on it! Then, when I find it used in connection with seals, and *not* with trumpets and vials; it opens up a train of reflection as to the staying mercies of the first series of judgments, as compared with the more severe trumpets, and the unsparing vials. It is with a sigh of relief, after having lost sight of the Lamb during the trumpets and the vials, the casting down from heaven of Satan, and the uprising of the two beasts; to find the blessed Name once more standing at the head of the fourteenth chapter. Of course, I know who He is, and far better than if He said, as He will in chap. xxii. 16, "I, Jesus"; because under the title "Lamb" I know what phase of His wondrous attributes is in exercise. So, again, take the mighty angel standing at the head of the 10th chapter. I know who He is, though He is not seen as the Lamb. To faith He can never be hid. (Mark vii. 24.) He may go to the coast of Tyre and Sidon; go into a house and would have no one know; but a Gentile woman will discover Him and get what she wants; taking no

rebuff, but routing the devil on his own ground. And so it is always. Flesh and blood does not reveal Him; but the Father knows Him, and He will take up a poor wretch out of a hot-bed of idolatry, where "that woman Jezebel" came from, and rejoice the heart of His Beloved in a weary land.

Symbols, therefore, are no sign of poverty of language, but of overflowing richness of grace, which hide gigantic mysteries from the wise and prudent, and reveal them unto babes. "Half-civilized," if you please; wholly savage, if you will. What matter! If it seems good in the Father's sight to glorify His Son thus, who shall stay His hand? Who shall say, "What doest thou?"

But to take a plain designation like "Jew," "Israel," "Hebrew," and make a symbol of it, is, as Job says, to "meet with darkness in the daytime, and grope in the noon-day as in the night." If I saw a veritable son of Japheth acting like a son of Shem, with the Decalogue over his head, and standing at a place *he* calls an altar, and usurping the place of Moses by speaking to the people "the words of this law"; what could I say to him (if the law of the land permitted me to say anything)? Would it not be to this effect? "You say you are a Jew? You are not. You do lie. The Lord will make you of the synagogue of Satan if you take this false position in the things of God. And the Lord will make some of those people that you taught to cry, 'Lord, have mercy upon us, and incline our hearts to keep this law,' to tell you the plain truth; and you will have eventually to confess that the Lord loved those poor people, and delivered them from your lies."

This would be far nearer the truth than the Lord "taking from '*Jew*' its old literal meaning and confining it to a higher sense."

But we must not refer to Philadelphia only. Perhaps, though Mr. G. coupled the two texts together, his remarks were written without the Smyrna text before him. We could not have used the same words about the same evil-doers at that earlier stage of the church's career. Smyrna gives us the origin of that, which in Philadelphia is seen in full blow. There can be little doubt that Irenæus, pious man as he was, pressed unduly, what all the fathers at the beginning of the

second century were ripe for, viz., the exaltation of the bishop and elder, no doubt wishing to reduce the laxity of the churches to better order. But one has only to read between the lines of the Acts and the Epistles to see that the devil was using Judaism to nullify and destroy its total contrast the church, and to bring its heavenly calling down to an earthly level. Philosophy and heresy, no doubt, did much to corrupt the church, and lead her to join hands with the world; but the order of the clergy, and all that belongs to it, is founded on the Jew's religion. Many were persuaded then, as many have thought since, that Christianity is a *continuation* of Judaism, instead of being its complete *contrast;* and indeed the Epistle to the Hebrews was written to *shew* its contrast; and that not by exhibiting one force *opposed* to another force, but to teach the great truth that all the wondrous types and shadows under which God was pleased to open His mind to man were mystic, incomplete, and unsatisfactory, until the great Antitype should come. That then, Judaism, which had already waxed old, should vanish away. The great effort of the adversary was first to destroy the Antitype. Failing utterly in this, he tried to maintain and sustain that which, in God's purpose, was to vanish away. The Acts show us how relentlessly the Apostles of the church were driven to prison and to death. After they were gone, grievous wolves from without, and men speaking perverse things from within; very soon swamped the truth with Judaism and Babylonianism (called Orientalism then). Judaism first did its deadly work in Smyrna; and Babylonianism, in its double form of Balaamism and Nicolaitanism, in Pergamos; thus preparing the way for Jezebelism (which is Babylonianism in full blow), in Thyatira. But Smyrna is our theme at present, and Judaism its special form of corruption; as any one may learn from Bingham. (*Antiq. Chr. Ch.* vol. i. page 42.) He admits that the common priesthood of believers is taught in the New Testament; but that the Fathers, from the earliest times, formed the church on the Jewish system.

What wonder then that He, "whose eyes are as a flame of fire" (Rev. i. 14), tells John to write to the angel of the church in Smyrna and say, "I know the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan."

Now can Mr. G. be right in saying (page 105, 6):

"The parties alluded to clearly were literal Jews, but being unbelievers, our Lord here denies to them the name, thereby taking from '*Jew*' thenceforth its old literal meaning, and confining it to a higher sense."

The Lord says, SYNAGOGUE OF SATAN. Is that a higher sense?

Ah, Christian reader, and you, Mr. Guinness, among them; see how the evil influences that began so early, have continued so late! See how the springs of Christianity were poisoned so early, and how the virus still dements us all! Do not think I take any other ground than that of "a debtor to mercy alone," that I was rescued from that system of error. Do not think I consider any place higher than the dust adequate to any of us who have contributed to bring Christendom to the fearful condition in which it is found at this moment. We may well be looking for the Lord to come and take us out of the awful confusion we have brought the church into. We do not mend matters, nor justify our own defections, by reviling the Harlot. We were called to "shine as lights in the world, holding forth the word of life." (Phil. i. 14.) Lights: not ordinary lights, but the same light like unto a stone most precious that is given off by the Holy Jerusalem that John saw descending out of heaven from God, having the glory of God. The word is only used twice in the Scriptures, and it shews thus what was expected of us. The Harlot never could have had the footing she has, had we maintained the truth. Darkness cannot exist in the presence of light.

This leaven of Judaism, then, is what is ruining the testimony of devout and earnest men like Mr. Guinness and the late Mr. Elliott. I may take up the words of the Preface (xv.) and say,

"With all earnestness and sobriety of mind they assure their brethren that it is their deep conviction that *this is the testimony of sacred scripture;* yet

[they and]

multitudes of Christian teachers, without even taking the trouble of examining into the subject, still preach the contrary

[of the scripture],

or imply it in their preaching; not from well-grounded conviction of its truth, but from educational prejudice or mere force of habit. Is this right? Ought not every minister of the word to study for himself the teachings of scripture until he is satisfied that he has attained the truth on this momentous theme?"

From not being able to divest himself of this leaven of Judaism, Mr. Guinness has written a great book which deflects the hopes and interests of the Church of God into that nearly finished sewer, "the times of the Gentiles." It is a good thing that "the Lord knoweth them that are His" (2 Tim. ii. 19), but it is very much to be hoped that before the Lord makes the selection of those who are to be caught up, "every one that nameth the name of the Lord will depart from iniquity," else He will say to such, "Depart from Me, all ye workers of iniquity." It is the same word that is used in Rom. i. 18, of "men who hold the truth in *unrighteousness*." We are accustomed, from the polluted stream through which we struggle daily, to regard "iniquity" as moral evil only; but this in Scripture is invariably expressed as wickedness, and by the same kind of word that designates the wicked one; whereas iniquity is the religious form of evil; that speaks of preaching, or prophesying, or casting out devils; and yet, for all that, is disowned by Him.

These are painful things to write about, but better now than when too late. It is the *truth* that delivers from every form of evil, and the truth consists in saying and doing what God says. If the Lord, after hanging nearly six hours on the cross, was yet solicitous that the one remaining scripture which expressed His thirst, should not pass unnoticed; what care does it behove us to take, lest we elbow our own opinions into an effete Christendom instead of the life-giving words of a life-giving God! The attitude of Jeremiah becomes us. He says to the Lord (xv. 16): "Thy words were found of me, and I did eat them; and Thy word was unto me the joy and rejoicing of my heart." And what says the Lord in reply? (xv. 19): "If thou take forth the precious from the vile, thou shalt be as My mouth: let them return to thee; but return not thou unto them."

It is a solemn reflection that *truth* held in *unrighteousness* is sure to dishonour the Lord, even where there may be no per-

sonal intention or wish to do so. Peter makes out his Lord to be a stranger to Israel, by admitting that his Master paid tribute; but this is as nothing compared to the horror of saying that "the prince that shall come" is MESSIAH (page 713). Messiah is cut off (Prince though he is), and gets nothing. Then the *people* of the Prince that shall come, destroy the city and the sanctuary. If the people of the Prince that shall come were the Romans, is the *Prince* that shall come other than a Roman? Was the Lord a Roman? How, indeed, can he that makes a covenant for one week, and then in the middle of the week breaks it, be the Lord? Does our Lord break any covenants? Does He even make or confirm any? The very thought of such a thing is to upset the magnificent grace of God, and to set up Judaism again on its own ruins, in order to identify, at any cost, the heavenly church with the times of the Gentiles! Truly said the blessed One, "If *another* shall come in his own name, him ye will receive." This false theory receives him in advance, by making out the "desolator" to be Messiah.

People may well ask (page 717):

"Why are the Jews and Jerusalem altogether excluded from Mr. Guinness' theory?"

Hear Mr. Guinness in reply:

"The answer is simple. They are not excluded; on the contrary, they fill a very large place. The past history and future restoration of the Jews occupy most prominent positions in the pages of inspiration. But in prophecies of events to take place during the course of 'the times of the Gentiles' or present age, the Jews are to a large extent overlooked. They are the natural branches of the olive tree, but they are for the present 'broken off.' They knew not the day of their visitation, and the kingdom of God is for the present taken from them and given to others. Blindness in part is happened to Israel, *until* the fulness of the Gentiles be come in, and then all Israel shall be saved. Hence the great antichristian power, symbolized as 'the little horn,' and called the 'man of sin'; and the eighth head of the beast, being the last form of Gentile power, and belonging to these 'times of the Gentiles,' has little to do with the literal Israel, or the literal Jerusalem, or the literal Temple."

Hear what is "noted in the scripture of truth" (Dan. xii. 1.)

"And at that time shall Michael stand up, the great prince that standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

Hear the Lord Jesus on the same subject (Mark xiii. 19):

"For in those days shall be affliction such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom He hath chosen, He hath shortened the days. And then if any man shall say to you, "Lo, here is Christ," or, "Lo, He is there," believe him not; for false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. But take ye heed: behold, I have foretold you all things. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory."

In the above scripture the Lord describes, in the most thrilling language, the terrors of that day of retribution for Israel's wickedness. Mr. Guinness can discourse with "a light heart" on "the future restoration of the Jews"—

"The Jews are to a large extent overlooked"—

and is so enamoured of "the times of the Gentiles," that he will appropriate to them tribulation and everything connected with it.

"It has little to do with literal Israel, literal Jerusalem, or literal Temple."

What an infatuation! first to confound the church of God with "the times of the Gentiles," then to appropriate all Judah's fearful sorrows into the times of the Gentiles. How cheap! if it is all nearly past. How dear! if it has all yet to come, in its concentrated form, within the compass of seven years. Do not sneer at the shortness of the crisis period. Except those days *had* been shortened, no flesh would have been saved. All this is, like Mr. Elliott's interpretation of the end of Rev. vi., to be the downfall of Paganism in the fourth century! All these cheap estimations of God's dire judgments, by a system that regards them as past; take off that restraining influence on man's wickedness that they were intended to exercise; and cause men to scoff and jeer at that, which they are informed can never

touch them, having had its fulfilment years before they were born!

The providential dealings of God during the times of the Gentiles *may, perhaps*, have been framed on the lines of the Apocalypse. God is Sovereign Ruler, I know, and nothing can happen without His permission. But the Book of Job shews me at least this: that Satan can get that permission both as to Job's property and person. I see no reason to doubt that he who would travesty the bride of Christ by the harlot church could also travesty the Apocalypse itself, so as to bring about that fearful manifestation of himself as God. Satan is the god of this age (2 Cor. iv. 4), and his function is to blind the eyes to the light of the gospel of the glory of Christ. It is, therefore, quite conceivable that he could so fashion the times of the Gentiles on the lines of the Apocalypse, as to make men believe that *providential* matters were *prophetic fulfilments*. As to solar and lunar cycles, he is hardly likely to be ignorant of them; seeing the instruction he gave to the Egyptians and Babylonians; and that their idolatrous practices were all based upon the motions of the heavenly bodies. The church of God (as such), refuses to identify herself with these things under the sun; seeing it is not her sphere at all. She belongs to the heavenly places, where Christ sits at the right hand of God; a sphere where times and seasons—solar, lunar, or stellar—have no place as time measurers. I fully admit their wonderful character. If they are all that Mr. Guinness says they are, and I see no reason to doubt it; they are far more wonderful than they have received credit for; but they can contribute nothing to God's truth, but, alas! the very reverse. If Mr. Guinness's Christianity were not so leavened with Judaism, he would never have allowed them to take the immense place they have with him. The leaven of Judaism has deadened and blunted spiritual perceptions as to the high dignities and destinies of the church of God; which he has, by means of times and seasons, degraded to the corrupt level of the times of the Gentiles. I do not know any educational course so suitable to form a thorough "earth-dweller" as the work of Mr. Guinness. On the other hand, the only thing that will preserve one whose citizenship is in heaven, is the pure word of God. I have to bear in mind that not only

did our Lord Jesus Christ give Himself "for our sins," but that He might deliver us from "this present evil age"; and that both were "according to the will of God and our Father, to whom be glory for ever and ever." Amen.

The few pages thus feebly presented, are but to call readers to examine what they read by the word of God. A volume as large as Mr. Guinness's might be written on the multiform chain of error. But it is not good for writer or reader to engage in these augean pursuits. We need *positive* teaching concerning the multi-coloured glories of our Lord Jesus Christ, whom we are so soon to see face to face.

Note.—It was intended to give a rapid sketch of the Book of Revelation, presenting its salient features; but it would have been difficult to do it justice within the limit of this pamphlet. Any person interested in the divisions of the book will find them set forth in *The Revelation of Jesus Christ** in the same order as in the word of God, but detached, so that one may not be confused with another. Interesting subjects, some from the Book of Revelation, are put forth in a portable form in small booklets called "Prophetic Series" from time to time, and are announced in a monthly circular.

* The author publicly disavows emolument directly or indirectly from the publication of his own or any other works on the momentous subject of the Lord's return; but anyone interested in the further pursuit of sound literature thereon, may obtain a list of works by persons known and unknown to the author, and which have been carefully read by him, by sending stamped and addressed envelope to the publisher, who himself has no interest beyond the truth, and the per-centage by which publishers live. Should profit beyond this result, it will be employed to cheapen or extend the knowledge of the Lord's return. The author need hardly say, that while approving and helping on the dissemination of the scriptural views of others, he must in no wise be held thereby to endorse them absolutely; each reader needs to weigh *before God* all ministry, irrespective of the ministrant. *God's own word alone being absolutely free from error.*

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*** *The Institute's object being to investigate, it must not be held to endorse the various views expressed either in the Papers or discussions.*

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For the use of members desiring to join in the discussion.

SPECIAL.

The Presence at the Meeting of those whose studies have lain in the direction of the subject taken up is always important; should any such be unavoidably prevented from attending, the Council will be much gratified by receiving their MS. comments upon this Paper.

If possible before the Meeting, if not then within 60 days.

VICTORIA INSTITUTE.—Paper to be read at a Meeting of the Members and Associates, on Monday, December 2, 1895, at Half-past Four, to be held at

8, ADELPHI TERRACE, NEAR CHARING CROSS, W.C.

ON SCIENTIFIC RESEARCH AND BIBLICAL STUDY.

By the REV. CANON R. B. GIRDLESTONE, M.A.

THERE is a rumour current among certain classes that scientific men have dropped their belief in Christ, in the Bible, and even in God. This, as stated broadly, is not true; though doubtless there may be some slight ground for the assertion. The Bible contains at first sight some things which run counter to the principles on which modern natural science acts, and persons who do not profess to be scientific, but who have watched with interest the researches of the last fifty years, have had their faith sorely tried, and have seen the need of reconsidering their attitude towards the Bible from time to time.

On the whole, however, the tendency of things seems hopeful rather than otherwise, and I propose to enumerate the points in which there has been an approximation between scientific research and biblical study, and to

indicate certain desiderata which must be supplied before complete harmony is established.

I take the word science in a large sense. I include all investigations of the natural world, and I do not exclude the phenomena of human nature, the higher as well as the lower, the past as well as the present.

1. The scientific man by no means ignores the Bible. He recognises that it is a factor not to be overlooked, and its utterances are considered with a certain respect.

Few would deny that the facts recorded in its pages have been a stimulus to research during the past few centuries.

Whereas a large proportion of the Bible was a *terra incognita* to the historian of the past, it is so no longer. Not only have the books of the New Testament been pushed back on strictly historic and literary grounds to the century whence they professedly spring, so that their contents may no longer be regarded as mythical; but also the facts recorded in the Old Testament are taking their places among the materials which the historian of antiquity must digest and reckon with. The historic framework of the Old Testament, so far as it is not purely internal, is established in the main as historical, though not yet confirmed in all its details. Egypt and the East are rapidly yielding up their secrets, archæology and linguistic lore are contributing their testimony, and with rare exceptions, if any, it is confirmatory of the genuineness and antiquity of the biblical narrative.

2. The scientific man is increasingly conscious of the limitation of his powers and functions.

Every addition to the known opens a new vista into the unknown. Specialisation is the order of the day. Physical science is itself only a specialised branch of universal science.

Many things are given up which were the delight of old times. Men no longer hunt for the philosopher's stone, for the secret of renewal of youth, for a method of attaining perpetual motion. The investigator of nature has ceased to look for *Power*, and is content with *Process*; he does not peer into a gland with his microscope in the hope of finding the *ego* there. Intent on the secret of the origin of life, he has given up—or seems to be on the point of giving up—the idea that the living proceeds from the non-living without the intervention of preceding life.

3. The scientific man no longer stumbles at some of the old difficulties which have called out the ingenuity of so many "reconcilers."

He no longer measures human history by untold myriads of years, for the physicist steps in and forbids it. The longevity of primæval man is not now scouted as an utter impossibility, thanks to the investigations of the anthropologist. The story of the Flood is to him a matter of serious study, as the debate on Prof. Prestwich's interesting paper read before the Institute has shown. The student of comparative philology is prepared to detect in the simple story of Babel some strange intervention which may account for what is otherwise unaccountable—the remarkable divergence of human languages viewed in connection with the unity of the race. The crossing of the Red Sea has been recently discussed by this Society, and was regarded as a fact, not as a fiction. I would also call attention to the correspondence now going on in the pages of the *Palestine Exploration Quarterly* on the stoppage of the Jordan when Israel crossed.

The ancient biblical law of heredity has emerged as a scientific discovery.

Parthenogenesis is a familiar topic to the naturalist, and perhaps supplies an illustration of one of the most mysterious facts of Christianity, whilst another mystery—that which concerns the Triune God—may at least be symbolised by the presence of several sense centres in one organism in what are usually regarded as among the most primitive kinds of animated life.

4. The scientific man no longer regards his conclusions as final. So many theories have been advanced and withdrawn, so many that looked like solutions of difficulties have proved unworthy of the task, so many that seemed to account for phenomena have needed themselves to be accounted for, that men of science have ceased to compare their dicta to the laws of the Medes and Persians which altered not.

Ideas and speculations when sufficiently tested are rightly put forth as discoveries or as working hypotheses leading in the direction of finality though not in themselves final. This might be easily illustrated from Whewell's *History of the Inductive Sciences*, or by modern speculations concerning ether, or by the discovery of argon.

A theory which fits all the facts, *e.g.*, gravitation, may fairly be propounded as a law or rule, *i.e.*, it is a technical or mathematical formula which expresses the rule and measures the facts, and which contains within itself the suggestion of

finality, and of universality, but that is all. These laws are demonstrated as true, or as being in harmony with the universal truth of things, by tests and by discoveries made on the strength of them. Sometimes the intangible can be turned into the tangible, and so demonstrated, as in the case of oxygen. If ether could be captured and condensed into (say) argon, and if argon could be exhibited in a flame or a sound, we should acknowledge these discoveries to have received the topstone of demonstration.

I am inclined to inquire, in passing, whether evolution has reached this stage. Is it final? Is it a law? or is it an *ad interim* speculation, helpful and suggestive, and calculated to lead up to something which may have more of finality about it? I venture to think that the latter is the true view.

Accidental variations in animals of the same kind tend to aid or hinder the struggle for life and to reproduce themselves in the next generation. To advance from this suggestive speculation to the hypothesis that all sub-species, all species, and all genera of the animal world might, in the course of untold ages, have sprung from one beginning, —well, it would take a good deal of persuasion. To suggest further that the same theory may be argued by analogy in the case of the vegetable world, and that having got so far we may safely take the next step and amalgamate these two worlds into one, as being analogous in their course and therefore identical in their beginning; this is a splendid conception, and betrays a brilliant imagination, and provides a wide scope for investigation. Ordinary people, however, cannot but regret that a few experimental illustrations of the automatic development not only of species but of genera should not be forthcoming.

We all recognise the fact of gradation, though we cannot all accept the theory of automatic evolution based on accidental and inherited varieties. We may believe in an ever advancing stream of life embodied at certain stages in new species and even in new genera, but while some regard the embodied types as lineal though modified descendants of heterogeneous predecessors, others decline to do so without more definite proof than is forthcoming at present.* I can imagine a theory which would regard each type as a *terminus*

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* See Professor Huxley's paper in *Nature*, November, 1894.

which has been from its first appearance what it is now, while the stream of life which has led to it tends to advance further to form new kinds. This may seem ideal, far-fetched, and platonic, and I say no more about it. The question of questions is, Whence comes the stream of life, and the tendency to vary, to inherit, and to evolve or develop? Is it from above? or from below? or is it really capable of being regarded from both standpoints?

After all, evolution is no cause, it is only a formula designed to express the processes of nature. It presupposes creation, *i.e.*, intelligent, originative force; and the more extensive, complicated, harmonious, and age-long these processes of nature, so much the more do they indicate some unity of method and design in the background, which call for an eternal, overruling, designing—and therefore personal—Cause, and which I am content to call, so far as science is concerned, Ἄγνωστος θεός—a God whose nature cannot be comprehended by the unaided intellect of man.

I have been showing that so far as I can see there is some approximation between modern scientific ways of putting things and the convictions which a biblical student holds dear. Much, however, remains to be done, and I venture to call attention to some *desiderata* bearing on the subject before us.

(1) There is a great deal of dogmatism on both sides, especially among the lesser lights. I have heard it said that young ladies rush in where professors fear to tread, and many things are ardently thrust forth on the "all or none principle" by young enthusiasts on both sides, who thus hinder rather than help the cause which they have at heart. Verbal inspiration is claimed, now for the Bible, now for the Professor. Perhaps the voice of those who hold that there are degrees of inspiration and consequently of authority, ought to be heard not only in the biblical world but in the scientific.

(2) There is a tendency in Bible readers to disregard the processes of nature on the ground that the Scriptures claim all nature as under direct Divine administration; and there is a counter tendency of science to economise the Divine action to the uttermost, to push it back into the region of the prehistoric and mythical, whence it fades from view altogether. We ought to come to a mutual understanding on this matter, and a little reflection will show that it is possible. A careless student might imagine that by the discovery of the law called the Conservation of energy, there was neither

room nor need left for God in the universe. But those who first announced this law, did not drift to an atheistic conclusion.

Imagine if you can a fixed amount of equally diffused homogeneous matter in its raw or primary condition in the universe, the amount of energy in the whole remaining the same now as in the beginning, still the question—perhaps I ought to say the provoking question—will arise, Whence came it? Who and what first caused differentiation to begin? By what marvellous fate or fortuity did the varieties of the animal, vegetable and mineral kingdoms spring into existence in this little planet? and, notably, how do you account for those chief centres of energy, human personalities? For these cannot be classified with heat, light, and other physical forces, and when they die they give no sign of being under the law of conservation of energy in any real sense.

The more one speculates on these things, the more one sees that conservation of energy simply means conservation of *physical* energy, and only applies to one side of existence; the same being the case with the earlier discovery of the correlation of the physical forces, and its offspring, the continuity of physical force.

The substitute for creative action is automatic action. But automatic action, which by-the-bye in its true sense is as old as the Greek Testament, by no means dispenses with preceding intelligence and force. It would be vain to put a penny in the slot if there were no carefully constructed machinery and no chocolates within. All machinery, even the machinery of the universe, is the product of intelligence and of power.

(3) This leads to a third desideratum, viz., a more full discussion from a strictly scientific point of view of the mental and spiritual side of human nature.

The world has been interested if not agitated by Mr. Balfour's late volume on the *Foundations of Belief*. With all due respect to the author, I confess that he seems to shine more as a critic than as a constructor. He is skilful in pointing out the serious failure of "naturalism," *i.e.*, materialism, to satisfy the needs and demands of human nature as a whole.

I have no sympathy with him when he attacks the verdict of our senses. If I mistake not, he has not even touched or broached that about the senses, which makes

them so safe for the practical purposes of life, viz., that we are provided not with one sense only, but with many, and that they work in harmony, and confirm or correct each other, whilst reason, or the inner man, interprets and re-interprets all the phenomena which they bring to it. Nor am I altogether satisfied with his theory of nervous transmission, which indeed is the ordinary one, that the image on the retina is carried along to the brain, and thence to the *ego*. Why should not the *ego* run to the retina, and thus come into immediate contact with that which the light has brought there. Nor do I find his own final view of things one which I can grasp clearly and use effectively. I prefer a view which he mentions and dismisses with doubtful approbation. I believe that every human being is on the border of two worlds; he belongs to both, and both belong to him; he is the true meeting place between them.

Personally (if I may say so) I owe a great debt to the school of Kant as embodied in the teaching of Sir W. Hamilton and Mansel (whose Oxford lectures I had the privilege of attending). I also owe a debt to the school of Mill, whose "unknown possibilities of sensation" are discussed somewhat unsympathetically by Mr. Balfour. But there is a third school, which may be called Scotch, but whose most worthy representative was the late Dr. McCosh, formerly of Belfast; in the kind of teaching to be found in his "intuitions of the mind," I see a better prospect for sound mental philosophy than in Mr. Balfour's *Foundations*. It is vain to attack the school which puts its faith in the senses as interpreted by reason. But it is equally vain to ignore that the *ego* is a denizen of a sphere of being which the senses alone tell us nothing about.

Descartes' celebrated dictum, "*cogito, ergo sum*," which is graven on his statue at Tours, is the true basis of a sound philosophy of human nature. It will have its physiological side, but it must also have its psychological and intuitional. Consciousness—not *self-consciousness*, which seems to me an utter misnomer—is the basis of a true philosophy of human nature; and there is plenty of room within its boundaries for the dialectic of a Balfour and the analysis of a Spencer.

(4) Another desideratum is a free and full historical inquiry into the original nature and position of man.

Whilst the tendency of geology is to reduce the time needed for man's first appearance to a comparatively modern period, the archæologist is pushing up the age of literature

and civilisation until it is almost within sight of the era of primæval man.

It would be strange if, after all, the earliest evidences of the existence of man should point to a time when the traces of his mental powers were particularly conspicuous. And yet such a conclusion is within the bounds of possibility. It is, to say the least, conceivable that the special force which caused the first real man to be—whether that force worked through slow gradations, or in the twinkling of an eye—may have prepared him for his unique position as a master upon earth, by making him inventive and adaptive, long-lived and strong, to a degree which we cannot now easily comprehend.

The materials in the hand of the anthropologist are not as yet sufficient for the solution of this problem, but it is an intensely interesting one, and must be kept steadily to the front in the coming century.

Nor must it be forgotten that we are in the midst of geographical discussions as to theposition of Paradise; whilst the last word has not yet been said on the original language of man, and on the dissemination of primitive written characters in their simplest forms, east and west.

(5) The scientific criticism of the books which culminate in the mission of Christ has yet to be perfected. I am not speaking of the so-called "higher criticism," but of something quite different. The criticism which I desiderate has its archæological side and its linguistic. Nor is this all, for the Bible presents a large field of inquiry; its records include matters which touch the domains of physics, astronomy, and natural history.

The exploration of ancient cities is being rapidly reduced to a science, thanks in a large degree to the unwearied enthusiasm and patient skill of Prof. Flinders Petrie. He has shown that what geological strata are to the pre-human period, that layers of pottery are to the human, and to read their message rightly is as much a branch of science in its true wide sense as is the interpretation of the fossil remains beneath our feet.

As the scientific student sees a great deal more in nature than the casual observer, so does the student of archæology find increasingly that the Bible is a living book. Its vivid historical and local colouring makes it what no other collection of sacred books even professes to be.

On the linguistic side of biblical study I desire to call

special attention to those sections in the Hebrew Books which specially contain provincialisms. These provincialisms in the Bible appear to me to be a mark of age and of originality. They demand a far more careful examination than they have hitherto obtained, and recent discoveries, especially the Tell Amarna tablets, are contributing materials for their comparative study.

There are other phenomena in the Bible, such as its way of putting things, its selection of topics, and its systematic tracing of everything back to the First Cause, which are replete not only with interest, but with philosophy. Its statements concerning natural phenomena need to be interpreted with extreme accuracy, both on their positive and on their negative side; whilst the series of marvels it records are to be read alongside of its theology and its central teaching, and not as a collection of isolated curiosities or fables. They are signs; and the thing signified by them takes us to the very heart of the Creator.* Inductive principles which are the keys to nature are applicable *mutatis mutandis* to the Bible on all the topics now enumerated; and if these are applied, there will not be any need of far-fetched and ingenious "reconciliations" between the Bible and science.

If nature must be studied as a whole, so must the Bible. It is a collection of books by writers who unwittingly contribute to a scheme the key to which is to be found in one historical Personage. To discuss the books without reference to the Personage is like anatomising a body without reference to its head. We can hardly expect the scientific man in the ordinary sense of the term to study the Bible scientifically unless the theologian does so. Ordinary versions do not always bring out the technical sense of Hebrew words and idioms, and even such a man as Professor Huxley sometimes failed in his criticism of the Bible through an ignorance of biblical science which was very pardonable in his case.

(6) The greatest desideratum of all is that Theism should be approached with steady steps from two sides, the Biblical and the scientific.

It is manifest to everyone who thinks at all that God must be reached in some other way than by the telescope or the microscope. The forces and processes of the material universe do not affect His nature or touch His Being.

* See De Quincey's *Essay on Miracles.*

Space and time, which are the very warp and woof of our existence, are not to Him what they are to us. We can no more see Him or comprehend Him than we can see or comprehend a molecule or an atom. How then can we study His ways?

It is to human nature—its most spiritual part—that we must turn if we want to catch even a whisper of His real nature.

"Show me thyself," said a Bishop of Antioch more than seventeen centuries ago, "show me thyself, and I will show thee God." And so Descartes said, "Nature conceals God, man reveals God." Here then is the call to the man of science. If the existence of a planet can be inferred from the movements of other bodies, may not the existence of the Great Spirit be gathered from certain perturbations of the human spirit.

I am persuaded that the phenomena of human life and history may be studied far more scientifically than has been done hitherto in order to find illustrations of the Divine character and methods. It is true that these are not always patent; they do not lie on the surface; for He is One who hides Himself and what is still more remarkable, He restrains the use of His own power and permits Himself to be resisted and apparently thwarted by man or by some evil power behind man.

At times we stand abashed and silenced as we realise that there are vast regions of existence of which we know next to nothing. I do not speak of the stellar but of the spiritual heavens. The Bible possesses a uniform system of psychology, of morals, and (I think) of metaphysics. Its writers are convinced that we live on the borders of two worlds whose laws are analogous—I will not say identical—and that the material world is a nursery for the spiritual. May not scientific men look into this spiritual world? Do they not recognise psychology as science? May they not investigate on scientific principles its immaterial side, where three empires meet, the psychological, the ethical, and the spiritual? Both parties now recognise the impassable gulf in nature between body and soul, and both agree that these two are marvellously blended into one in human life. We cannot even be conscious of the material without exercising the immaterial.

I am not pleading for metaphysics, though I for one do not think they are yet played out, and I see no reason why the words "subjective and objective" should not be baptized

afresh in the twentieth century. I plead rather for a more careful inductive survey of the special phenomena of the universe as detected in human nature and revealed in certain phases of human consciousness, and especially in the Will.

Modern popular theologians are apt to pride themselves on steering clear of what is called Calvinism, in spite of the warning voice of the late Prof. Mozley.

Shutting their eyes to another side of truth, they affirm the freedom of the will; though they have learnt that this freedom is limited, a fact admirably set forth by the Bishop of London in his 3rd Bampton lecture. Scientific men on the contrary seem to draw in the direction of physical fatalism; at least this is an inference frequently fathered on their writings.

Yet the Will after all is the chief known factor in the universe; and with the Will we must associate the *ego*, and with the *ego* the law of Right; and whence are these? are they the fortuitous products of matter, or are they the outflow of the original personal Mind? Scientific men need not be deterred from giving the true answer through fear of playing into the hands of religion. Let them speak out their deepest and most abiding convictions on this supreme question. Surely they are prepared to affirm that the Theistic hypothesis will account for certain observed facts in the universe, and that a consideration of the spiritual side of human nature turns this hypothesis into a conviction. They are then within measurable distance of the Christian Faith, which invites the Theistic conviction to become a personal experience.

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THE
HIGHER CRITICS AND THEIR MISTAKES.

THE HIGHER CRITICS AND THEIR MISTAKES.

By P. & R. H.

"THY WORD IS TRUTH" (John xvii. 17).

"THY WORD IS TRUE FROM THE BEGINNING" (Psalm cxix. 160).

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PREFACE.

THE following articles appeared first in the pages of *The King's Own*, and are now re-printed and, with one slight addition, are sent forth in booklet form at the desire of friends.

Many able and scholarly books have been written in defence of the inspiration and accuracy of the Holy Scriptures, but these are mostly beyond the reach of the ordinary reader, not only because of the high price of the volumes, but also because of the deep and learned language in which they are written. We have thought it well, therefore, to give the ordinary reader the opportunity of knowing, in a cheap and readable form, many of the serious mistakes into which the so-called Higher Critics have fallen in the past, and how little reliance therefore is to be placed on their assertions and opinions; and also at the same time to show how the researches of archæology are continually yielding fresh testimony to the literal and exact truth and accuracy of the Holy Scriptures.

Professor Sayce has well said that

> "Monumental research is making it clearer every day that the scepticism of the so-called 'Higher Criticism' is not justified by fact . . . . Each fresh discovery made by the archæologist yields fresh testimony to the truth of the Old Testament stories.
>
> "While criticism, so-called, has been busy in demolishing the records of the Pentateuch, archæology, by the spade of the excavator and the patient skill of the decipherer, has been equally busy in restoring their credit. And the monuments of

> the past are a more solid argument than the guesses and prepossessions of the modern theorist. The clay tablet and inscribed stone are better witnesses to the truth than literary tact or critical scepticism!" *

If we turn from the Old Testament Scriptures to the New, we find Professor Rendel Harris, of Cambridge, in an address on Tatian's *Diatessarōn*, to the students of Regent's Park College, saying that since the discovery of the *Diatessarōn*, the attack on the antiquity of the Gospel according to St. John "has become ABSURD!" When it is remembered that Professor Rendel Harris himself belongs to the critical school, the significance and importance of his words are all the greater. And bearing in mind the early date at which the *Diatessarōn* must have been written, the great and important fact is, that it opens with the words, "IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD ITSELF IS GOD," &c., and that it contains practically the whole of John's Gospel!

Ewald, speaking on this subject, said that

> "As the attack on St. John has become fiercer and fiercer, the truth during the last ten or twelve years has been more and more solidly established, error has been pursued into its last hiding-places, and at this moment the facts before us are such that no man who does not will knowingly to choose error and to reject truth, can dare to say that the fourth Gospel is not the work of the apostle John."

And these words, remember, were written before the inestimably valuable discovery of Tatian's *Diatessarōn!* †

* *Patriarchal Palestine*, by A. H. Sayce, Professor of Assyriology, Oxford (Preface, and pp. 15, 16).

† Those who may desire to read a fuller account of this most important discovery, should procure a copy of *Tatian's Diatessaron and the Modern Critics*, by the Rev. W. Elliot (to be obtained either of the Author, 13, Ashley Terrace, Plymouth, or of Hawkins & Co., London, price 3s. 6d.).

An article on this subject, by the Rev. E. W. Bullinger, D.D., giving briefly an interesting account of the *Diatessaron*, appeared in *Things to Come*, for Aug. 1894.

It is important also to remember that the writer of the fourth Gospel claims to have been an EYE-WITNESS of the crucifixion of the Lord (See John xix. 35).

Thus we find that discoveries in manuscripts as well as in archæology have been proving that the assertions and opinions of the so-called Higher Critics were not founded upon facts, but were merely the wild dreams of their own imaginations, for the clay tablets, the sculptured stones, the inscribed manuscripts, the mouldering monuments, and the buried cities are alike declaring with loud voice: "THY WORD IS TRUTH;" "THY WORD IS TRUE FROM THE BEGINNING."

The Higher Critics and their Mistakes.

"Thy Word is truth" (John xvii. 17).

"Thy Word is true from the beginning" (Psalm cxix. 160).

OUR aim in writing is to show that the so-called "Higher Critics," far from being the infallible teachers they have claimed to be, are, in reality, most untrustworthy guides, and that all their statements should be received with grave suspicion. For they have continually in the past fallen into mistakes, having propounded theories which they could not prove, and which subsequent investigations have exploded, and their "insuperable objections" (!) have constantly melted away in the light of archæological researches.

We rejoice to know that the spade of the archæologist has again and again brought to light evidence that has shattered the former theories and opinions of the "critics," proving them to have been in reality but the wild dreams of their own imagination. We are quite aware of the fact that the "critics' do not like to have their former "mistakes" brought up in evidence against them, and that they would prefer that a "discreet silence" should be maintained with regard to them. But it is our present aim not to allow these "mistakes" to sink into oblivion, but to bring them once more into the light of day.

Further, we may say that we regard the majority of the "critics" as merely veiled sceptics, who although "professing and calling themselves Christians," are in reality as much the tools of Satan in his attacks on the Word of God as the avowed and open sceptic.

For we hold that the man who utters a statement to the discredit of the Word of God is no less a sceptic and unbeliever because he styles himself a "Higher Critic," and writes Canon or Dean before his name, or D.D. after it, and dignifies his unbelief as "Higher Criticism." And we thoroughly agree with the words of Mr. D. L. Moody, of America, with reference to the Higher Critics, when he said:—

> "I believe there are a good many scholars in these days, as there were when Paul lived, 'who professing themselves to be wise, have become fools,' but I don't think they are those who hold to the inspiration and infallibility of the whole Bible. I have said that ministers of the Gospel, who are cutting up the Bible . . . . denying Moses to-day, and Isaiah to-morrow, and Daniel the next day, and Jonah the next, are doing the devil's work; and I stand by what I have said. I don't say they are devils; I don't say they are bad men. They may be good men, but that makes the results of their work all the worse. Do they think they will recommend the Bible to the finite and fallen reason of men by taking the supernatural out of it? They are doing just the opposite to that. They are emptying their churches, and driving the young men of this generation into infidelity."

Just as we believe that Satan is more dangerous, and more likely to deceive when he appears as an angel of light than when he is seen as a roaring lion, or as a hissing serpent, so do we believe that the Higher Critic is more dangerous, and more likely to deceive than the

open unbeliever and scoffer, for a secret foe is more to be feared than an open enemy.

We know that in the time of the Apostle Paul there were some professing Christians who had even taken upon themselves to be teachers, who were yet really "false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness" (II. Cor. xi. 13, 14, 15). Solemn truth, and one little heeded by Christians, that the ministers of Satan have been at times "transformed as the ministers of righteousness." And if it were so in the time of the apostle, it is no marvel that it should also be so now.

But if we turn to examine the actual writings of the Higher Critics, we find that the most curious, we might say, if it were not so solemn a subject, the most amusing feature of them, is their claim to infallibility. For although the "critics" talk very loudly against the possibility of the Bible being infallible, they yet lay claim to the most absolute infallibility themselves! For the subject of Biblical criticism is discussed by them with an air of semi-omniscience, and they regard with pitying contempt, all who do not accept their continually changing theories and opinions, modestly assuring us that "all thinkers" agree with them, and that "all great minds" have reached certain conclusions (these conclusions, of course, being the same as their own!). Mr. H. L. Hastings has said, that

> "The sublime assurance with which some modern critics announce their judgment concerning the origin, authorship, and

> authenticity of the Holy Scriptures, implies the possession of great self confidence, if not absolute omniscience. They speak as if the question under consideration were definitely settled, and as if only the ignorant, prejudiced, and bigoted could for a moment presume to question the soundness of their conclusions, or the accuracy of their assertions. Thus questions of vast importance and wide reaching interest are decided with an assumption of infallibility or inerrancy . . . . And all this is done in the name of Higher Criticism . . . . by men whose greatness is supposed to be so manifest that the very mention of their names should awe people into silence and submission."*

Some of the claims of the "critics" are really astounding. We are asked, for instance, to believe that the critic, working in an ancient and dead language, can pronounce with infallible correctness concerning the authorship of documents thousands of years old, written under unknown circumstances. They further claim not only to be able to determine that a given book was written by four or five different authors, but that they can also assign accurately, to each one of them, his own particular part, even to running the dividing line, at times, through the middle of a sentence!

With reference to this extraordinary claim, the Rev. John Urquhart has well said that

> "They (the Higher Critics) write and speak as if they had been born with a sixth sense, which enables them to say, with the utmost precision, where the contribution of one author, in a composite document, begins and where it ends. They can dissect a book and divide it between seven or seventeen writers. They can dissect a verse and assign the portious to the various pens that wrote it . . . Now it is plain that everything depends upon the validity of this claim. If the critics have this sixth sense, there is nothing to be done but to accept their decisions But, if they do not possess it, then by our acceptance of thei

* *The Higher Criticism*, by H L. Hastings, p. 18.

> conclusions, or by our silence regarding them, we are taking part in one of the most impudent and awful impostures ever perpetrated upon humanity. If Wellhausen, Driver, Cheyne, and the . . . . men that follow in their train are not the experts they think or say that they are—if their claim to 're-construct' the Bible is based upon self-deception or falsehood, who can measure their guilt or their shame." *

But in spite of the boasted infallibility of these learned men, we know that many of their speculations and ideas have been distinctly repudiated by other men equally learned. And they are to-day among themselves full of disagreements and disputes. Some of the critics, indeed, have stated very distinctly their opinions as to the ignorance of other fellow critics, one having written of another that he is "deplorably weak in Biblical criticism and Hebrew philology," and that his "statements are to be regarded with grave suspicion!" While Professor Klostermann, of Kiel University, Germany, who, before 1870, had gone over the whole ground of the Higher Critical contention, and had given himself fairly up to conclusions in accordance with the most advanced theories, has, since then, "re-considered the questions involved," and he now "vehemently protests" against the Higher Critical "method of dismemberment," which he "*holds to be utterly untenable.*" We may also refer to the recent renunciation of the Higher Critical conclusions by Professors Sayce and Hommel.

But, in fact, no clearer proof could be given of the truth of our contention as to the disagreement among the critics with regard to their various theories and opinions, than the fact that during the space of forty years up to 1891, the "critics had propounded no less than

* *The Basis of the Higher Criticism*, by Rev. John Urquhart.

seven hundred and forty seven different theories! How many more theories may have been propounded by the "critics" since 1891 we know not, but the above given number (747) were found, and tabulated, and published by the late J. W. Mendenhall, D.D., LL.D., in the year 1891.*

But, in spite of these startling facts, proving the uncertainty of this critical guess-work, the Higher Critics still expect men to accept, without question, all their various theories and opinions, and to follow them, without question, in their misty theorizings, vague speculations, and uncertain assertions, into regions of darkness, and scepticism, and unbelief.

CRITICAL THEORIES.

If we turn to consider more closely and in detail a few of these infallible theories of the "critics," we shall find how shallow is the foundation upon which they rest. If, for instance, we take the so-called Jehovistic and Elohistic theory, we find it gravely stated with regard to this popular theory, that when the Book of Genesis was composed, the writer or composer of it had before him a number of old documents written by different individuals, one of whom always used the word "Elohim," or God; another always used the word "Jehovah," or LORD; and a third always used the combined title, "Jehovah Elohim," or LORD God. The contention, therefore, of the "critics," is that the use of these different Divine titles indicate different writers.

* For a fuller and more detailed account of these 747 different theories, see *The Higher Criticism*, by H. L. Hastings, pp. 20, 21.

With reference to this particular theory, the Rev. John Urquhart has said:—

"We are asked to admit, therefore, as an unquestioned and unquestionable fact, that when we find the word God (*Elohim*) in any passage of the Pentateuch it betrays the hand of one writer, and that when we find in other passages the word LORD (*Jehovah*) it betrays the hand of another writer.

"But let us now turn to the critics. They cannot complain of hard treatment when we ask them to be consistent. If they apply this supposed law to the Pentateuch they must not stop there—they must carry it with them elsewhere. If it has led to discoveries in the Books of Moses, they must not drop it when they have reached the last verse of Leviticus, or Numbers, or Deuteronomy. Now, the reader will hardly believe that the critics . . . when they came to the other books of Scripture . . . tried to appear perfectly innocent of ever having drawn a distinction between the Jehovist and the Elohist! We are familiar with their notion of two Isaiahs. But when Isaiah is sawn asunder it is not with this saw of a distinction in the use of the names of God. No, there is no mention and no thought of such a thing. Why? Is this, indeed, a law, that the use of those different names of God indicates different writers, or is it not a law? If we hear so much about it in the Pentateuch, why are they utterly silent about it in Isaiah? But the half has not yet been told. Not only do they decline to apply it elsewhere, but they even refuse to recognise it in the face of the most atonishing use of these Divine names in the whole compass of Scripture. Will the reader turn to the Book of Job, and note the following fact? In the first two chapters 'LORD' (*Jehovah*) alone is used. In the last five chapters it is again the prevailing name. In the other thirty-five chapters—the main portion of the book—'God' alone is used, with one solitary exception. Now to us this presents no difficulty. It, in fact, permits us to see into the very heart of the book. Job *began* and Job *ended* with full trust in the *LORD'S* faithfulness, but in the midst of his trial, he was tempted to think only of *God's* power and distance, [hence the different use of these Divine titles is really

beautiful and full of meaning.*] But the critic has no notion of that kind. He says the different names indicate different authors. Well, then, if they do so anywhere, they must do so here. The Jehovist must have written the first two chapters and the last five, and the Elohist must have written the other thirty-five chapters. But the critic declares that there is no book in Scripture so clearly the work of one writer as the Book of Job. Notwithstanding this most remarkable variation in the use of the Divine names, he will admit no variety in the authorship. Can he be astonished when we turn upon him and say, 'Well, sir, you have confuted yourself. You tell us that Genesis must be divided among so many different writers because there is such a marked variation in the use of these Divine names. And now you say that variation in the Divine names is entirely consistent with unity of authorship in the Book of Job!! Please pardon us if we take the liberty of concluding that, if it be consistent with unity of authorship in the Book of Job, it is also consistent with unity of authorship in the Book of Genesis!!!'"

Further, the Higher Critics in their discussions, speak of what they call the *Hexateuch*, and from this attempt to argue that the Pentateuch was not written by Moses. But we find that the so-called Hexateuch is simply a word which the critics have coined for themselves by arbitrarily adding the Book of Joshua to the five books of Moses, and then calling the six books the *Hexateuch*. But we refuse to even discuss the Critics' Hexateuch, because we fail to see what the Book of Joshua has to do with the question as to whether Moses wrote the Pentateuch, or the first five books of the Bible, for no one ever imagined that the Book of Joshua was written by Moses.

* The Rev. Dr. Bullinger, in *The Importance of Accuracy in the Study of Holy Scripture*, and "C. H. M.," in *Notes on Genesis*, have each pointed out that there is much beauty and meaning in the use of the different Divine titles in the Scriptures; that, in fact, the exactness with which the different titles are used is really "a greater proof of inspiration than the most elaborate arguments, though it is one of the things at which mere human wisdom has stumbled. We may also refer to an interesting series of articles on *The Divine Names and Titles*, by the Rev. Dr. Bullinger, which appeared in *Things to Come*.

With reference to this particular point, Mr. H. L. Hastings has said:—

> "Some of the critics of the present day have a quiet way of assuming as facts, things which they do not undertake to demonstrate, and taking for granted what they cannot prove. For thousands of years the '*Five Books*' of the Jewish Law, called the *Pentateuch*, have been attributed to Moses. . . . But modern critics, instead of discussing the question of the origin of the Pentateuch, have taken to discussing the origin of the 'Hexateuch,' the *six books*, thus including Joshua; and proceeding to argue for the late origin of all these books. Of course, if they can add a number of books which no one ever supposed Moses wrote, and which make no claim to a Mosaic origin; and then can jumble and churn them all together as if they were of uncertain date, it helps them greatly in their effort to show that the Pentateuch is a late forgery by unknown Jewish writers; and so the whole matter is assumed so quietly, that before persons are aware of the fact, the ground is shifted, and half the argument is claimed as if it were conceded."*

It may be well also here, in view of the persistent attempts that have been made to represent science as antagonistic to the Book of Genesis, to give the opinion of Sir J. W. Dawson, LL.D., F.R.S., the great scientist, on this subject. Asked whether he thought there was any real discrepancy between science and the statements in the Book of Genesis, he replied:—

> "In my judgment none. I maintain that, so far as inspired record can be compared with what is at best a record we work out for ourselves, the correspondence between the two is marvellous. I have held that view since 1856, and I think the proofs of its soundness are multiplying daily. To my mind, the first chapter of Genesis, in the way in which it has anticipated discovery, and still holds the ground as something that cannot fairly be cavilled at, is itself a remarkable proof of the inspira-

* *The Pentateuch: Its Origin and Authorship*, by H. L. Hastings.

tion of the Bible. Those who attack Genesis *either do not understand it, or wilfully misrepresent it.*"

It would be well for those who, while knowing little or nothing of science, yet attack the Book of Genesis as unscientific, to weigh these words of one of the first scientists of the day.

With reference to Wellhausen's theory as to the late date of the Jewish Law and Sacrifice, we need only say with regard to this theory that it has been so completely answered and refuted by Dr. Baxter in his "Answer" to Wellhausen, entitled *Sanctuary and Sacrifice*, that it is only necessary to refer our readers to that "Answer." For Wellhausen's "character, both literary and theological, is destroyed," at least for all those who have profited by the study of Dr. Baxter's valuable book.*

Professor Sayce wrote to Dr. Baxter, with reference to his book, as follows:—

> "It is the first time that the pretentions and assertions of the *Prolegomena* have been thoroughly, critically, and dispassionately examined, and I confess that the result surprises me. Wellhausen and his followers speak so confidently, and proceed so naïvely to build upon the assertions they make, as if there was no possibility of questioning them, that we have been apt to take it for granted that the assertions are—at all events for the most part—founded upon fact. Your critical examination . . . . has proved that, on the contrary, they are founded on German subjectivity. The sooner this is brought home to the mind of the general public the better."

And in a later letter to Dr. Baxter, Professor Sayce, writing from Egypt, said:—

> "Once more let me thank you for your exhaustive exposure of the 'Higher Critics' and their methods. . . . . Professor Hommel paid me a visit on his way from Palestine to Munich.

* See *Sanctuary and Sacrifice: A Reply to Wellhausen*, by the Rev. W. L. Baxter, D.D. Published by Eyre and Spottiswoode.

He told me he had just been writing an article in which he had arrived at precisely the same conclusions as myself as regards the antiquity and trustworthiness of the Pentateuch, and the baselessness of the philological analysis of it. And he ended by saying, '*Ten years hence the school of Wellhausen will be no more.*' If the prophecy is fulfilled, you will have had a large share in bringing it about. Dr. Boyd has used the right expression about your work; it has simply made 'mince-meat' of Wellhausen and his friends. *No reply to it is possible.*"

So much for Wellhausen's theory. But with reference to the alleged late date of the Pentateuch. It is solemn to know that although the Critics assert that Moses never wrote, never even saw the first five books of the Bible, yet the Lord Jesus Christ, "Who is over all, God blessed for ever" (Romans ix. 5), spoke distinctly of Exodus as "the book of Moses" (see Mark xii. 26). He also spoke of Moses as the writer of Leviticus (see Matt. viii. 4; Mark i. 44; and Luke v. 14), and of Deuteronomy (see Mark x. 3).

No more need be said on this subject to prove how utterly untenable is this theory; in fact, it is astonishing how any Higher Critic—who is not openly a Socinian—can dare to say that he has any longer a vestige of belief in the Higher Critical theories with regard to the Pentateuch.

If we turn to other theories of the critics with regard to the Old Testament Scriptures, we find them equally untenable to any but Socinians. Take, for instance, the theory with regard to Psalm cx. The Higher Critics declare that this particular psalm was written in the time of the Maccabees, but the Lord Jesus Christ, the eternal Son of God, said distinctly that it was written by David (see Mark xii. 36). The Lord's words, as recorded

in this passage, are not only an unanswerable proof—to every believer in the Deity of Christ—that David wrote Psalm cx., but are also a proof that David wrote by Divine inspiration, for no words could more strongly prove this than these words of our Lord, that "David himself said BY THE HOLY GHOST, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool."

And yet, in spite of these words of our Lord, the Higher Critics have almost unanimously dared to ascribe Psalm cx. to the Maccabæan age. Professor Cheyne has even gone so far as to speak of this Psalm as "a glorification of Simon the Maccabee!" Oh! the folly and blasphemy of referring the prophetic words of this Psalm to Simon Maccabæus. Those words which our glorious Lord used in argument with the Pharisees as proving His Deity, and by which He *silenced* His enemies, are now declared by a modern Critic to refer simply to "Simon the Maccabee!"

THE DEUTERO-ISAIAH THEORY.

With regard to this theory of the Critics, that the last twenty-six chapters of the book of Isaiah were not written by the prophet Isaiah at all, but by an unknown writer, it is a sufficient answer to this theory that these last twenty-six chapters are again and again assigned to Isaiah in the New Testament. For instance, in Matthew viii., there is a reference to the prophecy recorded in Isaiah liii. 4, and of this prophecy it is said that it "was spoken by Esaias the prophet" (see Matthew viii. 17). Again, in Luke iii., there is a

reference to the prophecy recorded in Isaiah xl. 3, and of this prophecy it is said, "As it is written in the book of the words of Esaias the prophet" (see Luke iii. 4). And further, in Luke iv., it is recorded that after our Lord had read from Isaiah lxi., He said, "This day is this SCRIPTURE fulfilled in your ears." Again, in John xii. 38, the words of the fifty-third chapter of Isaiah are distinctly stated to be the "saying of Esaias the prophet." The apostle Paul, also in Rom. x., refers to both the fifty-third and the sixty-fifth chapters of Isaiah, as distinctly by Esaias (see Romans x. 16, 20).

But the Higher Critics, who believe in the "Deutero-Isaiah" theory, say that these passages were not written by Isaiah, but by some unknown person, who wrote about a century and a-half after Isaiah was in his grave. So that the contention of the Higher Critics with regard to the Pentateuch, the 110th Psalm, and Isaiah, really amounts to this, that they are wiser, and know better about the Old Testament Scriptures than the Incarnate God and His inspired apostles. If this is not Socinianism and blasphemy, we know not what it is.

ARCHÆOLOGICAL DISCOVERIES.

We have said that "the spade of the archæologist has again and again brought to light evidence that has shattered the former theories and opinions of the critics," and we will now give some instances in proof of this assertion. Professor Sayce has said that "the most uncompromising opponents of the results of the Higher Criticism are to be found in the ranks of the foremost students of Assyrian and Egyptian antiquity.

In truth, those of us who have devoted our lives to the archæology of the Oriental world have been forced back into the traditional position."*

It has been well said that "one of the most astounding results of modern investigation has been the impression made upon the minds of men like Ebers and Brugsch" (and we may now add of Professors Sayce and Hommel) "of the thoroughly historical character of the Old Testament books."

Professor Sayce, in an article in the *Contemporary Review* (for November, 1896) with reference to this subject, has said:—

> "That the critics would not like the results of archæological research I knew very well. I am well aware . . . that every effort will be made to dispute or minimise the archæological evidence. And I have not been mistaken. Where the evidence has not been disputed—usually by those who cannot read a single word in either cuneiform or hieroglyphics—it has been explained away, or else put aside as already stale. If archæological facts cannot be made to harmonise with critical theories, so much the worse for the facts.
>
> "I cannot help fancying that some of the wrath of which my article in this *Review* has been the cause, has been due to an uneasy feeling that, when the facts of Assyriology are in dispute, the public is more likely to credit one who may claim to have been in the forefront of Assyriological discovery for nearly thirty years, than those who are wholly unacquainted with the study. And I repeat that, in so far, at any rate, as the Pentateuch is concerned, archæology is on the side of tradition, and not of the critics. Professor Hommel has stated the case neatly in a passage which I have already quoted elsewhere:
>
> 'It is the whole perception of history,' he says, 'that divides all Old Testament theology into two opposing camps. The genuineness and authenticity of an account like that in Gen. xiv.

* *The Contemporary Review*, October, 1895.

involves a sweeping and destructive criticism of the now fashionable view as to the trustworthiness of Old Testament traditions, and, therefore, this chapter will ever be a stumbling-block to those critics who will not allow a single line to be Mosaic, not even the Decalogue and the so-called Book of the Covenant; and accordingly, these men for a long time to come will bend their utmost energies, though with little success, to remove this stone of offence from their path.'

"The concluding words have been curiously verified during the past year. The critics display a most remarkable respect for the authority of a few scholars of the nineteenth century, mostly of the German race. Graf and Wellhausen, or Ewald and Dillmann, are the gods of the new Israel. So far as I can gather from the articles I have been reading, the mere statement that a particular view of the Old Testament writings and history has been promulgated by one learned professor, and accepted by another, is considered sufficient to settle the matter. I confess that, if we are to have a Pope, I should prefer the successor of St. Peter to a bevy of German professors. In fact, these said professors are exceedingly fallible.

"Years ago, in this *Review*, I prophesied that, if excavations could be made on the sites of the ancient cities of Canaan, libraries of clay tablets would be found, inscribed with cuneiform characters, like those in the libraries of Assyria and Babylonia. Of course, the critics laughed me to scorn. Had they not proved that there was no writing in Israel before the days of Samuel or David, and that, consequently, what passed for history in the books of the Pentateuch was nothing of the sort? But, in spite of the critics, the Tel-el-Amarna tablets *were* found, and not long afterwards Mr. Bliss discovered a cuneiform tablet of the same age among the ruins of the ancient Lachish. At first the Tel-el-Amarna tablets were declared to be forgeries, and Renan gave expression to the critical scepticism on the subject in his annual address on Oriental discovery. Very soon, however, the most stout-hearted champion of the illiteracy of the ancient East was obliged to yield, and the critics were forced to admit that on this point, at all events, they had been in the wrong. But

> it was with a bad grace that the admission was made, for it did not require much penetration to see that the discovery deprived them of what I may term their base of operations. . . . The really strong argument of the critics against the Mosaic age and authorship of the Pentateuch was that neither Moses nor his contemporaries could read or write. The Tel-el-Amarna tablets have come to upset this supposed fact, and to show that the Mosaic age was a highly literary one. It is amusing to watch the undisguised reluctance with which the Critics have swallowed the unpalatable fact that, after all, Moses *could* have written the Israelitish Law.
>
> "On this subject, therefore, I notice that there has been a discreet silence."*

Thus we find that, although the critics a few years ago declared with self-confident dogmatism that the earliest period when writing was practised in a form equal to the production of the Pentateuch, was as late as 800 or 900 B.C.! yet recent discoveries have *proved* that writing was practised in a form equal to the production of the earliest books of the Bible, not only as early as the time of Moses, but as early as *before the days of Abraham!!* In fact, Dr. Kinns, in a lecture on the "Historical Accuracy of the Bible," said that he had had in his hands a will written upon paper, with pen and ink, which Professor Petrie stated was written A THOUSAND YEARS BEFORE MOSES WAS BORN!!!† No wonder, therefore, that the Critics now maintain a "discreet silence" on this point, for their once boasted knowledge has been proved to have been but ignorance after all.

One of the most interesting results of Archæological excavations has been the discovery of the important

* *The Contemporary Review*, November, 1896.

† For further particulars on this point, see Essay I. in *Lex Mosaica*, "The Archæological Witness to the Literary Activity of the Mosaic Age," by Professor A. H. Sayce.

place once occupied by the Hittite nation, for it was at one time asserted by the sceptical critics that the statements in the Bible with reference to the Hittites were imaginary and mythical, because there never had been really any such people as the Hittites, and, therefore, naturally the Bible could not possibly be inspired, because it gave as history the deeds of a people who had never had any real existence. But recent archæological researches have *proved* that it was the critics who were in error, and not the Bible, for the statements of Scripture with reference to the Hittites have been found to be true and exact, for although the Hittites had sunk into oblivion, and had passed completely from the knowledge and memory of all living, yet they are now known to have once been a powerful people.

Since archæology has *proved* the existence in past ages of this mighty nation, the critics have quietly dropped the once well-worn arguments as to the non-existence of the Hittites, and they would naturally like a "discreet silence" to be maintained on this point. But this may not be, for the discovery of the remains of the once powerful Hittite nation is not only most interesting in itself, but is also a most important proof of how little the theories and opinions of the critics are to be relied upon.

Professor Sayce, in the preface to his book on "The Hittites," says:—

> "The discovery of the important place once occupied by the Hittites has been termed the romance of ancient history. Nothing can be more interesting than the resurrection of a forgotten people, more especially when that people is so intimately connected with Old Testament story. . . . It is marvellous to think that only ten years ago the 'romance' could not have

been written, and that the part played by the Hittite nation in the history of the world was still unsuspected."

In the body of the book he adds significantly, with reference to the objections of a sceptical Critic:—

"Recent discoveries have retorted the Critic's objections upon himself. It is not the Biblical writer, but the modern author, who is now proved to have been unacquainted with the contemporaneous history of the time. The Hittites were a very real power. . . . At the very moment when every word of Scripture is being minutely scrutinised . . . we have learnt that the statement once supposed to impugn the authority of the sacred narrative is the best witness to its truth. The friends of Abraham, the allies of David, the mother of Solomon, all belonged to a race which left an indelible mark on the history of the world, though it has been reserved in God's wisdom for our own generation to discover and trace it out."*

Modern sceptical criticism has also attempted to impugn the accounts of certain Egyptian features and customs as given in the book of Genesis, but once again the only result of these attempts of the critics to prove that the Bible contains "errors" and "blemishes" has been to prove the real ignorance of the critics in making such assertions.

We may preface our remarks on this subject by saying that Professor George Rawlinson, an acknowledged authority on monumental records, has given about forty examples—with reference to the later chapters of Genesis—showing how exactly the Egypt of Joseph's time, as recorded in Genesis, agrees with the ancient Egypt of the monuments, or the old classical writers,† and he sums up by saying: "It may be broadly stated that in this

* *The Hittites: The Story of a Forgotten Empire*, by Prof. Sayce, LL.D., Preface and pp. 11 and 143.

† See *The Testimony of History to the Truth of Scripture, Gathered from Ancient Records, Monuments and Inscriptions*, by Rev. George Rawlinson, Camden Professor of Ancient History, Oxford, pp. 40-55.

entire description there is not a single feature which is out of harmony with what we know of the Egypt of this remote period."

We will now give four examples of sceptical criticism and its mistakes with reference to Egypt and the book of Genesis.

(1) It was objected that, because it is stated in Gen. xii. 16 that the king of Egypt made a present to Abraham, in which were included asses, camels, and sheep, the narrative could not be true, and could not have been written by any one acquainted with Egypt, because at a later period of Egyptian history it was found that the Egyptians kept no sheep, had no camels, and had a great abhorrence of asses. But the archæological discoveries have proved that in the more ancient period there were rich men in Egypt who possessed thousands of sheep, while bones of dromedaries have been found, "and it is beyond a doubt that camels always abounded in the parts of Asia bordering upon Egypt, and that they must have been used in any traffic that took place between Egypt and her Eastern neighbours."

> "With regard to asses, the objection taken is extraordinary, and indicates an astonishing degree of ignorance, since asses were amongst the most common of Egyptian animals, a single individual possessing sometimes as many as seven or eight hundred" (Lepsius confirms this statement explicitly).*

So we find that it was really the critics who exhibited "an astonishing degree of ignorance" on this subject, and not the Biblical narrative, as the critics had asserted.

(2) It was objected that the mention of the vine and of the use of wine in Egypt (Genesis xl. 11, &c.) was a "mistake," but the critics had evidently been led astray

* *The Testimony of History*, p. 51.

by Herodotus (ii. 77), who denied the existence of the vine in Egypt, and by Plutarch, who stated that wine was not drunk there till the reign of Psammetichus. We may add that it is a curious but undoubted fact that sceptics, whether styling themselves Higher Critics or not, always take the statements of a secular historian in preference to the statements of Scripture, their prejudices not allowing them to take as true any statement of Scripture that there is the slightest possibility of challenging. But in this case again the "mistake" is on the critics' side, and not on the side of Scripture, for we learn from the monuments that wine was used in Egypt from the earliest times. Professor Rawlinson says:

> "It is now certain, from the monuments, that the cultivation of the grape, the art of making wine, and the practice of drinking it, were well known in Egypt at least *from the time of the Pyramids*."

And in the MOST ANCIENT period represented on the monuments, "wine was universally used by the rich throughout Egypt," and as Sir G. Wilkinson has said, "Beer supplied its place at the tables of the poor, not because they had no vines in the country, but because it was cheaper." So much for the sceptical objection that the mention in Genesis of wine in Egypt was a "mistake"!

(3) The critics objected to the mention in Genesis of the use of flesh for food, especially by one connected with the higher castes of the Egyptians, as Joseph was (Gen. xliii. 16). But Professor Rawlinson speaks of the denial of the use of flesh for food among high-caste Egyptians as "a curious error," and he adds, "There is really no ancient writer who asserts that even the

priests abstain ordinarily from animal food, while the best authors distinctly declare the contrary. And the cooking scenes which abound on the Egyptian monuments of all ages,* show that animal food was the principal diet of the upper classes."† So here again we find that it was not the writer of Genesis who had made "a mistake," but the critics who had fallen into "a curious error"!

(4) The possibility of a famine in Egypt, as mentioned in Genesis, has been denied by those who do not believe in the Divine inspiration of the book of Genesis, but to deny "the possibility of famine in Egypt is absurd. Ancient writers constantly notice its liability to this scourge when the inundation of the Nile falls below the average,‡ and history tells of numerous cases in which the inhabitants of the country have suffered terribly from want.§ The most remarkable occasion, and one which furnishes a near parallel to the famine of Joseph, was in the year of the Hegira 457 (A.D. 1064), when a famine began which lasted seven years, and was so severe that dogs and cats—and even human flesh—were eaten; and all the horses of the Caliph but three perished, and his family had to fly into Syria. Another famine, scarcely less severe, took place in A.D. 1199, and is recorded by Abdel-Latif, an eye-witness, in very similar terms." ‖ So in this instance we find that the "objection" of the critics to the account of a famine in Egypt, as recorded in Genesis, was simply an "absurd" mistake!

* Wilkinson's *Ancient Egyptians*, Volume II., pp. 374-388.

† *The Testimony of History to the Truth of Scripture*, pp. 52, 53.

‡ *Strab.* xvii. 3; *Plin. H.N.*, v. 9, xviii. 18.

§ Several famines are mentioned on the monuments (Brugsch: *Histoire d'Egypte*, Volume I., p. 56). Others are recorded by Mohammedan writers, as Makrizi, Es-Suyuti, and others.

‖ *The Testimony of History to the Truth of Scripture*, p. 54.

We dare to say that it is a wonderful fact that all the efforts of the critics to prove the various statements of Genesis with reference to Egypt to be "unhistorical and mythical" have only resulted in proving the ignorance of the critics themselves, and that the more the light gathered from the ancient monuments is brought to bear upon the statements of Scripture, so much the more proof is found of the exact and literal accuracy of every word of Scripture.

Mr. H. L. Hastings has well said with reference to this subject:—

> "The countless references to Egypt would have baffled the skill of the most astute inventor of history and prophecy; and yet lynx-eyed criticism, after searching for a century among tombs, temples, pyramids, obelisks, and inscriptions, though determined to find contradictions, only finds confirmations; and confesses the accuracy and genuineness of the Hebrew records.
>
> "Wilkinson's *Manners and Customs of the Ancient Egyptians*, in its three volumes, has references to Scripture on more than 330 pages. Dr. Brugsch, in his *History of Egypt under the Pharaohs*, quotes more than one hundred passages of Scripture, illustrating and confirming its statements, and says (Vol. II., p. 330): 'Any one must certainly be blind who refuses to see the flood of light which the papyri and the other Egyptian monuments are throwing on the venerable records of the Holy Scripture.'
>
> "The spade of the explorer exhibits to us not only 'The Castle of the Jew's Daughters,' the ruined palace of Pharaoh-hophra, at Tahpanhes, whither the daughters of King Zedekiah fled for asylum (Jer. xliii.); but also disinters Pithom, the treasure city which the Israelites built, and exhibits the bricks they made and laid there. From the walls of the Temple of Shishonk at Karnak there still look down upon us the Jewish profiles of the captives which Shishak took from Palestine in the days of Solomon's foolish son, Rehoboam; and the names of the cities

be conquered are still inscribed upon those temple walls (II. Chron. xii. 1-8). Each new discovery answers some sceptical cavil, or removes some honest doubt. And yet, after all this, the Higher Critic asks us to believe that these books are a series of 'cunningly devised fables,' that they are fictitious, legendary, and unhistorical; and that they were invented by men who knew little or nothing about Egypt, and who, out of a few vague, mythical legends, have constructed this marvellously compacted mass of history and prophecy, on which has beat the burning light of scrutiny and investigation for two thousand years, but which is now expected to evaporate in the crucible of the Higher Criticism of the nineteenth century, notwithstanding the fact that every year new discoveries, coincidences, and confirmations more firmly establish the truthfulness of these ancient documents." *

While on the subject of Egypt we may add, that with regard to Exodus i. 8 (where we read that "there arose up a new king over Egypt, who knew not Joseph"), it has been objected, how could any king be said not to know the Prime Minister of a former reign as famous as Joseph had been. Discoveries in Egypt have made this clear, for the Pharaoh under whom Joseph was Prime Minister, was of a different dynasty, race, and language to the king mentioned in Exodus i. 8, who "arose" and sat upon the throne of the Pharaohs. We know now from the pictured and sculptured faces on the buildings and monuments of ancient Egypt, and from the mummies, how widely different in race were the kings of these two dynasties. The Pharaoh of Joseph's time having the thick lips, and the flat nose and face of the African race, while the Pharaoh of the oppression, the "new king" who "arose," is shown to have had the aquiline nose, and the high cheek-bones of the Assyrian race.

* *The Higher Criticism* (Part III.), by H. L. Hastings.

With reference to this verse (Exodus i. 8), the Rev. Dr. Bullinger has shown that the words "arose up" and "new" are both peculiar and important.

> "They denote the fact that it was a *new dynasty* altogether. The word arose is used in Daniel ii. 31, 39, 44, and iii. 24, for the different kingdoms which took the place of the one preceding, and the word new is used in Deut. xxxii. 17, and Judges v. 8, of the new gods which had never been heard of before.
>
> "With this agree the words of Stephen in Acts vii. 18, 'Another king arose which knew not Joseph.' Had the king been one of the same dynasty he must have known Joseph. But it was 'another' king. Now in the Greek there are two words for 'another.' The one, *allos*, means another of the *same* kind, and the other, *heteros*, means another of a *different* kind altogether. This latter is the word in Acts vii. 18. It was a different Pharaoh, one of another dynasty.
>
> "This is now proved by recent discoveries. [The portrait of the one dynasty has been discovered carved on the lime-stone rock at El-Amarna, and this portrait has the flat cheeks and nose, and thick lips of the true Egyptian type.
>
> "While the Pharaoh of Exodus i., ii., can be seen to-day in the Museum at Bulak, in Egypt, and his mummy reveals different features, his high cheek-bones, long face, thin lips, and prominent nose, prove him to be Assyrian.]
>
> "This explains the words in Isaiah lii. 4, 'My people went down aforetime into Egypt to sojourn there: and the Assyrian oppressed them without cause.' This has been taken as referring to the oppression of Israel by the Assyrians, centuries after, and commentators have been perplexed as to why two events, so far apart in time, should be mentioned together. This perplexity is now set at rest by the fact that the Assyrian referred to in Isaiah lii. 4 was the Pharaoh of Exodus i., ii."

Oh! what perplexity people have fallen into through not taking the words of Scripture to mean simply and exactly what they say, and what trouble commentators and others have given themselves by trying to twist the

words of Scripture to mean something different from the plain meaning of the words. Oh! that Christians, at least, would be content to take the Scriptures literally.

Thus we see that the discovery that a king of the Assyrian race—a new dynasty—ruled over Egypt in the place of the previous line of monarchs, who were of the African race, has explained not only Exodus i. 8, but also the critical "difficulty" as to the wording of Isaiah lii. 4.

Again, the interesting discovery of the very treasure cities that were built by the captive Israelites for Pharaoh, and which were strongly constructed of sun-burnt bricks, some of which are found to have been made WITHOUT STRAW, is a striking corroboration of the words recorded in Exodus v., "Ye shall no more give the people straw to make bricks as heretofore: . . . . go, therefore, now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks." Thus, in these strawless bricks, we can, to-day, look upon the work o the oppressed Israelites when they were compelled to make bricks without straw. Truly a most striking confirmation of the Sacred Record.

While, if we turn from viewing the Israelites as toiling in the brick-kilns of Egypt, and oppressed by their task-masters, and think, instead, of their "Exodus" from Egypt, we find that scientific investigation has shown an exact correspondence to exist between what we may call the geography of the "Exodus," as given in the Biblical account, and the land in the Siniatic Peninsula. Sir J. W. Dawson, LL.D., F.R.S., in his valuable book, published some years ago, entitled *Modern Science in Bible Lands*, has shown how exactly every detail of the way, as given in the Scriptures, as regards water courses

and geological obstructions, &c., corresponds with what scientific investigation has discovered of the land in the Siniatic Peninsula.

In Genesis x. the primitive Babylonian kingdom is said to have been Cushite. But it was at one time urged by the critics, who did not believe in the inspiration of the Book of Genesis, that it was historically untrue to speak of the Babylonians as Cushites. Indeed, the late Baron Bunsen held so strongly that there were no Cushites out of Africa, that he went so far as to say that

> "'an Asiatic Cush existed only in the imagination of Biblical interpreters, and was the child of their despair' (*Philos. of Univ. Hist.*, I., p. 191). But further research has shown that the primitive Babylonian people was (certainly to a large extent) Cushite, with a vocabulary 'undoubtedly Cushite or Ethiopian.' Modern historical science, speaking through so eminent an interpreter as M. Lenormant, begins the history of the East with a 'First Cushite Empire,' such empire being described as dominant in Babylonia for *several centuries* before the earliest Semitic Empire arose" (*Manuel d' Histoire*, Tom. II., p. 16).

So once more, as so often before, a critical "difficulty" has vanished in the light of modern research.

Again, it was declared at one time, that the campaign into Egypt of Nebuchadnezzar (foretold by Jeremiah and Ezekiel), never really took place, but an inscription on a recovered stone of Nebuchadnezzar's reign, contains an allusion to this very campaign into Egypt, which took place, we learn, in the thirty-seventh year of his reign. Other references to it have been discovered on the Egyptian monuments, from which we learn that the Babylonian army swept the whole of the northern part of Egypt, and penetrated as far south as Assouan.

Also, the discovery (from the excavations in Assyria),

that Sargon was a real Assyrian king, the successor of Shalmaneser, and the predecessor and father of Sennacherib, is a most important proof of the exact and literal accuracy of every statement in Scipture. For it was at one time thought by the critics that Sargon was not a real personage, but merely an imaginary king. This was another of the critics' "myths;" and the discovery that Sargon was a real personage has been another blow for the critics.

Professor Rawlinson speaks of the discovery of the name of Sargon as an

> "important illustration of Scripture, since, until the name was recovered from the Assyrian monuments, there was no confirmation at all of Isaiah's mention of Sargon, king of Assyria (Isaiah xx. 1), nor any means of determining the place of this monarch in the Assyrian lists. The passage of Isaiah stood by itself, the sole evidence during five-and-twenty centuries of there ever having been an Assyrian king of the name; and many critics and historians were led in consequence to doubt his distinct personality, and to identify him with Shalmaneser, Sennacherib, or Esarhaddon.* The Assyrian discoveries have put an end to all surmises of this character, and have given to Sargon a definite position, a marked individuality, and an important place in the sacred narrative." †

Also inscriptions of the reign of Sargon have proved that no imaginary campaign of an imaginary Assyrian king is described in Isaiah x. (as was at one time supposed), but the campaign, on the contrary, was a very real one.‡

Professor Sayce has also told us that the fact that in Isaiah xxi., where the fall of Babylon is spoken of,

* See Smith's *Biblical Dictionary, ad voc.* SARGON.
† *The Testimony of History to the Truth of Scripture*, p. 140.
‡ *Fresh Light from the Ancient Monuments*, Preface.

there is no mention of Persia, but only of Elam and Media,

> "is in strict accordance with the revelations of the monuments, and is a most interesting testimony to the accuracy of the Old Testament records." *

There was one inscription that has been recovered through the excavations in Assyria, that was SAID at one time to contradict a statement of Scripture, but which has since been proved to be really a most wonderful confirmation of the sacred text. We refer to the amount of money given by Hezekiah as tribute to the Assyrian king, and mentioned both in Scripture and in the Assyrian inscriptions. Sennacherib's inscriptions have for some years been shedding light upon the sacred records regarding Hezekiah. For instance, the Assyrian king boastfully relates how he shut up Hezekiah in Jerusalem, "like a bird in a cage," and that, "being afraid of my majesty," Hezekiah had sent him a tribute. Thus far there was a striking accord between the Biblical and Assyrian records. But in the amount of the tribute money there *appeared* to be just as striking a divergence, for whereas in the Biblical account we read that the tribute was "three hundred talents of silver, and thirty talents of gold" (see II. Kings xviii. 14), in Sennacherib's incription we read that the tribute was thirty talents of gold and eight hundred talents of silver. The amount of gold, it will be noted, is the same in both records, while the amount of silver talents *appears* to be different, for the Biblical account says three hundred, while the Assyrian account says eight hundred. But it is just this *apparent* discrepancy that is now found to

* *Ibid.*, p. 145.

be a most beautiful confirmation of the accuracy of the sacred text, for the whole difficulty has vanished in the fuller light supplied by recent research, for it has been found that although the Hebrew and Assyrian talents of gold were the same, there was a great difference in their talents of silver, for the Hebrew silver talent was exactly eight-thirds of an Assyrian silver talent; so that as *three* Hebrew talents were equal to *eight* Assyrian talents, thirty would be equal to eighty, and three hundred would be equal to eight hundred. Could there be a more beautiful confirmation of the literal and exact accuracy of the very words of Scripture?

A somewhat similar example of the exact accuracy of the very words of Scripture has been found in the statement in the Acts, that Sergius Paulus was the PROCONSUL of Cyprus. This statement was declared by sceptical critics to be inaccurate, and it was insisted that the proper title must have been Procurator. But some ancient coins have been discovered which bear the image of Claudius, and on these coins the Roman Governor in Cyprus is actually called PROCONSUL, the exact word applied to Sergius Paulus in the Acts (see Acts xiii. 7, 8, 12, Revised Version. In the Authorized Version the word "Proconsul" is incorrectly translated "deputy.")

Again, II. Chronicles xxxiii. 11 was long one of the arguments against the truth of the Biblical narratives and statements, for in this verse we read that "the captains of the hosts of the king of Assyria took Manasseh . . . . and carried him to Babylon." But critics declared that here there was evidently a "mistake" or "error," because the kings of Assyria resided at Nineveh and not at Babylon. But from the

monuments, it has been found that Esar-haddon, after being made king, re-built the city of Babylon, which had been razed to the ground by Sennacherib in B.C. 691, and that afterwards Esar-haddon lived part of the year in Babylon, and part in Nineveh. Consequently it would merely have depended on which part of the year it was, whether the king of Assyria would have had the captive king, Manasseh, brought before him at Babylon or at Nineveh.

Before closing this section, we may refer to the famous "Moabite Stone," by saying, in the words of Professor Sayce, that, "The story told by the stone, and the account of the war against Moab given in the Bible, supplement one another."

Further, a great German authority on Assyriology (quoted by Dr. Saphir in *The Divine Unity of Holy Scripture)*, has declared that—

> "The fourteenth chapter of Genesis, in which there is recorded the war of the four kings with the five kings, has been proved by lately discovered cuneiform inscriptions to be the grandest relic of ancient Scripture history."

We rejoice to know that these and other discoveries in Oriental lands have afforded such striking confirmation of the truth of the Holy Scriptures, and that the "critics" can now no longer declare that the Biblical narratives are nothing but a "collection of myths and fables," for these discoveries have necessarily the closest bearing upon the higher critical position. We see in them, as it were, God Himself intervening to stop the blasphemy of those who have dared to vilify His blessed Word, and in His providence those stones, which for long ages have been hidden away and forgotten in the

dust of Oriental lands, are now being brought to light to bear ever increasing witness to the exact and literal truth of that blessed Word.

Also, as Mr. Urquhart has said:—*

"This is a question *not of opinion but of fact.* The reliability of the Scripture history is challenged; and now from Egypt, from Persia, Assyria, and Babylonia, these witnesses, *whose testimony criticism is compelled to admit,* step forward in the face of the world of to-day, and say: 'We know these things to be true.' Books are being set aside by criticism on the ground that they are not authentic. These witnesses again arrest the critics' outstretched hand. They testify, 'We are here to prove that the books *are* authentic. They bear on every page the stamp of the place and the time, and every lineament is that of truth.'

"Let me take one out of the multitude of these testimonies. The critics have much to say in correction of the Book of Kings. These books, they tell us, have suffered much at the hands of some imaginary compiler. They contain exaggerations, &c., &c. Let us now hear God's witnesses. Professor Sayce, in that marvellously inconsistent book of his,† will act as Court interpreter. There is a difference in the Books of Kings, in the spelling of the name of Rezon, king of Syria. In 1. Kings it is Rezon; in dealing with a period some three hundred years later it is Rezin. 'A small matter,' says the reader. But wait a moment. In our Law Courts a great deal is sometimes found to hinge upon a small matter. 'The spelling of the name of Rezon

* See *The Inspiration and Accuracy of the Holy Scriptures*, pp. 284-287.

† Since the above was written Professor Sayce has openly attacked the Higher Critics, while at the same time defending the orthodox view, and Mr. Urquhart has referred to this fact in *The King's Own* for October, 1897, as follows:—"One of the few pleasing and reassuring things in this day of defection and rebuke has been the rapid advance made by Professor Sayce. It was plainly enough indicated in his 'Higher Critics *versus* the Monuments' that the knowledge brought to him by his researches was separating him from his critical friends. Then came the declaration in *The Contemporary* that he had finally abandoned the critical camp, and shaken off its dust from his feet. But he did not take quite kindly to those to whose side truth had brought him, and they were dismayed by theories and expressions which told all too plainly that the leaven of criticism had by no means been entirely swept out. The Professor's paper, therefore, in *The Homiletic Review* for September is all the more gratifying. It is on 'The Limitations of Archæology as a Substitute for Old Testament History.' He mentions the 'Results' of criticism only to indicate that they are a bundle of fallacies."

in the Books of Kings,' says Mr. Sayce, 'is rendered noteworthy by a discovery recently made in Northern Syria. At a place called Sinjerli, to the north-east of Antioch, German explorers have found the remains of ancient palaces, as well as monuments which bear inscriptions in the letters of the Aramaic alphabet. Two of them record the name of Panamum, king of Sama'la, who, as we know from the Assyrian texts, was a contemporary of Tiglath-Pileser III., and mention is more than once made of Tiglath-Pileser, king of Assyria. The names both of the king and of the country over which he ruled *are written in precisely the same way as they are in the Books of Kings*. The name of Assyria has the vowel *u* expressed in the second syllable, contrary to the usual custom of early Semitic writing, in which only the consonants are written, while the first syllable of the name Tiglath-Pileser ends with the letter *g*, just as it does in the Old Testament. What makes this remarkable is the fact that such a spelling testifies to mispronunciation of the name. In Assyrian the name is Tukulti-Palêser, where the guttural is *k* and not *g*. . . . Here, then, we have a proof *that even the peculiarities of spelling in the historical annals of the Books of Kings go back to the period of the events recorded in them*.' . . . 'Nothing,' he adds, 'can put in a more vivid light *the trustworthy character of the Books of Kings*.'" *

This testimony is very valuable as an answer to such a book as Mr. Horton's on *Inspiration and the Bible*, in which he has not scrupled to impeach the accuracy of the Books of Samuel, Kings, and Chronicles (we may add that this book of Mr. Horton's has been quoted by Dr. Clifford and Mr. Aked with approval!). But we should think that few *now* would be willing to take the opinions on this subject of Mr. Horton—who, we believe, cannot read a single word in either cuneiform or hieroglyphics—in preference to the matured statements of an authority

* *The Higher Criticism and the Monuments*, by Professor Sayce, pp. 412-414, as quoted by Mr. Urquhart.

like Professor Sayce, who has been in the forefront of Archæological discovery for nearly thirty years.

With regard to the alleged "contradictions" in the Bible, it should be remembered that variation is not necessarily error, "nor is *apparent* contrariety necessarily contradiction." And, as Dr. Waller has well said, "Where there is no contradiction one witness cannot prove another to be false, however their evidence may vary in its form."

> "But *is there no contradiction* between the several statements of Scripture? I cannot find any," says Dr. Waller. "It has been my daily business for two and twenty years to teach the facts of Scripture from Genesis to Revelation to men of average —some of them considerably more than average—intelligence. I have never hesitated to face any question that any of them would ask. My lecture-room has been the place of discussion, no less than of instruction. I have never shut my ears to an objection, or my eyes to a difficulty. Hundreds of living witnesses can prove that what I say is true, or confute it if it is false. And I say that I have never yet seen contradiction established between two statements of Scripture. Some may possibly receive what I say here with a smile of contempt. Possibly they will put down this book and seize the nearest Bible and proceed to write down five contradictions in as many minutes. If this be so, I only reply, 'You are not the first, by a great many, who has made the attempt, and failed. You *think you know your Bible*. Wait and see.' How often have I heard men cite words or passages as from Scripture, which upon investigation proved to be statements of their own composition, pictures from their own brain.
>
> "It is a long time since it first dawned upon me that the source of many objections to Holy Scripture is simple ignorance of its contents. I do not say vicious ignorance or wilful ignorance. But the Bible is not an ordinary book. Once or twice reading is enough for most things that have backs and a

cover. It is no exaggeration to say that thousands of histories and treatises are comprehended within the back and covers that contain an ordinary copy of the Bible. The mere packing of Holy Scripture is a most stupendous miracle. Every discoverable item of information is a link in a chain that runs right through the book. You never see the real shape of the link until you happen to pull that particular chain. You may know the chapter by heart, and may have known it for five and twenty years. Yet that shall not prevent you from discovering something there to-day that never dawned upon you once in all the nine thousand days while it rested in your mind before . . . . If the Bible be God's work, its structure no less than its details) bears the marks of its Divine handiwork. Not only must the facts be selected by Omniscience, and the narrative be of Divine texture, but *the order and position of every fact and statement* in Holy Scripture must be of itself Divine. How much I have learned from studying Scripture with this hypothesis it would fill a volume to describe. . . . . I take this stand and handle the Bible thus because I have proved it, through more than half my life, and never found it fail. And I say to everyone who will take the same position, that he will find it firm ground. . . . . Never be afraid to trust your Bible. Mistrust yourself, mistrust all human teaching as much as you will, never mistrust the Book. 'Its edge will never blunt. It will cut flesh and bones, and soul, and spirit, and all' (Heb. iv. 12)." *

Now if the Higher Critics would only take this position, and instead of starting, as they do, with the idea that the Scriptures contain "errors," and "blemishes," and "contradictions," would give a little more patient study to *the very words* of Scripture, they would not so often fall into such curious mistakes as they have done in the past.

We will now give a few examples of these "curious

* *The Authoritative Inspiration of Holy Scripture. (Preface)* by the Rev. C. H. Waller, D.D., Principal of the London College of Divinity, St. John's Hall, Highbury, McNeile Biblical Professors.

mistakes," and we think that all must acknowledge that these examples do show either great ignorance or gross carelessness and want of patient study of the exact statements of Scripture.

For instance, let us first take the higher critical so-called difficulty with regard to the naming of Beersheba by both Abraham and Isaac. The Higher Critics could see only "error" in the fact that the "well of the oath" is said (Gen. xxi. 31) to have been so named by Abraham, while in Gen. xxvi. 33 it is said to have been so named by Isaac. But if Gen. xxvi. is read carefully through the difficulty vanishes, for verse 18 gives the answer to the alleged "error," for we read, "And Isaac digged again the wells of water which they had digged in the days of Abraham, his father; for the Philistines had stopped them after the death of Abraham: AND HE CALLED THEIR NAMES AFTER THE NAMES BY WHICH HIS FATHER HAD CALLED THEM" (Gen. xxvi. 18).

Another extraordinary higher critical blunder is that made by Professor Bruce in his *Apologetics* (p. 309); when speaking of Deborah's song, he says: "She was a heroic woman and a true and inspired prophetess, but she could write these words, 'To every man a damsel or two' (Judges v. 30), without feeling that she was saying anything indelicate or immoral. It was not immorality as it would be to us, but it was a very crude, barbarous morality!" Here we find a "Professor," and one who has dared to think that a certain part of God's Word needed an "apology," yet making the foolish mistake of quoting words used by the heathen mother of Sisera as if they were the sentiments of Deborah, a "true and inspired prophetess" (see Judges v. 28-30). With refer-

ence to this particular mistake of Professor Bruce, Mr. H. L. Hastings has well said that—

> "The patronizing impudence of such a criticism is only equalled by the crass ignorance which it evinces. Any person who had read the English Bible, and who had the acquaintance with it which an ordinary Sunday School scholar in a properly trained religious family should have, would know that these infamous words which Professor Bruce attributes to Deborah, 'a true inspired prophetess,' thus degrading both inspiration and prophecy, are the words that are put into the mouth of 'the mother of Sisera,' and quoted as *her* speech . . . . Deborah recites (the words recorded in Judges v. 28-30) as the talk in the home of Sisera, while they waited for the return of the marauding leader who had gone forth to the land of Israel to rob, and murder, and outrage the people . . . . . And Deborah, the 'true prophetess,' instead of uttering the infamies which this critic presents as evidence of a 'very crude and barbarous morality,' closes her pæan of victory with the words (referring to the death of Sisera), 'So let all thine enemies perish, O LORD, but let them that love Him be as the sun when he goeth forth in his might.'"*

Mr. Hastings also tells us of another Higher Critic, who, having undertaken to tell us "Who wrote the Bible," attempted to point out its errancy by informing us that in the second chapter of Galatians, Paul records, "That in the *Council* (?) at Antioch he openly declared that Peter, *James* (?) and *John* (?) were wholly wrong in regard to the vital question of Christian faith and doctrine!" Only a person with merely a superficial knowledge of the Scriptures could have written thus. Truly what the Higher Critics need is a more thorough acquaintance with the Scriptures themselves.

Again, the late Dean Stanley, in an article on

* *The Moral Aspects of the Higher Criticism*, by Mr. H. L. Hastings (pp. 100, 101).

"Stephen," in Dr. Smith's *Dictionary of the Bible*, said that "No less than twelve of his (Stephen's) references to the Mosaic history differ from it, either by variation or addition." But the Rev. Dr. Bullinger has examined these twelve alleged discrepancies, and has shown that each one of them vanishes when the very words of Scripture are accurately and carefully examined.* For instance, Dean Stanley said that "the terror of Moses at the bush" (mentioned in Acts vii. 32), is "not mentioned in Exodus iii. 3." No, but if the Dean had read the Scriptures a little more carefully he would have found that it *is* mentioned three verses farther on, for in Exodus iii. 6 we read "And Moses hid his face, for he was AFRAID to look upon God."

Dr. Bullinger has referred to this as "an example of the importance of accuracy in studying the Scriptures, or even in reading them, which, if attended to here, would have saved Dean Stanley from charging on Stephen and the Divine record a mistake which he has himself created, and which, in a schoolboy, would be deservedly punished as gross carelessness."

If we turn to the Rev. R. F. Horton's book on *Inspiration and the Bible*, we find him saying—with reference to the purchase by David of Araunah's threshing-floor—that there is a "most startling exaggeration" in "the price which David paid for the threshing-floor," in the accounts given in II. Sam. xxiv. and I. Chron. xxi., and Mr. Horton adds these awful words—"It almost looks as if the later authority had thought David's acknowledgment insufficient, and had wished to rescue the great

* See *The Importance of Accuracy in the Study of Holy Scripture*, by the Rev. E. W. Bullinger, D.D., published by Eyre and Spottiswoode.

king from an imputation of meanness." With reference to this alleged discrepancy or "startling exaggeration," as Mr. Horton calls it, Dr. Bullinger has shown that it really only affords another example of the importance of accuracy in the study of the Scriptures. He says:—

> "In the one account David, it is said, gave 'fifty shekels of silver,' in the other account he gave 'six hundred shekels of gold.' Without looking to see what was purchased in each case, it is *assumed* that it was the same, and the sacred history is either ridiculed or too ingeniously explained. But notice the nature of the purchase.
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> | **2 Sam. xxiv. 24:** | **1. Chron. xxi. 25:** |
> | --- | --- |
> | 'So David bought *the threshing-floor and the oxen* for fifty shekels of silver.' | 'So David gave to Ornan for *the place* six hundred shekels of gold by weight.' |
>
> "No person would see a discrepancy if they heard that a friend had given so much for a farm, and so much for the live and dead stock. All could distinguish between a house, and its fixtures or furniture. But yet many see no difference, till it is pointed out, between '*the threshing-floor and oxen*,' and '*the place*.' The difference is clear, even in English, but it is still more so in the original. '*The threshing-floor*' (*Goren*), was a very small spot (Ruth iii. 2)—a place made smooth and even (as the word means), for a particular object. '*The place*' is (*m'kom*), and means a possession, a region or district (Judges xviii. 10; xix. 16; Ruth iv. 10; Gen. xii. 6; xviii. 24; xix. 12-14; xxix. 22; xxiii. 17), just as we still use the English 'place.' In this case it consisted of Moriah, which contained about eight or nine acres, on which grew that which was threshed in the 'floor.'
>
> "Once more, a difficulty created by inaccuracy, is avoided and explained by carefully noting even the English words." *

We may also instance the fact that scientific "critics" once made merry over what they considered the ridiculous mistake in Proverbs vi. 6-8, that the ant "provideth her meat in the summer, and gathereth her food in the

* *The Importance of Accuracy in the Study of Holy Scripture.*

harvest." The scientific critic affirming that the ant being a carnivorous insect, could not gather her food in the harvest, and that the nature of that food would prevent it from being laid up in store, and consequently that the very fact of such a ridiculous statement being in the Bible, proved that the Scriptures could not be inspired. But it has now been found by those familiar with Palestine and the East, that this statement in Proverbs is actually true and exact, and that it was only considered a "mistake" by the "critics'" because of their ignorance of the habits of the seed-eating ants of Eastern lands.

In reality the instinctive forethought and wisdom of the Eastern seed-eating ant is so wonderful as to make it a most beautiful example for the consideration of the sluggard as we read in Proverbs vi. 6. With reference to this subject, Dr. Pierson has said:—

> "When . . . . we study the ants of Palestine, we find among them some species which not only feed on seeds, but harvest them; and if their stores are wet by the heavy rains, to prevent their sprouting, they bring them to the surface and dry them in the sun. More than this, late discovery shows that the agricultural ant not only stores grain, but prepares the soil for the crop, plants the seed, keeps the ground free of weeds, and reaps the harvest; so that all that Solomon says of the ants of Palestine, as exemplifying forethought and economy, is more than justified by facts! And so here is another of the 'mistakes' which Solomon did *not* make." *

Among other "mistakes," we may refer to past critical theories with regard to the Deluge and the ark. At one time the Deluge was said to be simply a mythical legend, and the critics regarded with pitying contempt

* *Many Infallible Proofs*, by Rev. Dr. Pierson (pp. 133, 134).

any who dared to say that they believed in the literal truth of the Deluge as described in the Book of Genesis.

But archæological and geological discoveries have compelled the critics to shift their ground, and the Flood described in the eighth chapter of Genesis

> "is now generally allowed, even by sceptics, to have been an historical event. A few persons indeed still speak of it as a myth, and believe 'all good critics' to be of their opinion, but when such writers as Bunsen and Kalisch maintain the historical character of the catastrophe, the Biblical apologist may well assume that the point is conceded." *

Professor Rawlinson also, speaking of the evidence as to the Flood being universal and not partial, has said:—

> "An unprejudiced consideration of the whole evidence clearly shows that the tradition is common to all the chief divisions of the human family. . . . . The evidence shows a consentient belief—a belief which has all the appearance of being original and not derived—among members of ALL the great races into which ethnologists have divided mankind. Among the Semites, the Babylonians, and the Hebrews—among the Aryans, the Indians, the Armenians, the Phrygians, the Lithuanians, the Goths, the Celts, and the Greeks—among the Turanians, the Chinese, the Mexicans, the Red Indians, and the Polynesian Islanders, held the belief, which has thus the character of a universal tradition — a tradition of which but one rational account can be given, namely, that it embodies the recollection of a fact in which all mankind was concerned. It is remarkably confirmatory of the Biblical narrative to find that it unites details scattered up and down the various traditional accounts, but no where else found in combination." †

We may add that since Professor Rawlinson wrote the above, a very important confirmation of the Mosaic account of the Deluge has been brought to light through

* *The Testimony of History to the Truth of Scripture, gathered from ancient Records, Monuments, and Inscriptions*, by Rev. George Rawlinson, Camden Professor of Ancient History, Oxford.

† *The Testimony of History to the Truth of Scripture*, pp. 16-22.

the translation by Mr. George Smith, of the British Museum, of the Deluge Tablets from Nineveh, giving the Assyrian tradition, which agrees in *more than thirty* particulars with the account of the Deluge as recorded in Genesis.

Also the latest geological researches show that not only were the present mountain ranges once covered with the waters of the ocean (for marine remains have been found in the highest mountains), but that since the earth has been inhabited by man, a mighty flood has swept away the living creatures, whose bones, mingled with blocks of limestone, are embedded in deposits of clay. Thus we see that the proofs of a universal deluge are not only embedded in the very earth itself, but that traditions of a flood have been handed down from the earliest ages through "all the chief divisions of the human family," who all agreed in declaring that the human race was once destroyed by a flood, a few souls alone escaping the common fate.*

False science in the past has carped and cavilled much at the Biblical statements concerning the ark of Noah. And scepticism (whether under the guise of criticism or open infidelity) has said that the shape of the ark was such as to make it impossible to float in safety, much less to withstand a great storm; and at one time the record regarding the ark was looked upon, by critics, as simply a myth or mere fable. It may be well to remind our readers that for thousands of years the merits of the ark, as a model for ship-building, was not only unsuspected and unrecognised, but actually the

* See *The Meeting Place of Geology and History*, by Sir J. W. Dawson; also, *Christianity and Science*, by D. T. Taylor; also, *Sceptical Objections*, by H. L. Hastings.

ark itself was considered a just subject of ridicule. But although succeeding generations of sceptics scoffed and sneered at the ark, it is now known that our best modern ships are built after the same plan, so that in reality the ark is the best known model for ship-building.

It has been said that

"as to the ark's symmetry and structural pattern, it was perfect. God Himself gave Noah the drawings (Genesis vi. 14, 16). It was not a flat-boat nor a rude scow, but a rational ship, deep, capacious, and of great draught. For 4,000 years ship-builders did not recognise the merits of this extraordinary vessel—did not know its model was the very best Now and then some one who revered the Bible, patronizingly observed that Noah's ship might possibly have floated without miracle in calm weather, and not capsized. Finally, in 1609, Peter Jansen, at Hoorn, in Holland, who was a builder of ships, adopted the proportions of the ark for his model. He was ridiculed; so doubtless was Noah. But he succeeded. The old, shallow ships, were thrown aside. The deep vessels of Jansen carried *thirty and forty per cent. more tons of cargo*. Ship-building was revolutionized, and the millions that go on the sea owe the change to the Bible. Since that, the Cunarders, the Collins, the White Star and Inman Line Companies have built their ocean steam-ships after the scientific pattern of Him whose 'way is perfect,' and who designed Noah's ark. Says Appleton's *Cyclopædia:* 'It is remarkable that its proportions of length, breadth, and depth are almost precisely the same as those considered by our most eminent architects the best for combining the elements of strength, capacity, and stability.' * Yes; and the *Great Eastern*, 680 feet in length, and in other respects all out of proportion to the ark, as all the world knows, proved a failure as a commercial venture. Now see:—

	Length.	Breadth.	Depth.
The Ark	450	75 ...	45
A Collins Ship	322	50 ...	30

* Vol. xiv. Art. Ship.

> And all are *three-deckers!* Thus, after forty-two centuries, the world's wisest ship-builders cannot improve on Noah's divinely-planned ark. Glorious old ship! All-wise Architect! Almighty Pilot! Happy and secure passengers! Who shall dare to assert that God and His book are unscientific? How wonderfully is accurate history and Divine inspiration stamped upon the Mosaic records"! *

Thus, although the "critics" have charged the Divine record with containing "errors" and "mistakes," yet we find that in reality the "errors" and "mistakes" have been on the side of the "critics," and not on the side of the Scriptures; and we also find that the critics have fallen into these errors and mistakes, either through ignorance or carelessness—ignorance of truths that the discoveries of archæology or the knowledge of Eastern lands have made clear—or carelessness in noting the exact wording of Scripture. Truly, those who have attempted to discredit the Word of God, by asserting that it contained "errors" and "discrepancies," have been themselves discredited, a striking example of the truth that the Lord "taketh the wise in their own craftiness" (1. Corinthians iii. 19). In His own time the Lord will "destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent" (1. Corinthians i. 19). And in the meanwhile we have the sweet and glad assurance that the Word of the Lord shall abide for ever, in spite of all the oppositions of men and devils, and shall still endure in all its perfections and beauty when its opposers and enemies have perished for ever.

THE BOOKS OF ESTHER AND DANIEL.

These two books have been, of all the other books of

* *Christianity and Science*, by Daniel T. Taylor, p. 13.

the Bible, the particular objects of attack to the Higher Critics, and yet, in no other point, perhaps, have the critics suffered such signal defeat as in regard to their statements with reference to these particular portions of Scripture. It is obvious that we cannot here in the space at our command, go exhaustively into this particular subject, but Mr. Urquhart, in his book entitled *The Inspiration and Accuracy of the Holy Scriptures*, has answered exhaustively the objections of the critics to the books of Esther and Daniel, and we would refer our readers to his book for further information on this point, as we can here merely give a few extracts.

Speaking of the book of Esther, Mr. Urquhart has said:—

> "We have to note how God's witnesses have silenced the critics. De Wette's condemnation of Esther was very pronounced. 'It violates,' he said, 'all historical probability, and contains the most striking difficulties, and many errors with regard to Persian manners, as well as just references to them.' His translator, Theodore Parker, as usual, goes further. 'For a long time,' he says, 'this book was considered a history of actual events. Some writers at this time hold such an opinion, but it is involved in numerous and inexplicable difficulties; for the book does not bear the marks of a historical composition. . . . . The narrative may have some historical facts for its basis, or be purely fictitious. This, at least, is certain, that it is impossible, at this day, to determine where facts begin, and fiction ends.' *
>
> "There is a smack of genuine satisfaction in that last sentence. Criticism had not then reached the re-constructive stage. It was, as yet, only in the destructive; and in this ruin, in which no one could tell 'where facts begin, and fiction ends,' some capital work seemed to be done. There was one point, however,

* *De Wette on the Old Testament* (Boston, 1850). Vol. II., pp. 337-345.

on which De Wette was quite positive. The book was not written till long after the events. 'The language belongs,' he said, 'to a very late period.' It is highly characteristic of the so-called 'scholarship' of the critics that De Wette rests this conviction largely upon his ignorance. He refers to the presence of 'Persian words.' The ignorance of the learned world of the ancient Persian was at that time most profound. It knew nothing of it; and ever since the veil has been lifted, and men have become acquainted with the language spoken by Ahasuerus, by Haman, and by Esther, De Wette's judgment of the book has been more and more abandoned.

"By the time Dr. Driver's book came to be written, the critics had been taught some things after the fashion in which Gideon taught the men of Succoth. He is not so certain, as his forerunners were, as to the late date of the book. The language, instead of being so very late as De Wette pronounced it to be, is now acknowledged as 'superior to that of the Chronicles, and more accommodated to the model of the earlier historical books.'* The critical position as to the historical character of *Esther* has been quite as completely riddled. De Wette had no hesitation in assuring his dupes that the book 'violates all historical probability'; and Theodore Parker was equally resolute in trampling faith under foot by the assurance that it could no longer be 'considered a history of actual facts.' Dr. Driver now admits that those who believed these things, and who, believing them, cast away their former faith in God's Word, believed a lie. They accepted them on the ground that they were the mature decision of competent scholarship; but now he has to admit that the supposed scholarship was simply a delusion.

"'The writer' (of Esther), he says, '*shows himself well informed* on *Persian manners and institutions; he does not commit anachronisms*, such as occur in Tobit or Judith, and the character of Xerxes, as drawn by him, is in agreement with history.'†

"Let us now see what it is that has led Dr. Driver so far, and

* *Introduction*, Ec. p. 455.

† *Ibid.*, p. 453.

that should lead us and him further still. So long as ancient Persia was practically unknown to European scholars, the verdict of the critical school was accepted by many. But, with the knowledge of that old civilisation which has dawned and brightened during the present century, the difficulties and objections have melted away like morning mist. As soon as ancient history began to be studied with thoroughness, it was felt that *Esther* must be replaced among the books that are thoroughly historical. Heeren, one of the greatest historical scholars the world has ever seen, says that *Esther* 'contains a true picture of the manners of the Persian Court';* and he places it among the books which are authoritative upon that subject. The significance of this judgment will be felt, when it is remembered that it was passed in the face of all that was then said against the book by the critics. But time had still more painful surprises in store for them. No sooner had Assyriology begun to bring back the ancient civilisation of Persia to the light of day, than the same verdict was repeated with emphasis. Lenormant wrote: 'We find in the book of Esther a most animated picture of the Court of the Persian kings, which enables us, *better than anything contained in the classical writers*, to penetrate the internal life and the details of the organisation of the central government established by Darius.'† The most recent and reliable work published on the subject impresses the same verdict afresh. Mr. Evetts says: 'Perhaps no book of the Bible has received so many elucidations from secular sources as the book of Esther. . . . Since the beginning of this century the cuneiform inscriptions have contributed their share to the elucidation of this book.'"‡

Mr. Urquhart, after going very fully into detail with reference to the various critical objections to the book of Esther, and showing how these objections have been dissipated by a more extended knowledge of the life, manners, and customs of ancient Eastern lands, and

* *Heeren's Historical Researches: Asiatic Nations*, Vol. I., p. 53.
† *Ancient History of the East*, Vol. II., p. 113. ‡ *New Light on the Bible*, p. 254.

how in "every detail of the history and in every allusion, the book of *Esther* brings us face to face with fact, and sets us down amid the life and the scenes of that long since vanished past," then adds:—

"We can well understand how Lenormant was led to say that this book enables us better than any other in existence to understand ancient Persian Court-life, and how Dean Stanley had to admit that the whole of it is 'thoroughly characteristic,' and that all the various scenes are 'full of the local genius of the Empire, as we know it alike through the accounts of the earliest Greek travellers, and the latest English investigators.'* But this verdict, which more recent discoveries have heavily emphasized, is the condemnation of the Higher Criticism. The critics, in their inflated self-confidence, believed their verdict final. There was no need to wait for fresh light. The book was judged. The critical instinct could not possibly be at fault, and it declared that every page of the book was stamped with improbability, and, therefore, with falsehood and fraud. More than that, its admission into the Canon proved that the Canon was a myth. When such a book had been admitted, it showed that the judgment which selected the books of Scripture was not infallible. The whole of the Old Testament was thus shaken in the supposed triumphant refutation of the claims of Esther.

"What, then, are we now to say of the arrogant ignorance and of the daring impiety of these men, who, notwithstanding the exposure of their blunders, still ask us to acknowledge them as 'experts, forsooth,' and call upon us even now to register their verdicts, and enthrone themselves above the apostles, and even above the Lord Jesus? In the face of this gigantic failure, can any man trust them? Remembering the thousands whose faith they have shattered . . . by what is now known to be false witness, can any man fail to abhor their work, and to condemn them?" †

* *Lectures on the Jewish Church*, pp. 173, 174.

† *The Inspiration and Accuracy of the Holy Scriptures*, pp. 295-339.

THE BOOK OF DANIEL.

If we turn to the Book of Daniel, we find that, in the controversy regarding the Old Testament Scriptures, this book occupies a prominent place. The Higher Critics have declared that it is full of "historical blunders." And Dean Farrar, in his volume on the Book of Daniel in the *Expositor's Bible*, has not scrupled to say that "the historical errors in which it abounds tell overwhelmingly against it!"

Dean Farrar, like all the Higher Critics, seems to be most anxious to get rid of prophecy and the supernatural, but in his haste to minimise the importance of prophecy as a proof of the inspiration of the Book of Daniel, Dean Farrar has fallen into a most extraordinary mistake, for he has referred to the fact that the prophecies in the Book of Daniel are *chronological* as a proof that tells overwhelmingly against them, because he says "there is no other instance in the Bible of a *chronological* prophecy"!! Surely, after this extraordinary statement, we may well ask Dean Farrar if he has ever really read the Bible carefully, and we would draw his attention to the following chronological prophecies from other parts of Scripture:—(1) The Lord's prediction to Abraham that his seed should be afflicted among strangers *four hundred years* (Genesis xv. 13); (2) the seven years of plenty and the seven years of famine in the land of Egypt, foretold by Joseph (Genesis xli.); (3) the Lord's prediction to Moses of the *forty years* wandering of the children of Israel in the wilderness (Num. xiv. 33, 34); (4) the Lord's prediction to Jeremiah of the *seventy years* captivity of the children of Israel in Babylon (Jeremiah xxix. 10, referred to II. Chronicles xxxvi. 20-22, and

Ezra i. 1); (5) the prediction given through Isaiah to Ahaz that within *sixty-five years* Ephraim should be broken, "that it be not a people" (Isaiah vii. 8); (6) the Lord's promise, given through the prophet Isaiah to Hezekiah, to add unto his life *fifteen years* (Isaiah xxxviii. 5); (7) the prediction given through the prophet Ezekiel as to the desolation of Egypt *forty years* (Ezekiel xxix. 11). Are not all these instances of chronological prophecy, not to mention the chronological prophecies in the Book of the Revelation? How, then, could Dean Farrar have said that "there is no other instance in the Bible of a *chronological* prophecy." Surely this statement is an instance of gross carelessness on the part of Dean Farrar, and gives a good idea of the value of his book on "Daniel"!!!

Dean Farrar has given a list of what he considers the "historical errors" in the Book of Daniel. But both Mr. Urquhart, in his book on the *Inspiration and Accuracy of the Holy Scriptures*, and also Mr. Strang, in his valuable pamphlet entitled *The Historical Truth of Daniel*, have gone very fully into these alleged "historical errors," and have so completely answered them, that their answers are delightful reading to those who love the Word of God, and who believe in its absolute inerrancy.

After reading Mr. Strang's most interesting and important pamphlet, we can fully bear out his words in chapter xii., when, in "summing up his case" against Dean Farrar, he says:—

> "Our examination convicts Dean Farrar of extraordinary carelessness, of lack of common sense and knowledge of actual facts, which, for one in his position, and with his attainments, is grossly culpable. For we have seen, first of all, that his rash

statements regarding Belshazzar and Darius are untenable, and that historically *Daniel* commits no blunders. Likewise we have seen that he trumps up charges against the book which exist only in his own imagination, such as the *two* kings of Babylon, the *five* of Persia, and that Darius *conquered* Babylon; for none of which statements is *Daniel* in the least degree responsible The *impossibility* of Daniel becoming President of the Magi we have also shown to be based upon an utterly mistaken notion of what the Chaldeans were, and what the study of their language and literature involved.

"In all these points we think we have brought forward ample rebutting evidence from history, the monuments, and *Daniel* itself. But we did not rest content here, for in regard to Dean Farrar's theory that the book was not written before 164 B.C., we have produced quite a host of evidence, which all points to the early date and authenticity of the book. To wit, the faithful delineation of Nebuchadnezzar's character, written as by an eye-witness, and in full accord with the recent revelations of the monuments; the circumstances attending the erection of Nebuchadnezzar's golden statue, so entirely characteristic of the man; the existence of Greek musical instruments at Babylon in Nebuchadnezzar's time—a fact which completely overturns one of the chief *proofs* of the Critics of the late date of *Daniel*, and, indeed, turns the table against themselves; besides numerous other incidental points, such as the disputed names, *Rabsaris* and *Arioch*, actually found on the monuments; Nebuchadnezzar's devotion to one god, his dream of the colossal image, his madness; Babylonian dress; the supposed Greek word translated 'herald'; the fiery furnace; drinking feasts, and the presence of women at these; the prophetical nature of the writing on the wall; and the sundry Persian features of chapter vi.; all of these—and they are no beggarly array—confirm the truth and authenticity of *Daniel*, and are inexplicable on the theory of the Critics.

"However, Dean Farrar does not deny the right of *Daniel* to a place in the Canon of Scripture, and herein he surely reaches the

CLIMAX OF ABSURDITY.

Notwithstanding the terrible, abounding blunders of the book, in spite of its being a shameless fraud or forgery—for it is not by any means to be received as what it claims to be—Dean Farrar says: 'No words of mine can exaggerate the value which I attach to this part of our Canonical Scripture. . . . . Its right to a place in the Canon is undisputed and indisputable, and there is scarcely a single book in the Old Testament which can be made more richly profitable for teaching, for reproof, for correction, for instruction in righteousness, &c.' Could any conclusion be more amazing than this? Just consider what it involves.

"I. *Fiction is of equal value with authentic history. Daniel* is but a romance, like any historical novel of Sir Walter Scott, Bulwer Lytton, or other similar writer. Would any one place these on a par with authentic history? But, further, *Daniel* is not even on a level with these historical novels, for it is full of blunders and false historical notabilities, and, moreover, claims to be what it is not. And yet no words can express Dean Farrar's admiration of it as a medium of rich and profitable instruction in *righteousness!*

"II. *The Canon of Scripture is utterly unreliable as a teacher.* What other conclusion can we legitimately reach? If those Scriptures, which we have been told were written by *holy men* as they were moved by the *Holy Spirit* of God, are fraudulent impositions and full of blunders, how can we reverence them? No amount of reasoning will get us out of this difficulty. It will not do to tell us that the author was a pious Jew who wrote for a good purpose. *Pious frauds* are, above all things, detestable, and the Critics' Bible is made up of them. Can a clean thing come out of the unclean? Is it not blasphemous even to suggest that the Spirit of God could have any part in such writings, much less give them forth for the comfort of His people? A God of truth, who hateth a lie, setting His seal on a fraud, and saying, This is part of My Word! Oh! the mockery of it; and the wonder is that wise men do not see it."*

* *The Historical Truth of Daniel, Viewed in the Light of Recent Discoveries: A Reply to Dean Farrar and the Higher Critics.* By Robert K. Strang.

Bishop Ryle (of Liverpool) has stated very forcibly his objections to the conclusions of the Higher Critics, in a pamphlet entitled *Higher Criticism*, and we so thoroughly agree with what he has said, that befor concluding, we think it well to give some lengthy extracts from this valuable pamphlet.

"My first difficulty," he writes, "is this—I want to know how it is that the views of 'Higher Criticism' about the authorship, date, and contents of the Pentateuch are of such *entirely modern origin.*

"The 'Higher Critics' of the last hundred and fifty years have taken up entirely new ground. They ask us to believe that for seventeen centuries the students of Holy Scripture have lived and died in comparative blindness. During that long period, the Old Testament has been constantly perused and prayerfully searched by thousands and myriads of devout and learned men. Living in days when there were few books, and still fewer openings for religious usefulness, they probably spent far more time in studying the Bible than most Christians do now. Nor can it be said that all the Bible readers for these seventeen hundred years were weak-minded, unlearned, and unable to understand deep questions. It would be simply ridiculous to say so. Look at such men as Jerome, Origen, Chrysostom, and Augustine, among the Fathers; as Thomas Aquinas, Peter Lombard, Albertus Magnus, Bonaventura, among Schoolmen; as Luther, Calvin, Melancthon, Brentius, Zwingle, Peter Martyr, Bucer, Bullinger, Gualter, Beza, Musculus, Chemnitius, Gerhard, Paræus, among Continental Protestants; as Cranmer, Tindal, Ridley, Jewell, Whitgift, among English Reformers; as Hooker, Andrews, Whittaker, Pearson, Hall, Davenant, Willet, Rainolds, Usher, Stillingfleet, Hammond, Bull, Waterland, Barrow, Hody, among Anglican divines; as Owen, Goodwin, Baxter, Manton, Charnock, Poole, among Puritan divines; look at these men, I say, and tell me if they were men of weak and inferior intellect. Surely, I think, any one well read in theological biography must admit that this list contains the names of men who were just

as hard-headed, as deep-thinking, and as capable of forming a sound judgment as any theologians that ever lived. . . . . [But] we are asked to believe that the students of the last century and a-half have found out things which were hidden to the intellectual giants of the previous seventeen hundred years! This is my first difficulty, and I cannot get over it. It seems to me to contain an enormous improbability.

"My second difficulty is this. I find no satisfactory proof that the advocates of modern Old Testament criticism have a more thorough *knowledge of the Hebrew language* than the learned men who lived before them. It is needless to say that this is precisely one hinge on which the great controversy of the day turns. . . . . My third difficulty is this. I cannot reconcile the views of modern Old Testament critics with the *use which our Lord Jesus Christ continually made* of the Old Testament Scriptures in the Gospels, and with His mode of speaking about events, persons, and things in the Pentateuch, and specially in the Book of Genesis. This, after all, in my opinion, is the crucial test of the whole matter in dispute. What did the Eternal Son of God, when He was "manifest in the flesh," what did He say, and apparently think, about the Old Testament? In what light did He regard it? What authority did He attach to it?

"I answer these questions without hesitation. It appears to me that, all throughout the Gospels, the Lord Jesus always regards the Old Testament Scriptures as in every part 'the word of God,' devoid of any defect, error, or imperfection, the only rule of faith for God's Church, the only test of truth. . . . . We must remember that He was always God as well as man, and that in His marvellous and mysterious Person 'the Godhead and manhood were joined together, never to be divided' (Second Article).* To suppose that at any time during the three years of His earthly ministry He could speak ignorantly of *past things*, and teach things that were not really true, appears to my eyes a serious error, a step in the direction of Socinianism. . . . . [Further], after His resurrection,

* In the *Book of Common Prayer.*

we read that, 'beginning at Moses and all the prophets, He expounded to them in all the Scriptures the things concerning Himself' (Luke xxiv. 27). If 'Moses' in that place does not mean the Pentateuch, I do not see what it can mean. After all, if He who was born of the Virgin Mary was the Second Person of the Blessed Trinity, who appeared to Abraham as the Angel of the Covenant, the very day before the destruction of Sodom, it appears to me incredible that afterwards, 'in the days of His flesh,' He was ignorant of the events of Abraham's time, that He did not know events which He had *seen nineteen centuries before!*

"I conclude all with a striking passage from Gaussen, the Swiss divine:—'One trembles when, after beholding the Son of Man commanding the elements, stilling the tempests, and despoiling the tomb, and solemnly declaring that He will, on an appointed day, return to judge by this Book the quick and the dead—one trembles to see a poor accountable mortal, seated in a professor's chair, and handling the Word of God as he would handle Terence or Thucydides, retrenching, adding, praising, blaming, lopping off whole chapters as containing mistakes, inconclusive arguments, rash assertions, and the like! Yet in a few years the learned professor and his pupils will all be in the tomb, while not a particle of the divine Book will have passed away, and when the Son of Man shall descend from heaven, by this book shall they all be judged.'" *

Truly, Higher Criticism is but the first step that leads to Socinianism, that most deadly and awful of all errors; for, to speak as some Higher Critics do of the "limitation of the knowledge" of the Lord Jesus Christ, that Blessed One "in whom are hid all the treasures of wisdom and knowledge" (Col. ii. 3), is nothing short of blasphemy. With reference to this particular subject, we would refer our readers to Liddon's Lectures on *The Divinity of our Lord and Saviour Jesus Christ* (being the Bampton

* *Higher Criticism*, by the Right Rev. John Charles Ryle, Bishop of Liverpool. Published by Hunt and Co., 12, Paternoster Row. Price 3d.

Lectures for 1866), especially Lecture viii. from pp. 461-480, in which Dr. Liddon well says that "the man who truly believes that Jesus Christ is God will not doubt that His every word standeth sure, and that whatever has been sanctioned by His supreme authority is independent of, and unassailable by, the fallible judgments of His creatures respecting it."

We are not ignorant of the fact that Satan's real aim in attacking the Bible, the Written Word, is to thereby attack the Lord Jesus Christ, the Living Word. For, as one has said—

> "The Scriptures and the Lord,
> Bear one tremendous name;
> The written and the Incarnate Word,
> In all things are the same."

May we who love the Lord and His Word, therefore, count it our highest privilege to witness, in the midst of these evil days, "alike to the integrity and absolute inerrancy of the Scriptures, and to the eternal dignity of the person of the Lord Jesus Christ, in whom dwelleth all the fulness of the Godhead bodily" (Colossians ii. 9), and who is Himself "the mighty God" (Isaiah ix. 6), by whom all things were created (John i. 3; Eph. iii. 9; Col. i. 16; Heb. i. 3, &c.), to whom be "the glory and the dominion, for ever and ever. Amen."

The time is not far distant, we believe, when the Lord Jesus Christ will appear in glory, and majesty, and power, with His glorified saints, to execute judgment upon His enemies, and to convince the gainsayers of all the "hard speeches" which they have spoken against Him, and His infallible Word. For Thou, O Lord, "hast magnified thy word above all thy name" (Ps. cxxxviii. 2).

And in the meanwhile, we who love that precious Saviour may well rejoice, as we see the truth of His Word ever more and more vindicated before men, in spite of all the attacks of His enemies; for, as Dr. Grattan Guinness has well said:—

> "The mighty past is speaking. God is bringing forth its testimony. Egypt, Assyria, Babylon, have broken the silence of ages. The mouldering monuments, the buried cities, the sandy deserts, the sculptured rocks have found a voice. Sinai and Petra, Horeb and Hermon echo the sacred oracles. Memphis and Tyre, Tadmor and Nineveh have risen from their graves. The painted papyrus, the pictured walls, the stony tablets, the faded palimpsests, the rusted metals and coins bring forth their testimony. The ruins, the rivers, the mountains, and the seas cry out, 'THY WORD IS TRUTH.'"*

* *Creation Centred in Christ*, by H. Grattan Guinness, D.D. (p. 46).

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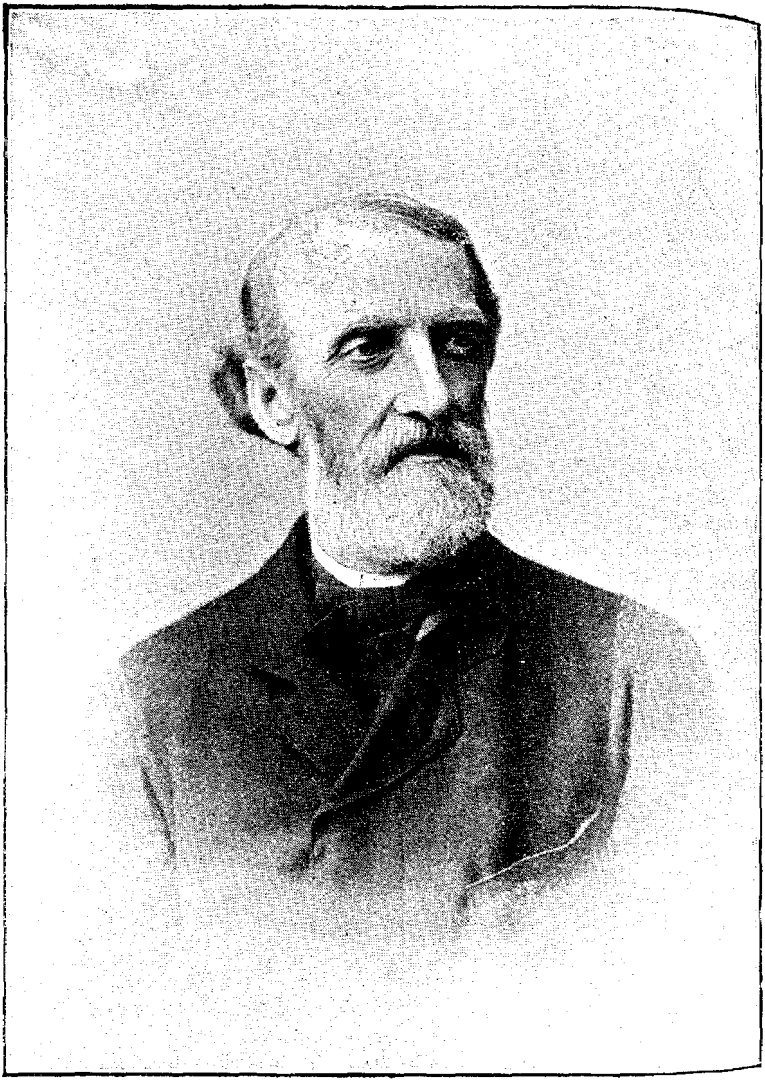

Arthur T. Pierson

THE PASTOR'S TRUE MONUMENT AND MEMORIAL,

AND

THE PASTOR'S LAST TESTIMONY AND TESTAMENT.

BEING

TWO SERMONS

DELIVERED AT

THE METROPOLITAN TABERNACLE,

ON SUNDAY MORNING AND EVENING,

JUNE 19th, 1892.

ON THE FIFTY-EIGHTH ANNIVERSARY OF THE BIRTH OF C. H. SPURGEON.

BY

ARTHUR T. PIERSON, D.D.

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THE PASTOR'S TRUE MONUMENT AND MEMORIAL.

"Other men laboured, and ye are entered into their labours."—John iv. 38.

THE whole passage reads: "*He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.*"

On John Wesley's monument, in Westminster Abbey, we have often read that significant sentence, "God buries his workmen, but he carries on his work."

There is something very sublime about this conception of God's work. It is eternal, infinite, universal; it reaches across the ages, like the pyramids or cathedrals, that it took centuries to build; God's work began in eternity, and reaches into eternity. As man is mortal, finite, limited in capacity and opportunity, there must be a succession in service. Man's time is short: God's eternity has no bounds. Man's faculties are finite: God's powers are infinite. And therefore if the work is to go on, where one workman dies, others must take it up. That is the great central thought of this entire passage. "Other men laboured, and ye are entered into their labours," one man taking up what another man has laid down.

But, back of this human succession, is a divine commission. "*I sent you,*" says God to every one of us, "I sent you to reap." And so participation in the work implies also a share in the joy and in the reward.

There are three obvious applications of these words: "Other men laboured, and ye are entered into their labours"; three senses in which these words are divinely and sublimely true: first, there is a *harvest to be reaped;* second, a *structure to be reared;* and third, a *property to be administered.* As to the harvest, a crop is committed to us as the reapers, the gatherers, the garnerers. As to the building, the structure is committed to us as workmen, to carry on, and carry up toward completion. As to the property, something is committed to us in trust, as trustees or stewards, to be administered in the name of God, to be guarded from injury, and to be improved and increased in value as our opportunity and capacity may allow. I have been deeply impressed that this is, through me, God's message to this great congregation this morning.

I. First, there is a *harvest to be reaped;* that is the thought with which this passage starts. "The harvest field is already white," says

our Lord, "and he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein"—or in so far—"is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour." This, which is our Lord's own application of the words of the text, is naturally our introduction to other thoughts. Men sow, and pass away, leaving others to reap what they have sown.

Sowing is, in the Word of God, connected with the idea of toil and sacrifice, and even tears. The sower has to prepare the ground for the seed, to clear it of stumps and stones, to drive the plough through the solid soil, to break up the clods of earth with the harrow; and when he goes forth to scatter the precious seed he knows not whether shall prosper this or that, or whether they shall both be alike good, or both be alike a failure. He is sacrificing the "bread for the eater," in scattering "seed for the sower"; and he knows not whether it shall yield any crop at all. And so in the one hundred and twenty-fifth Psalm, the sower is represented as going forth weeping, bearing precious seed, sowing in tears. On the other hand, reaping is associated with rejoicing, not with fasting but with feasting; not with sighs and tears but with smiles and triumphs—"They joy before thee as the joy of the harvest, and as men rejoice when they divide the spoil." The reaping is associated with the "harvest-home"—the song of the harvester, the shouts of triumph, the ecstasy of fruition. And so he that goeth forth and weepeth bearing precious seed shall, without doubt, return again with rejoicing bringing with him his sheaves. "They that sow in tears shall reap in joy." When our Lord used that proverb that was already ancient," One soweth, and another reapeth," he limited or qualified its application; that saying originally meant that one man does the work and somebody else gets the advantage. You remember the story of Virgil, how, when he affixed his verses to the gate of the Augustan palace, and somebody else claimed the honour of having written them, he added that famous line, "*Ego versiculos feci, tulit alter honores*"—"I composed the little verses, but another fellow has carried away the honours." Somewhat such is the sense of this proverb, as originally used, "One soweth, and another reapeth." One bears the hard toil of preparation; somebody else comes in to enjoy the fruition. Our Lord says, "In so far is this saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour." At that very time Christ beheld before him what, in sublime metaphor, he spoke of as a white harvest field. The woman of Sychar, who had met Christ at the well and found in him her Saviour, had hurried away, leaving her water-pot, forgetting her errand in her zeal to witness to the Messiah that she had found; and we are told in the thirtieth verse that she was even then coming out of the city, and that many of the people from the city followed her. I suppose that our Lord, looking at this approaching multitude, said, "Lift up your eyes. You say there are four months before harvest time, but here are fields white for the harvest," inviting not the sower but the reaper; suggesting the sickle, the sheaves, the ingathering; and he adds, "I sent you to reap that whereon ye bestowed no labour." They had done no seed sowing in Samaria. That had been done by the prophets, in the olden times, whose words had led the

woman to say, "We know that the Messiah cometh: when he is come, he will tell us all things." This sowing was also partly the work of John the Baptist, whose message had echoed over Samaria, as well as over Judea and Galilee; and Christ himself had dropped the seed of the kingdom into that woman's heart at the well of Jacob: these were the sowers who had gone before, and already the white harvest was ready to be reaped.

Let me stop to add that this is the only white harvest field that our Lord saw through the period of his human pilgrimage. Marvellous was the self-sacrifice of the Son of man, who left all greater works to be done by those who should come after him, himself content to live and work among men for three-and-a-half years with a comparatively unfruitful ministry, because he was sowing in tears and in blood the seed of the kingdom, the white harvest of which was afterward to appear, as on the day of Pentecost. This, then, is the first thought of the text, somebody else has done the work, of which you are getting the advantage; others, with tears and toils, have broken up the hard ground, pulverized the clods, gathered out the stumps and the stones, and then gone forth weeping, steeping the seed in tears; and now we have the advantage of it, and are enjoying the fruits of it. There is nothing that comes to us, as English-speaking people to-day, in this Christian land, that was not purchased by the toils and the tears of those who went before us. The blessing of civil liberty, and above all, of religious liberty, where has it sprung from, if not from the very blood of martyrs that was the seed of this tree of life that overshadows us with its boughs, and of whose fruit we to-day partake? In every department of life there have been these dearly-bought blessings. Have they been the only martyrs, who were literally burned at the stake or torn to pieces in the arena? There has scarcely been a man who has projected great scientific discoveries and inventions before the human race, who has not been put in the pillory of public contempt and ridicule. Of all the great inventors that have helped to multiply the comforts and conveniences of our life, and the facilities of our world-wide work, how many have been tied to the stake and burned by the hot fires of public scorn and hatred! How many have been driven into the prison of exile and pinching poverty for the sake of human progress! And how many have been torn to pieces in the arena of public opinion by that wild beast, the mob! It has not been without risk that men have sought the advancement of humanity in intellectual and moral and spiritual life. Let us understand that the white harvest that we are reaping, in which to-day we find not only the seed for the sower, but the bread for the eater, has been thus bought by tears, and toils, and trials, by sighs and groans, by the heart-blood as well as with the brain-sweat of others! And let us thank God that men and women have been willing to toil and suffer that we might have such fruit.

II. The second thought suggested by the text is, that there is a *building to be constructed.* Paul seems to refer to these very words of our Lord, in that most striking utterance in the third chapter of the first epistle to the Corinthians, which has so much to do with my present plea, that I will read it in full: "I have planted, Apollos watered; but God gave the increase. So then neither is he that

planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, ye are God's building."

"Ye are God's husbandry, ye are God's building." The figure of the husbandry, or tilled field, will not serve his full purpose, and so he adds, "Ye are God's building." The figure of the tilled field is inadequate because it stops short of the full truth; for not only is there a harvest to be reaped and enjoyed by us, which has been purchased for us by the tearful toils of others, but there is a building whose foundations they have laid, and which we are bound to carry on and carry up. "According to the grace of God which is given unto me, as a wise master builder." The Jews called the wise teachers of the law "builders"; and their chief teachers, or Rabbis, they called "master builders." "According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

There is no mistaking such language! God has begun a building through holy men, both of old, and of modern times, who have carried on the structure; and now, when like the departed pastor of this great Tabernacle, these workmen are withdrawn, the building is not yet complete, and it must go forward, the work must not stop here. As there is a crisis in the harvest field, when the harvest is ripe, and if it be neglected it will be no longer worth the gathering; so there is a crisis in the building. If, after what has been done in the laying of foundations and the carrying on of the superstructure, the work should lie neglected, there is danger of disintegrating the whole building, so far as our neglect could wreck and ruin the work of God.

There are three things that a builder must take heed to, when he follows others who have begun the structure, and by reason of death have not been able to finish it: he must observe what *plan has been adopted* for the building; what *work has already been done* upon it; and *what materials* have been employed in the work. That is Paul's thought here, "I have laid the foundation, and another buildeth thereupon. But let every man take heed how he buildeth thereupon." God has a great plan that reaches through the ages. This written Word of God is the draughtsman's drawing, which indicates what is the general plan and outline, and even the exact pattern of that cathedral of the ages; and that drawing has been, and is being, transferred into living forms, all through the course of history, and under the providential and gracious guidance of the almighty Architect.

Our first duty, then, as builders for God, is *to study God's plan in*

our generation; to find out from the Word of God, what that plan is, and follow history to see how that plan is being embodied in the progress of humanity, and especially of the Church of God; and then, finding out the plan, we should fall into our own place in it, and see to it, that we do not violate God's Scriptural and spiritual pattern in the work we undertake for him.

In the second place, we are to look at the *work already done* by holy men, and spiritual women, who have gone to their reward. The work must be a unit, it must be carried on in the spirit of conformity to one pattern; we must not violate the symmetry of the building, disturb its proportions, or disregard its general purpose, by doing our work wildly, and carelessly, and loosely. We must study the work already done, and on which God's blessing has rested, which has been built into, and become an integral part of God's eternal work; and we must seek to carry out, on the same lines, and in the same grand proportions, the part of the work that God has given us to do.

We must also look after the *material* we build into this structure. "If any man build on this foundation gold, silver, precious stones, wood, hay, stubble." Those of you who have read of the ruins of Babylonia and Egypt, will know that in these great countries the most stupendous structures actually had built into them layers of wood, and hay, and stubble, as well as of bricks and stones; and to-day in the ruins of Nineveh, and Babylonia, where fire has overtaken human work, we find the bricks and the stones that have survived, glazed by the fire, but the wood, and the hay, and the stubble, have been utterly burnt up. What a sin for a nominally Christian disciple to build into God's eternal work, wood, and hay, and stubble! Not to consider the spiritual materials to be wrought into a spiritual edifice! What a crime to introduce into the Church of God, its policy and its polity, its doctrine and its teaching, its plans of administration and its principles of conduct, the miserable stuff and stubble of this world, that cannot stand God's trial fires! Yet, how many Christian people are actually building into their own lives, this wretched, worthless, and wasteful material which belongs only to the perishable structures of this world!

Ye builders, look out! God is carrying on the building; the divine plan of it is here, in his Word. See that you do not disregard those magnificent drawings of the holy Artist and Architect. The divine plan is already, to some extent, wrought into history; see that what work you do is a unit with the work that has been done, and which God has owned and crowned with blessing; and whatever material you bring to the temple platform, on which that great cathedral of the ages goes up, be sure that no wood, hay, or stubble finds its way into that sacred structure; for, if that be the case, you will forfeit both your work and your reward. You may be saved because you have built on the right foundation, but your work will be burned, and you will thus suffer eternal loss and damage.

III. The third thought of the text, which is equally obvious, is that *there is a property to be administered* committed to us as stewards and trustees. I want especially to emphasize this thought, because it is most frequently overlooked of all the solemn considerations that concern this succession in service.

Now, observe that whatever others have done for God, and have left behind them in their exodus from this world, comes to us *as a sacred legacy*, we are heirs of an estate which is committed to us as trustees. We are "allowed of God to be put in trust with the gospel," and gospel institutions; "as good stewards of the manifold grace of God" we are put in charge of divine property. What is a trustee? He is one who receives in trust something that has belonged to another, and is to be administered in another name. What is a steward? One that has control of his master's property, and who is to manage the estate for his master's emolument, profit, and honour. What is all work done by previous disciples but a solemn property accumulated, to be protected from injury, improved, increased in value; a property at their death transferred to us, who are their heirs, successors, trustees, legatees, stewards. I am sure this thought is not in the minds of God's people as it should be. It is not a matter of mere choice whether we shall carry on God's work or not. There is *no choice about it*. We must do it or be condemned as unfaithful. If we do not feel it to be a divine privilege, conscience must lay it upon us as an imperative duty. What is the duty of an heir or a trustee when a property or estate is committed to him? First, to *guard* that estate or property from neglect or decline; secondly, to prevent its possibly *falling into a state of bankruptcy*, and passing into other hands; and thirdly, to prevent *possible perversion* to ends not contemplated by him that accumulated the property or transferred it to the legatee. I insist upon it, in the presence of God and this great audience to-day, that any work done for God in past ages, or in the present age, and which comes to us from the hands of the dead in solemn trust, we are bound to administer for God; and that, if by reason of neglect, apathy, indifference, we allow that divine property to fall into neglect, to decrease in value, so that we limit the range and scope of opportunity and blessing, we are solemnly responsible to almighty God. If we allow such property to go into a bankrupt condition, embarrassing its work, hindering all its outreachings, and possibly bringing to a disastrous closing its entire period of service, we must give account of our stewardship to the divine owner. And if, under any circumstances, we allow such a property to be diverted to strangers' hands, and perverted from its original purpose, we have committed an absolute crime, both before God and before man.

I am not going to "mouth words" this morning; I mean to discharge my conscience of a grave responsibility. We are met here to-day to keep the fifty-eighth birthday of Charles Haddon Spurgeon, of whom some say, he would have been fifty-eight years old to-day if he had lived; I say he is fifty-eight years of age to-day, for he does live, only his life is now henceforth to be measured by those eternal years of God which are, in company with God, his possession. Mr. Spurgeon was a labourer for God, now called to his reward, and we have entered into his labours in the three ways already mentioned: first, we are reaping the harvest from seed that he sowed; second, we are carrying on the building, the foundations of which he reared; and third, we are accepting and administering as a solemn trust the property that he has handed over to us as stewards. This very congregation is a white harvest field of his sowing. He began

in this city, about forty years ago, to tell the story of redeeming love from one of its pulpits, and this vast audience, gathered in this immense place of assembly, is the fruit of the seed he scattered. This church, of five thousand five hundred members; the almshouses, with their occupants; the Pastors' College, with its eight hundred students, now in the class-room or in the field; the Orphanage, with its hundreds and thousands of children, that either are or have been blessed by its benefactions; the great outreaching of his influence from that wider pulpit, the Press—all of these represent the work of Charles Haddon Spurgeon, the results of which we are enjoying. This congregation, perhaps the largest gathered to-day in the world; this college, training young men to preach the simple gospel; these orphan homes for boys and girls; this immense influence of the printed page; all this great charitable work, what is all this but the harvest of the seed he sowed in tears, with many sighs and prayers, and of which we are getting the advantage? We are putting in the sickle where he scattered the seed.

But that is only one aspect of Charles Haddon Spurgeon's work. During the last forty years he laid the foundations of a great structure for God, that you are going to carry on—I do not say which you are *bound* to carry on, though you are—but which you are *going* to carry on. It is in the hearts of this people to do for God this great work; for it belongs to "the perseverance of the saints." Where, and as he built, go on building; mark his plan, for it was a Scriptural plan; observe the work he has done, and build in unity with it on the same lines; and mark the material he built into that work. I know of no work on earth to-day that is more purely Scriptural and spiritual, than the work Charles Haddon Spurgeon did. I see less of wood, and hay, and stubble in it than almost any other work that I know of in the wide world; and that is the reason why for eight months I have felt honoured in leaving all other spheres to serve this people.

Moreover, all this comes as a trust to you to administer in the name of the Lord, and if you should not administer it faithfully, three consequences would follow: you would dishonour your *ancestry* in the Lord; you would impoverish your *posterity* in the Lord; you would disgrace *yourselves* in the Lord. There is no use in trying to get rid of that threefold consequence.

We talk of "a memorial" for the Pastor; and I join most heartily with you in a memorial to Charles Haddon Spurgeon; but *the best kind of memorial is the continuance of his work on the lines on which he began it.* What did Peter say? "I will endeavour that ye may be able after my decease to have these things always in remembrance," or "ye may make a permanent remembrance of these things." I believe that, if the glorified Pastor could himself be consulted to-day, he would say, build any monument that you choose to erect which shall call attention not to him but to his Master, and shall be a tribute of your love, and your gratitude for the service he rendered to God and the saints; but he would most of all say, "Whatever else you do, or do not, be careful to follow the work on which I wrought, and build on Scriptural and spiritual lines toward its completion; what I left in your charge, administer it by the grace of God as trustees of divine property." I have confidence that this is going to be done, and that this memorial week

on which we enter, is to give testimony to the willingness of this, the greatest congregation in Christendom, to stand by the work of the departed and lamented Pastor.

How shall this work be carried on? Four things are necessary. First, and above all else, by *prayer*. Without that, no business can be carried on for God. Prayer projects the very lines of our work in a heavenward direction. Prayer takes his plan from his Word, and incorporates it into his work. Supplication enables us upon the true basis already laid, to erect the beautiful pillars and graceful arches, and advance toward the completion, when the headstone is to be brought forth with shouts of rejoicing. Again, there must be *giving*, sanctified, self-sacrificing giving. There is a financial basis for all work of evangelization, and of philanthropy, and unless the tithes are brought into the storehouse, there will not be meat in God's house to feed hungry and starving souls. There must be larger giving than there has ever been before. However generous your giving has been, it can be tenfold increased, and you will all be the larger gainers by being the larger givers. I pray you to remember, that by reason of the simplicity of his faith, and the genuineness of his character, this great man that has departed from among you became a reservoir into which God, through his people, poured abundant streams of beneficence, and I am very glad to say that the streams did not stay in the reservoir. I have known some people that claimed to be the distributing hands for God's bounty, but in some strange way, the bounty seemed to *stick* in their hands and got no further; but while the gates were open in this blessed man to receive, they were also equally open to distribute, and his benefactions spread all over his work, in constant benedictions. This great receiving and distributing reservoir is no more among us, and we have no other to take its place. There seems no other heart whose faith is capacious enough, and no other's actual experience has proven in resources sufficiently ample to become the source of such distribution. We must have a thousand little reservoirs to take the place of one. God wants each of you to be one of these reservoirs. Open your heart to God's gifts and blessings, and be sure that there are gates that open out as well as open in, and let the outgo be as constant as the income, and then the work of God will not suffer. There must be not only praying and giving, but individual *working*. Let each co-operate by a self-denying activity. I do not like to say much about my official brethren in this church, for I should be sorry to tempt them to spiritual pride; but as a matter of honest tribute, I will say that I never knew fifty men who stood by any church as they do. When a man will rise at half-past five in the morning, and go early to his workshop that he may be here at the Tabernacle at ten o'clock to spend the rest of his day, that is more self-sacrifice than most people are quite ready to exercise. When a man leaves to others the conduct of an important and far-reaching business, that he may be here to look after the interests of God's house; when a man will habitually go from his home in the early hours of the Lord's-day through rain and shine, heat and cold, to stand at the doors of this great Tabernacle and direct the incoming multitudes, it seems to me very like the spirit of service to Christ and his cause. It is not generally

known that the deacons and elders in this Tabernacle habitually make a place for God's work in their own daily business, and do it as a matter of course. I would to God I could multiply a thousand-fold the number of people that thus expend themselves for God and lay their time on his altar! If we have not much else to give, we can give ourselves, our prayers, our efforts, our sacrifices, our activities for God.

Last, and perhaps best of all, as the means of building up these institutions, and carrying on this work, besides praying, giving, working, there must be a *holy jealousy in guarding the inheritance that has fallen to you.* The peculiar preciousness of this whole work at the Tabernacle, to my mind, lies in this, not that there is a great crowd of people, with the enthusiasm, the excitement, the inspiration that goes with numbers, but that *the gospel pattern has been built into this Tabernacle worship and work!* As from the hidden glory I hear a voice, saying, "As a wise master builder, I have laid the foundation, and another buildeth thereon; but let every man take heed how he buildeth thereupon." The curse of God will fall on any man or woman that builds hay, wood, and stubble into this sacred structure! What do you think was, to him, the dearest thing of all the work Charles Haddon Spurgeon did? The College? No. The Orphanage? No. The gathering of this great church of six thousand members? No. The press work in books, and pamphlets, and sermons? No; not even the preaching in this pulpit of the gospel of the grace of God! I believe there was something dearer to him than all the rest, though it pervaded all the rest, and that was—hear me!—*the guarding, in these days of apostasy and defection from the faith, of the apostolic style and type of doctrine and practice!* And I believe that, to-day, if Charles Haddon Spurgeon were called upon to sacrifice any one of all the things that he has laboured for, the last of all would be the energy of grace by which he held up the standard for God in the time when some of the very leaders of the hosts of God were in treacherous league with the enemy! That is my opinion, and if it is not yours so much the worse for you: for I fear you have not caught the true significance of one of the grandest lives that has blessed the generation and the century.

Brethren, to this holy trust, left you by one who is gone, be faithful, if you would rear to him your true monument and memorial. Go and read the story of the fiery cross, borne from clan to clan over the heights of old Scotland. Go and read the story of that standard-bearer in the American War, who, with the Stars and Stripes in hand, mounted to the breastwork of a fortress, his body pierced with ball after ball, and who, when he could no longer stand, crept on his knees, and held himself up by one arm, while the other grasped and held aloft the flag, till he could set it on the parapet of the foe; and no wonder if the army followed through that storm of shot and shell, until they stood where the flag stood before them! Go and read the story of John Maynard, the pilot on the American lakes, who had a vessel in his charge, with hundreds of passengers, and discovered that the ship was on fire. The fire was raging round about the pilot-house, and there was a possibility of reaching the shore if the pilot could stand at his post. The captain, through his trumpet, said, "John Maynard, are you there?" "Here, sir." "Can you hold on?" "I'll try, sir." And while the flames

were rising about him, that martyr kept his hand on the wheel, and steered the ship against a powerful wind blowing from the shore. They were within a few hundred yards of the beach when the captain again shouted, "John Maynard, are you there?" "I'm here, sir." "Can you hold on?" "I'll try, sir." And he lifted from the wheel the right hand that was burned to a crisp, and put on the wheel the left hand to be burned! A few moments after that the prow of the vessel grated on the shore, and the passengers were safely landed. But John Maynard's soul had fled Godward!

From the eternal glory there comes down a voice which I seem to hear: to-day, when in the pulpits of Evangelical churches, and in the very chairs of theological professors, men are diminishing and destroying public faith in the inspiration of Scripture, when faith stands weeping at the doors of the very churches of Christ, and even believers despairingly cry: "They have taken away my Lord, and I know not where they have laid him," I seem to hear that clarion voice sounding down like a trumpet blast from above to the believers at the Metropolitan Tabernacle: "Can you hold on?" "We will try, Spurgeon; we will try." And if our right hand is burned at the wheel, the left shall follow it; but we will stand by the ship—the testimony of almighty God shall be maintained! Souls shall not be ruined, and the very faith itself be wrecked, because we were unwilling to die, if need be, for the sake of Christ and his truth!

THE PASTOR'S LAST TESTIMONY AND TESTAMENT.

"And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."—Acts xx. 25—28.

THERE was, perhaps, no occasion in the life of the apostle Paul which, in many respects, was more solemn and significant than that which is recorded in this chapter. It contains his valedictory address, his farewell words when, at Miletus, he summoned the elders of the Ephesian church. He is on his way to martyrdom, and that martyrdom is not far off. Like a man who stands on a mountain summit, he gives a glance, first backward over the way that he has trodden, and then forward over the path that lies before him. We might call these words Paul's *last testimony and last testament:* his last testimony, concerning the life that he had lived among them; his last testament, in the solemn charge that he lays upon them as his legacy.

First, there is a solemn *testimony*, and a wonderful testimony it is. "I *take you to record* this day,"—as though he challenged them to write down the words of his witness—"that I am pure from the blood of all men." His garments were clean. God had said to the watchmen, in the thirty-third of Ezekiel, that if, when the warning was given by His mouth, it was not faithfully transferred to the imperilled soul, the blood of that soul would be on the garments of the watchman; and in the entire New Testament we find this figure apparently reflected from the metaphor of the Old. Paul says, "I take you to record this day, that of the blood of all men I am clear; it is not on my skirts." And why?

First, because of his declared *fidelity*. There are four expressions of this fidelity in the paragraph from which the text is taken. "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house"; "testifying repentance towards God, and faith toward our Lord Jesus Christ;" "I have not shunned to declare unto you all the counsel of God"; "By the space of three years I ceased not to warn every one night and day with tears." I wonder whether any other man that ever lived could, with more truth, have uttered those words. What a remarkable record of fidelity! The whole divine message, unmutilated. He wrote to the Corinthians, "We are not as the many that corrupt"—huckster, adulterate—"the Word of God", *i.e.*, seek to get more people to accept the gospel by making that gospel more palatable to the natural man,

and the carnal mind, as the hucksterer adulterated what he sold in order to increase his profit and enlarge his sales. Paul could conscientiously say now, as he wrote then, "I have not been as the many that adulterate the Word of God." He had given the people an unmixed and unadulterated message. There was nothing in all the counsel of God that he kept back from men, for it was all profitable for doctrine, reproof, correction, and instruction in righteousness; and the years that he spent in Ephesus were one ceaseless round of warnings against sin, and invitations to salvation.

How sweetly Paul hints that there had been *tenderness* joined with all this *faithfulness*. "I ceased not to warn every one day and night *with tears*." How often we are not tender, even when we are faithful! Paul wrote to the Thessalonians that like as a father he had admonished them, but like as a nursing mother he had cherished them; and as the mother suckles her babe at her own breast, he said, "Ye were so dear to us that we would have imparted our own souls to you." What a wonderful man he must have been, stern as John the Baptist in the denunciations of sin and wrong and the exposures of the penalty and the guilt of transgression, and yet gentle as John the Apostle, in the encouragement of the timid and the penitent; a father for faithful warning, and a mother for gentle entreaty.

I wonder how many of my dear fellow-ministers and fellow-labourers in the gospel have ever thought of the influence that our own disposition has upon our proclamation of the truth. A devout Scotch clergyman, when he heard that a younger minister had preached on the divine anger, asked, "Did he do it with unction? If not, he did more harm than good." I once heard a minister preach on the wrath of God, and he reminded me of some savage that cuts open a man's breast and takes out his living heart and holds it up in exultation. He seemed to delight in excoriating people. The wrath of God in that man's mouth blasphemed God; and there was present a little boy of six years of age, who went home and told his mother that he had heard a man preach about a wicked God. Even the instinct of the child rebelled against the picture of divine wrath, as he drew it. The difficulty was that the man elevated to divine honours his own bad passion, and gave that to men as the image of God's wrath. As light takes its hues from a coloured glass through which it shines, God's light may take a false glare from an unsanctified temper and disposition; and that is one reason why no unconverted or unsanctified man ever ought to preach the gospel. Away with all merely professional preaching! Preaching is not a profession; it is a divine vocation. A man cannot take up the work of the pulpit as he could go into the lawyer's or the doctor's calling, the army or the navy. Only an experience of divine things can interpret the divine message. And so we all need to cultivate a heart that is holy and a disposition that is Christlike, so that when the word is spoken that is severe, majestically awful, that is terrible, as the disclosures of hell are terrible, we may be able, by the disposition through which the message passes to men, by the lens through which the truth shines into human souls, to avoid putting any wrong interpretation upon God. Warnings are dreadful, but warning becomes winning, when, like Paul's, seen through tears. "I ceased not night and day to warn every one of

you with tears." Would that we had a great many more such ministers as that!

Notice Paul's unselfishness. He says, "I have coveted no man's silver, or gold, or apparel. Yea, you yourselves know that these hands have ministered unto my necessities," in tent-making. While he had a right to support, as a minister of Christ, he was enabled to forego what was his right, lest he should be burdensome to an infant church in days of persecution. What an awful contrast to all this is a minister of Christ who is a greedy, avaricious, covetous man, an envious man; when he who comes into the pulpit is after salary more than he is after souls, seeking public position and social influence, and human applause and approval, rather than studying to show himself approved unto God!

On one occasion two brethren in New England were going to the Assembly Hall of the Legislature, one of whom was going to preach the "election sermon." He felt very timid and even timorous, being afraid to face the illustrious body of legislators and judges and magistrates; and he said, "Brother, I feel that I cannot do it." But his brother replied, "All that you have to do is to remember that there is another Presence there, in comparison with which the greatest in the assembly is insignificant." Oh, for a godly race of ministers who covet no man's silver, or gold, or apparel, who dissociate money just as far as possible from the Lord's work, who care little for social prominence or human opinions, while they think of that divine and invisible Presence that is, after all, the only presence worth thinking of.

And then look at Paul's *resoluteness*. "And now I go bound in the Spirit, not knowing what things shall befall me in Jerusalem, save that in every city the Holy Spirit witnesseth that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry that I have received of the Lord Jesus, to testify the gospel of the grace of God." Did you ever ask the secret of such calm resoluteness? How often when I have felt myself hesitating and vacillating have I turned to that Psalm in which David says, "O God, my heart is *fixed*, my heart is *fixed*, trusting in thee"; and to the book of Daniel where, in the sixfold conflict between the children of God and the children of this world, God's holy ones came out victors in every contest, because their heart was thus fixed on God. Paul was not moved by afflictions, or trials, or oppositions, or even at the prospect of martyrdom. *He had settled that question long before.* Mr. Harrald, in connection with the memorial services, tenderly said that, when the late Pastor lay ill at "Westwood," and was felt to be dying, and felt himself to be, the beloved wife gave him up into the hands of God; and when the Lord, in answer to prayer, brought him back, as it were, to life, she considered that "the months that remained were just so much extra"—just so much blessing that had been surrendered to God in that awful sickness, but given back to her. When Paul, in the first place, came to God in Christ, he laid his whole self on God's altar, and henceforth, as he owned nothing of himself, in every new temptation to self-reservation, the whole question was settled in advance. Temptations and trials came up, but there was no interrogation of himself as to whether he

should undergo them. *Of course* he should undergo them. Was not he wholly the Lord's? Dangers threatened him. There was no shrinking back. Had he not submitted himself absolutely to do and bear the will of his Master? The lions might face him in the arena at Rome, or the wild beasts at Ephesus, or the axe of the executioner under Nero, but there was no hesitation or vacillation. There had been settled originally the all-inclusive question that settled all other minor questions. And I think, beloved, that not only in the ministry, but in the membership of the church, one of the greatest needs of the hour is to have all possible temptations and crises settled in advance by absolute self-surrender to God. When such surrender is once made, it carries with it the answer to every other question that can arise in life. But as long as you are seeking to serve Jehovah and at the same time hold fast your idols, there will come up ten thousand questions which you are unable to settle because that first question has never been decisively and finally answered.

II. Let us now with Paul look forward and hear the words of his last will and testament. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers." Two solemn admonitions: "Take heed to *yourselves*," and "Take heed to the *flock*." Self-heed is the most important of all possible duties, for no other duty can be properly performed unless one's duty to oneself is first done. It is the genuine man, the true man, the conscientious man, the man who is at peace first with God and second with himself, who is prepared to be a man of power. When a man can stand, like Samuel before Israel, and challenge all the people to find a flaw in his character, or a blemish in his conduct among them; when a man can live like Daniel, and all the gainsayers and blasphemers and idolaters of Babylon can find no fault in him except that he serves the living Jehovah, what a preparation for service! Take heed first of all to yourself.

My brethren in the eldership and diaconate of this church, you cannot take the oversight of this great flock unless you take care of yourselves. Vainly will you attempt to keep this great vineyard of God when your own vineyard is overgrown with weeds and briars, thistles and thorns, and when in the interstices of the hedge round about that vineyard there are gaps into which the little foxes can creep to spoil your vines. "Take heed to yourselves."

I have no conviction, in respect of service, that is deeper than this, that many of us are trying to do so *much* that we cannot do it *well*, hurrying to and fro in the activities of a so-called Christian life, rushing to this and that meeting, hurrying to this and that duty, while we have not time for prayerful, personal, spiritual communication, and communion with God. We overlook quality in quantity. We forget how Moses, already forty years old, was kept another forty years in the desert before he was prepared for the forty years of leadership; that Paul was three years in the deserts of Arabia Petrea before he was fully fitted to preach the gospel of the Son of God. We forget that even Christ was forty days in the desert before he began his precious ministry, and spent whole nights in prayer to God in the crises of life. I say to all of you believers that the first thing that you are to do is to take heed

to yourselves, or you cannot take heed to the flock. I say to you Sunday-school teachers that you cannot take care of that little parish, of which you are the teacher, that little flock of which you are the pastor—your Sunday-school class—unless you first of all take heed to yourselves. It is *character* that tells in this world—character, anointed by God, sanctified of God, conformed to God; and such sanctity and conformity and unction are to be found only in the secret place where the light of God shines upon you, and you learn to reflect that glory in your own radiant image.

So we come to the other of these great exhortations. "Take heed to the flock over which the Holy Ghost hath made you bishops." That is the Greek word. There are some people who think that there are no bishops in the Baptist church. They are greatly mistaken. The elders are all bishops. A bishop is an overseer. The word "bishop" expresses, as we believe, one of the functions of an elder, the function of *oversight*. "Take heed to the flock over which the Holy Ghost hath made you bishops." And there is only one "archbishop," and that is the chief shepherd, or bishop, who shall by-and-by appear and give the true and faithful bishops the mitre, which is their crown.

Now, notice the double warning of the apostle to the Ephesian elders: "I know that after my departure shall grievous *wolves enter in among you*, not sparing the flock. Also *of your own selves shall men arise*, speaking perverse things, to draw away disciples after them." Mark that double warning, *wolves* and *perverters*—wolves from outside, perverters from inside. What is the wolf? Look in Matthew vii. 15: "Beware of false teachers, which come to you in sheep's clothing, but inwardly they are ravening wolves." How do you know the wolf? Suppose the wolf were in sheep's clothing, how do you know the wolf? By the wolf nature. It is not the skin or hair which determines the wolf. It is the maw; it is the wolfish appetite; the wolfish propensity *to tear in pieces the flock*. How do you know the perverter who, teaching perverse things, draws away the disciples after him, but by his obvious perversity, his unscriptural, unspiritual mind? There is no warning, given in the New Testament, more appropriate to our own day. Wolves in sheep's clothing are those who, outside of the proper flock, arrayed perhaps in the garments of scholarship, are tearing in pieces the faith of disciples, supplanting their confidence in God, and in the Word of God. And who are the perverters, but the worldly-minded disciples inside the church, who would bring into the church worldly standards of art and culture, worldly standards of character and administration, and draw away weak and worldly-minded disciples after themselves?

We have come to this fifty-eighth anniversary of the birthday of the departed and lamented Pastor. Although this is my last Sabbath among you, I have not the slightest thought of any application of these words of Paul to myself and my own brief ministry. Looking farther back than these eight months, to one who stood in this place before me, but shall never stand here more, it has seemed to me that, if any man since the days of the Apostle Paul could adopt the very words which are in this passage of Scripture, it was Charles Haddon Spurgeon. I can imagine that if, in the last days of that fatal illness, he could have summoned the elders and officers of this church to his bedside at Menton,

he might have spoken to them the very words of the Apostle Paul, leaving out only the limitations of time and the purely local and personal references. Let me venture on a sort of revised version of those words, with only such changes as would adapt them to this beloved Pastor. "And from Menton he sent and called the elders of the church, and when they were come to him, he said unto them, 'Ye know, from the first day that I came among you, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me; and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying to all alike repentance toward God, and faith toward our Lord Jesus Christ. And now I know not what things are to befall me; but none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am free from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of more than thirty years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.' And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell upon his neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more.

We might fancy that we hear the Pastor saying these very words from his dying bed. Could any brief biography better describe his history among you? Every sentence might have been exactly appropriated by him, and can be reverently applied to him. And that last tender touch! how like him! "And when he had thus spoken, he kneeled down, and prayed with them all." In my last interview with him, at Westwood, when the dear man was unaccustomed to kneel because of the weakness of his frame, he said, "Dear brother, we must have a little season of prayer before you go," and down on his knees he went, and prayed with tears for my ministry among you. It almost breaks my heart anew as I think of it.

These words of warning come to us to-night as a kind of last will and testament of this dear departed man. Let me give one more word of testimony. I may be wrong, but I am convinced that I am not, in

thinking that the Church of Christ is on the verge of the most perilous times of her modern history; that on her shores already is the breaking surf of a tremendous storm. With amazing rapidity it has come to pass in these days that questions which it would have been considered the rankest heresy to raise in the Church of God twenty-five years ago are raised on every side by professed believers, and even preachers of the gospel. And what is, to my mind, the most amazing and alarming thing is that it is the professed leaders of Christian thought, the very preachers in the pulpit and pastors in the church, and teachers in the higher schools, who are leading God's flock in a wrong and perilous direction, towards the edge of an awful precipice! The heart of the *people* of God is more sound to-day than the heart of the *ministers of Christ*.

It was not one hour too soon that Charles Haddon Spurgeon lifted his trumpet note of warning; events show us that he was a seer who foresaw the conflict, and who sought to arm the dear saints of God for the fight. From his dying bed he did testify: "I know that after my departure shall grievous wolves enter in among you, not sparing the flock." "Also of your own own selves shall men arise, speaking perverse things, to draw away disciples after them." And who are these *wolves?* German rationalists clothed in the sheepskin of universities, the parchment certificate of a high scholarship; rationalistic critics from across the German Ocean coming in among us, among the very flock of God, and tearing the flock to pieces, destroying faith by destroying the foundations of faith, teaching "another gospel which is not another," declaring our Bible to be inspired only as any other book is inspired when genius has created it, declaring the Word of God not infallible or inerrant, and venturing to say that when Jesus Christ quoted from the Psalms and attributed them to David, or quoted from prophecy and attributed the words to Isaiah, "Jesus Christ was mistaken." "Grievous wolves shall enter in among you, not sparing the flock."

"Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Who are these but the worldly-minded professors, nominally disciples, who would displace simple primitive apostolic praise in the house of God, by the performances of an operatic quartette, and allow an unsanctified man at an organ to play out the impressions of the gospel by profane music, borrowed perhaps from corrupt and debauched musical composers; who would bring into the pulpit lectures of all kinds, on literary, and social, and philanthropic topics, instead of preaching the simple gospel of the Son of God, as though there were no longer in the world a need for the gospel, or were no longer in the gospel a supply for the need of the world; who would even address human audiences in prayer more than the Most High God; and consult a fastidious carnal taste in the whole administration of the church?

Bless God for Charles Haddon Spurgeon's testimony against the wolves without and the perverters within. If ever these wolves tear this flock in pieces, it will not be because a faithful shepherd has not given warning of their approach. And if ever the perverters corrupt the simplicity of gospel worship and preaching here, it will be in disregard both of the teaching and the example of that illustrious man whose record is in our hearts, and consciences, and homes to-day.

One of the Erskines said, "I call God to witness that I have done the very best I could to bring on a decisive issue between the enemies and the friends of God; between the errors of these times and the truths of this gospel"; and Spurgeon could have said the same words. He did all that he could to bring on the issue in a final and decisive conflict. I thank God for him with every breath; and I miss him sorely as the great conflict approaches, and which seems to me the very Armageddon of the Apocalypse.

And now, in closing an eight months' ministry that has been to me like days of heaven upon earth, I have but two brief messages, in conclusion.

First, a word to you who are yet *unsaved*. From heaven there comes a testimony to you to-night, "I have kept back nothing that was profitable unto you: I have testified to all repentance toward God, and faith toward our Lord Jesus Christ. I have not kept from you anything that was profitable, but I declared the whole counsel of God, and warned you ceaselessly night and day with tears." How are you going to confront God, and confront the remembrance of Charles Haddon Spurgeon, if you go to your graves unsaved? There is no blood on *his* garments. He not only warned you, but he warned you with tears. He not only admonished you, but he admonished you with tenderness. There were many of you that, perhaps, meant to take his hand at some time during his life, and say, "Pastor, you have been a blessing to me." I have a letter from one who recently became a member of this church, in which he confesses, "During all the years that I heard Charles Haddon Spurgeon, I felt in my heart that I must some day take his hand, and say, 'Pastor, you have sought to lead me to Jesus Christ, and now I come to him;' but I put it off from time to time, and never did it; and God took him, and now I cannot do it; and I have said to myself, 'As I have put off saying that to him, I put off saying it to God; and if God should summon me as he has my pastor, what will become of me?'"

As I may never see your faces again in this changing world, may I not humbly say, "I take you to record I am free from your blood"? It is a most solemn thought that some in this house to-night, have, during the time of my eight months' ministry here, been doing just what they did during the long ministry of Mr. Spurgeon, hearing the gospel and rejecting it; and you are thus worse off than when I came, as you are far worse off than you were when you first began to hear him; for the very fact that you can continue to hear this gospel and not respond to it, shows how real and alarming your danger is! I beseech you, once more, let this birthday of the pastor be your birthday into a new life in God. Let the question be for ever settled that carries every other question with it. Say with all your heart, "I do take Jesus Christ to be my Saviour, and surrender my whole self henceforth to him as Lord"! Then your life becomes part of God's plan, and your soul is in God's hand; and every other minor issue is for ever settled because that great decision is absolutely fixed.

One word to these beloved saints. I entreat you, in the name of Jesus Christ, to stand by the flag and hold the fort for God. On one occasion William Pitt said to George III., "If this is done, I shall resign." The King turned to Pitt and said, "*I cannot resign.*" The

monarch cannot abdicate his throne; though the Prime Minister may leave his chair in the cabinet. Fellow-believers, do you know this—that there are responsibilities that you cannot resign? God has set you on the throne of conscience, and you cannot get down from that throne. You are a fixture there. There is no such thing as resigning. You cannot evade responsibility, or shirk duty. You dare not be silent when testimony is demanded, or remain inactive when duty imperatively calls for action. To attempt to resign, or abdicate your throne, is to be false to man and to God, and imperils your soul.

I pray you, who have heard such preaching from those anointed and now glorified lips, and have witnessed such an example from that now glorified life, determine that you will never attempt to vacate the throne of your responsibility, but that, come what will, you will stand by Christ and a pure gospel, and a true, unworldly, saintly life in him. May that dear son of your pastor, into whose hands I surrender this golden sceptre, find in you the same prayerful support, the same generous and considerate treatment, the same upholding and uplifting co-operation that I have found among you.

Once more, dear unsaved friends, do not let this night pass without a decision for Christ. There is awful risk in trifling with your own souls! Let me hear of you, when I am across the ocean that, by hundreds, you have turned unto the living God, and joined yourselves to his people! May God continue to work mightily among you all by the power of his Spirit, so that many of you may make that great choice which carries with it eternity itself! God grant it for Jesus' sake! Amen.

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"NAILS."

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"NAILS."

These "Nails" appeared at intervals in the columns of the *Ayrshire Post* under the heading of "Jottings from Pastor Horne's Sermons." They are now put together in this form. The title is suggested by the saying of Solomon, "The words of the wise are as *Nails*" (Eccl. xii., 11). Our Lord was fastened to the Cross with nails; may these "Nails" fasten every reader there!

When the Tay Bridge went down it was no matter whether a man was a first-class or a third-class passenger; and when the Judgment takes place the rich and poor alike will stand the same chance.

We experience many sudden and unexpected turns in life, and the same spot is swiftly desecrated and consecrated. In the Garden, Jesus met with His Father, His disciples, and His enemies. All on the same spot, and the events following on the heels of each other.

Do you complain that God has hidden His face from you, and are you therefore afraid that you are no longer His? Ah, but He hid His face from a Greater than you. Jesus was His Son surely, and yet God hid His face from Him on the cross.

If a joiner attempt to work in a shop at night, without light, he is likely to do much mischief and no work. You may be "doing the best you can," my friend; but if you are working in the dark you are doing the worst you can. Light first; work afterwards.

Circumstances may sometimes favour evil-workers; and success, in itself considered, is no evidence of right or wrong. Jonah found a vessel going to Tarshish, and if men want to flee from God's calls there are usually plenty of ships waiting for them.

Jesus said that if a man gained the whole world but lost his soul he would make a bad bargain, and he died on the Cross amid indescribable agonies to prove that statement to be correct.

It seems a feature of the present-day pulpit to break down the rigid distinctions of God's Word, and smooth over its expressive phraseology. How seldom, for instance, do we hear the word "Hell" used. It is either spoken of as "Hades" or "the place where God has forgotten to be gracious," or some oiled phrase after that sort. But why not use the translated word "Hell," as given to us? Why? *Because it is too expressive*! There is no need to give it undue prominence, but it ought to have its rightful place and attention. Cowardly preachers will go a mile out of their way to dodge that word!

Boys, in trying to swim, are careful to keep one foot on the bottom: they fear to trust the water. This will never do, friend; you must trust Jesus entirely. He will buoy you up; let go!

You say you have no time to serve God, my brother. Nonsense! Just give Him the time you are giving to the Devil, and your difficulty will vanish.

To shut the door when the thief is in the house, with the intention of keeping other thieves out, is well and good; but hadn't you better get that thief out? To resolve to live a moral life from to-day is doubtless a good resolution; but what about your past sin—the thief who is already in the house? Out with *him*, and *then* lock the door!

Many treat the wrath to come as though it were a scarecrow set up by preachers to frighten people; but when God lets loose His thunders and lightnings, and makes the earth reel with His tread, these folks will get that notion shaken out of them somewhat quickly.

The Cross is life to all—with *one* exception! It was *death* to *Him!*

While a pair of boots were being cleaned one day, I heard one of them complaining very loudly at being scrubbed and brushed so severely. "Hush," replied the other boot, "we are being polished." Dear Christian friend, take the lesson with you—God's brush, while it rubs unpleasanty, polishes.

Sometimes in our dreams we imagine ourselves going over a precipiece. We try to pull up, but invisible hands are pushing us, and as we feel ourselves going into the abyss we wake with a start. But, that dream is yet to be an awful reality to those who die unsaved, and there will be no waking from it! As you near the precipiece of eternity you will shrink back, but over you must go—into darkness without limit! Oh, soul, wake up while you may!

I have seen a child get into a tub and then try to lift himself in it. This is the sinner trying to lift himself to heaven by his own efforts. Poor man, the sun will set upon you and leave you in darkness!

"Come down from the Cross and we will believe Thee," cried the Scribes and Pharisees. This is the cry of modern theologians. Christ is received as a Teacher and an Example, but He is rejected as a Substitute. But He did not come down —*nor will He!*

Many are afraid of God's justice. I rejoice in it, because I know that, having complied with God's conditions, He is too just to punish Christ and me for the same sin.

As the free, fresh air and smiling landscape to the man who is privileged to walk out after a long illness, so is pardon to the soul burdened by sin: an inexpressible relief is experienced and the world seems new.

The inexpressible misery of sin lies in the fact that it is stronger than we are. Doctors have been known to indulge in opium, laudanum, and such things, with the full knowledge of their deadly nature; some drunkards curse publicans and their dram-shops—and no wonder!—yet still are compelled to give way to the insatiable thirst which pursues them like a blood-hound. Herein lies human depravity.

You say, my refined brother, that your sense of justice revolts against the idea that there should be a hell? I say, in reply, that my sense of justice revolts against the idea that there *shouldn't* be a hell. In the name of justice—and reason, too—I object to the idea that Nero and Paul, Herod and Jesus, Judas and John should be mixed up together. The assumption is revolting on the face of it.

Some children, when they buy sweets, retire into a corner and selfishly devour the parcel themselves; others search out their companions, and distribute the sweets among them. This is exactly how different Christians act with their religion.

Jesus is called the "Sun" because nothing can take His place! We would have no fire, warmth, or life without the sun.

"Herod feared John." Why? Because he was a bad man and John was a good man. Ungodly men fear the presence of godly people. I see this every day. Sometimes when I meet a man who is unsaved, and who knows me, he suddenly thinks he must see what time it is or imagines he sees something interesting in a shop window. Some sinners would rather climb a hedge than meet a "revival" or a parson. The sight of a tract gives them the shivers.

A dance cost John the Baptist his head, and he is not the only one who has lost his head by dancing! The influence and associations of dancing have taken away many a man's head and heart and home. Whirling makes one light-headed in more senses than one.

Christianity requires the entire man. A part of yourself is useless. An arm, attached to the body, is powerful—separated, it is powerless. Any part disconnected from *the heart* is useless. Religion must have all of you or none of you.

A force misguided is lost. Energy is valueless without prudence. Steam and electricity are the leading forces in the natural world, but the one is useless and the other destructive unless reined in. Force must be harnessed.

Debt burdens honest minds. When the man who was felling trees with Elisha lost his axe-head he cried, "Alas, it was borrowed." His thought was not the loss of the axe or the waste of time consequent upon its loss, but that it wasn't his own. Would to God that this man became the representative of all professing Christians!

Every Christian has secured the degree of B.A. (Born Again) at Calvary College.

We pray to the Lord to "show us ourselves," and then we are in a mighty huff because somebody calls and gives us a thorough raking up! We do not see in that scolding an answer to our own prayer.

It is customary for some preachers, when speaking of the word "fire" in connection with Hell, to affirm that it is figurative and not literal. This is done to tone down the harshness of a literal interpretation; but to my mind it makes the case worse instead of better, for a figure is never so great as the reality it represents, and if "fire" is only *a figure* of Hell torments what must the reality it represents be! Christ Himself used the word "fire," and I think we cannot do better than follow His example, and leave it to Himself to determine its meaning when the proper time arrives.

We talk of "speaking the truth and shaming the Devil;" but if some folks spoke the truth it would not shame the Devil so much as it would surprise him!

The evidence to some people that they are saved is that "they feel better," "they are so happy," and so on. Bosh—all bosh! This is salvation by feelings. I go to the prison and see a man in a cell pulling oakum and whistling merrily. "Well, prisoner," I say, "how are you?" "Who are you calling a prisoner?" he asks. "*I'm* not a prisoner, because I feel so happy." Is he not a prisoner, then? We must have more than happy feelings for the ground of our salvation—we must be "justified by faith."

"Profession without possession" would be tolerated nowhere but in religion. If a man put out a signboard intimating that he is a bookseller, but has not a book in his shop—nothing but empty shelves—we would certainly think him "off the jump;" but when another intimates that he is a Christian, though we know he is nothing of the kind, we take it in tolerably good part. I suppose this is because there are so many of us all at the same trick!

Not long ago I saw in a museum some instruments of the slave trade in the shape of handcuffs, shackles, and whips. They are harmless now, and are placed there as relics of an unworthy past. I am living in the hope that the whisky bottle will soon be placed beside these, a relic of barbarous ages!

We shudder when we read of a fellow-mortal having had the sentence of death passed upon him, but I announce that every person in this audience is under sentence of death! All, all — from platform to doorstep — under sentence of death! Doomed to die! Ere long the black executioner will be alongside of us! Make ready for the scaffold!

Crowds of people seem to be much in love with a religion of the shroud, the coffin, and the cemetery. God save us from that religion! By all means, I want religion when I come to die; but I want a religion that will also fit me for life's warfare!

Everybody in his own line—the baker for bread, the ironmonger for nails, the watchmaker for jewellery, and—Christ for salvation.

"Blessed are the *peace*makers" is often, I fear, read, "Blessed are the *piece*makers."

Activity is the sign and proof of life. After a fight in the Colisseum, a man went round the arena with a red-hot iron touching all the bodies which were scattered about. If one stirred at the touch of the iron, he was still alive; if not, he was dead. I come to-day with the hot iron of God's Word, and touch each one, desiring to use the same test—motion the proof of life. If you are not active, you are dead.

Everything in its place. The sun suits us beautifully ninety-five millions of miles off, but it would hardly do to have it in our drawing-room; and, a candle may do all very well in the house, but to have it ninety-five millions of miles off would be laughable. If you are a sun, shine as such; if only a candle, then do a candle's shining. Little and much have both to be given account of.

The influence of a godly man is incalculable. When the king of Syria found himself thwarted in his battle undertakings, he enquired what traitor in his camp revealed his designs. "Which of us is for the king of Israel?" he asks, and the splendid answer is, "None, my lord, O king, but Elisha the prophet." One holy man may turn the tide of battle.

Keep together—cattle fatten when in a company, I have been told.

Jonah must go overboard before there can be a calm—sacrifice, that is, is essential to peace. Get your sins, therefore, every one of them, and *overboard with them!* Then the calm will come, but not before.

The Egyptians, Grecians, and Romans had laws compelling idlers to work—all who would not work were forced to leave their cities. If a law of this kind were adopted by the churches, what a clearance there would be!

A railway ticket may be valueless enough in itself, but it represents a good deal, and the man who travels without it is sure to find his mistake. Faith is in itself a simple-enough act, but it represents a great deal, and woe to the man who tries to get to heaven without it.

The gospel is like a violin: the older it is, and the oftener it is used, the sweeter does its music become.

Every man is a king, ruling over the vast and far-reaching dominion of his own nature. His feelings, ambitions, desires, thoughts, and passions are his numerous subjects, and he must either master them or be mastered by them. It must be either monarchy or anarchy.

May the Lord put you on to the turn-table, my friend, and wheel you right round! End for end—that's conversion!

We are fortunate enough to be told that our theology is out of sympathy with our progressive times: regeneration, eternal punishment, election, and such truths are disappearing, we are informed, for the age has got too wise for them. The man who believes them will be unpopular, and must fail. Forsooth! Was Jesus in touch with his *His* times? Did *He* try to minimize His teaching because it was opposed to that of the Scribes, Pharisees, philosophers, &c.? Ah, that daring Young Man ran counter to His times, but He has won a splendid victory! If "the times" have swerved from God's Word, we are here to make them swerve back again!

Once on a day ministers were reformers of mankind: now-a-days they are largely painters and decorators. If you pay them well, they will lay on the brush until you will hardly know yourself. God save us from the paint-pot! What we need is *regeneration*!

How is it that you can talk with men about politics, the weather, and so on, without rebuke, but as soon as you introduce religion you are snubbed? It is the old cry still. "Away with him." Times change, but not men.

I have read that it was once a practice in the army to sew the shape of a black heart upon the tunics of those who were traitors, and that the soldiers who shot them aimed at that mark. If this were introduced among the "Soldiers of the Cross," a considerable number of these black shapes would be required. Would *you* need one?

An egg on end is not easily broken: you may clasp your hands firmly over its ends and try to break it, but you will fail; but nothing is more easily broken if you take it off the perpendicular. This is Christian-like. Stand straight and you will carry a much heavier load than if you cringe. God's men are "upright."

I cannot explain to you the relation of sunshine and flower, but I know that if you cover up the flower from the sunshine it will loose its colour and wither. Even so, I cannot explain the connection of the Holy Spirit with my soul, but I know that without His influence I am weak. The one is as real to me as the other.

The crowd of mockers is still around the Cross; and, as of yore, Pharisees, elders, and chief priests are prominent. Strange that those who think themselves the most religious should be furthest from it!

Whenever a man dies an eviction takes place: the tenant is evicted in order that the house may be taken down.

Art requires poverty or despair to bring it out and develop it. Turner said to an amateur painter who was a nobleman, "My lord, you want nothing but *poverty* to make you a very excellent painter." As with art, so with religion—trials develop it.

Speak in earnest and you will immediately be set down as "sensational." The Devil has a queer vocabulary. If you are dead, he calls you "decent;" if you are alive, he calls you "fanatical." A publican who destroys is "respectable," a preacher who saves is a "fool." Read his utterances as you read dreams—oppositely. His dictionary is published gratis and hence a good many people possess it.

Opposites produce each other. Black, cold coal gives light and heat; poison, taken in certain quantities, gives health; trial brings triumph; the lion's carcase becomes a honey store.

A child is more familiar with its father than with any other. As a test of your religion, may I ask, Are you familiar with your Father? Do you often speak to Him? Therein lies a test of sonship, and it is a good one.

We live by reiteration: reiteration of the pulse-heat, breathing, eating, walking, sleeping, &c. Woe to us if the splendid monotony of these be broken! As in the physical so in the spiritual, we live by reiteration, reiteration of old and familiar truths. We shall outgrow our need of reiteration in the spiritual world when we outgrow it in the physical, not before.

In passing over a field we sometimes upturn a stone with our foot, and find it peopled beneath with creeping things, which scamper in all directions amid the grass when thus revealed. This is a picture of the human heart: while it is undisturbed the sins of it are not seen; but when the Word of God removes the stone, what a revelation!

"Jesus!" Suggestive word! The word "Bannockburn" is a picture, and as soon as it is uttered we see before our mind's eye the swaying masses of fighters, and we seem to hear the rattling of mixing steel. And when we utter the name of Jesus we instinctively think of Gethsemene, the Prætorium, the Cross. It is a word of tender significance, o'ershaded with holy memories. Let us put off our shoes—we tread holy ground.

Pointed preaching is not relished by some people. The Jews sought to kill our Lord when "they knew that He had spoken the parable against *them*." We pray God to make the minister faithful, and then we make a door-scraper of him because he hits ourselves.

You cannot work for God if you are burdened with cares. If you went to battle with your household furniture on your back you would not have much pith left for the fight. Leave your cares with God.

We throw off our old garments and boots because we outgrow them, but many professing Christians never seem to outgrow their old prayers and experiences.

Some folks use their religion as they use their umbrella—take it out for use on a rainy day and throw it into a corner when the weather clears.

"The stone which the builders rejected is become the head of the corner." Thus is it ever—unpopular principles, rejected methods, and despised men become the corner stones of the world's greatest movements. He who accomplished a work transcending all others in magnitude and issue was "rejected and despised of men."

The tap through which God's mercies flow is low down. You require to go on your knees to get at it.

Beware of that humility which is only physical, which makes a man go with his head to one side, like a walking weeping willow. True humility is united to robust manliness. Both were beautifully blended in our Master. Mock humility is like many a window cushion: it is beautifully embroidered outside, but—stuffed with straw!

The more of God's work you do the easier it will be. It is easier to swim in deep water than in shallow.

If you play with nettles, they will sting you; if you grasp them boldly, they are harmless. This is sin.

Temptation is not in our circumstances so much as in our sins. Jesus was tempted in the wilderness, but He was also tempted on the pinnacle of the temple. The devil tried depression and then elevation. If you are poor, do not imagine that you would be free from temptation if you were rich; if you are rich, do not imagine that you would escape by being poor. Do not blame your crosses for your sins. The devil can follow you wherever you go.

Next to faith in God, have confidence in your own resources. My creed is that of the old Viking—"I believe in God and my battle-axe."

When a man gets thoroughly converted, his head is converted as well as his heart. Some seem to imagine that though they cannot *act* as they like, they can *think* as they like; and, starting here, many ministers have departed from the Gospel in its simplicity and power. I hold that a Christian man is no more at liberty to think as he likes than to act as he likes—he ought to think and act upon the lines and within the grooves of God's word.

The popular Jesus allows His disciples to do as they please, and to indulge in worldly pleasures. I do not know him. My Jesus is of quite a different stamp. *He* says, "If any man will come after *Me*, let him deny himself, take up his cross daily, and follow Me."

You can hold a farthing so near your eye as to cover the sun; and you can so look at a trifle as to make it hide great principles. This is to be righteous overmuch.

After feeding fighting comes. When David had partaken of the shew-bread (1st Sam. xxi.), he immediately thereafter asked if there was a sword about the place. We are fed to fight.

If there are no sermons in Hell I fear it isn't for want of ministers!

You cannot set aside God's physical laws. Gravitation will follow you wherever you go. You cannot sail in a ship whose specific gravity is greater than water. God's spiritual laws are equally unbreakable. "Ye *must* be born again." No fool would trifle with the former; many who think themselves anything but fools trifle with the latter.

Pulling against God is very wearysome work. The mariners tried to land without sacrificing Jonah, "but they could not." It won't do to try and pull your boat against God, for He will give the tides and winds charge concerning you to keep you from reaching land.

The swiftest horse cannot run away from his tail, and the smartest sinner cannot run away from his sins.

When our first parents fell they sewed fig leaves together to hide their nakedness, but they did not confess their sin. They were more anxious to be respectable than to be pardoned. How true to nineteenth century life!

We require a few strokes of Hezekiah's hammer in our days. He "brake in pieces the brazen serpent that Moses had made." Why? "For unto these days the children of Israel did burn incense unto it." Many in our day would have been awfully shocked had they been there. How sham-piety would have rebelled against the destruction of such a relic, but Hezekiah's religion was above tallow candles, flower pots, and images. *True* devotion, being spiritual, is not helped by such material mediators. The more direct spiritual contact is, the healthier and holier it is.

To fret over little is the way to get more to fret over. I have heard a mother say to a peevish child, "If you don't stop crying I'll give you something worth crying for," and the consequent smack of her hand told what she meant. Avoid fretting over trifles, then, lest the Lord send you something heavier.

God always keeps a full cupboard, and it is our own fault if we are like greyhounds.

Straight talk is not always relished, but it is always healthy. *Strike* the match if you wish to set it ablaze.

James says that when a person is sick he should "*call* for the elders of the church," but many people never saw that passage. They remain in the house on Sabbath "just to see if anybody will miss them," and then verge on swearing because the minister isn't in on Monday morning to see them.

A neglected cold has been the death of many, and a sin trifled with has been the death of many more.

The curse of much Christian work is too much independence —men preferring to have a meeting of their own, though only attended by two old women and a bairn, rather than be helpers in a meeting of five or six hundred.

A great mind does not make a good character, any more than a beautiful cup determines the value of tea. Shelly, Voltaire, and Burns had gigantic minds, but worthless characters. Intellectualism without spirituality is a painted harlot.

The ass possesses the largest ears of ordinary animals, and yet is the stupidest. Herein he is a type of those Christians who hear much, but profit little.

A rich man, if he chooses, can do more good than a poor man. Even so, an educated man is likely to do more good than an ignorant man.

God is the most tolerant Being in the universe. He is more tolerant with us, though high above us, than we are with one another. Did you ever think of this ?

Paul is stoned, given up for dead, and thrown out of the city; but he quietly gets on to his feet again and re-enters it. God's warriors are not easily killed. They are like india-rubber balls—the harder you strike them down the higher up they rise.

"They called Barnabas Jupiter and Paul Mercurius." High-flown names these, and no doubt intended for an honour, but Paul's spirit rejects them with scorn. "Vanities !" he cries. If the apostles had allowed themselves to be made gods, they would have been worshipped; but because they chose to remain plain preachers, they were stoned.

Baby is king in the house, because weakest; and God tends his weakest children with greatest care. God is the grandest nurse in the universe. "As one whom his mother comforteth, so will I comfort you."

You can't get into Heaven with the world on your back. God was careful to make the door too narrow for such hypocrisy.

If you go to your draper or grocer he will try to button-hole you into making purchases, even if you have no desire to buy—indeed, he glories in making a sale to a stiff customer. The hawker at your door will take the same liberty; and why, in the name of common sense, should people kick up their heels because we button-hole them to accept salvation? By what law are we excluded from doing in our churches what tradesmen do in their shops?

Some folks sing lustily in the church on Sabbath that

"Although the earth remove
We will not be afraid,"

and when the first thunder-storm comes they are in terror until it is over, forgetting even that there is a God !

If you cannot spend a penny well, do not imagine that God will trust you with a pound. Use well what you have, and *then* you will be trusted with more. Napoleon never would have made a good general if he had not first been a good private.

Not brilliant sermons, but the power of the Spirit converts men and produces life. A thousand electric lights in a cornfield would not make the corn grow, if the sun were absent.

Never shirk attention to God's house and work because of apprehended trouble. Jesus instituted the Supper with the sound of His accusers' voices in His ears and the shadow of the Cross over Him.

Don't wash the blood from the body of Christ, under pretence of refinement. A bloodless Christ is a useless Christ *to sinners*. "Without the shedding of blood there is no remission."

Let us not indulge in that which will trip up others. It may be all very fine for a youngster to polish a slide on the pavement, but the pleasure is not enjoyed by the old man who measures his length thereon with unparliamentary gestures and exclamations.

The way to overcome sin is to fight it. "Resist the devil and he will flee." A Yankee desired to give up the use of tobacco, and, unlike some who fancy that if they put it out of sight they put it out of mind, he carried a cake in his pocket, taking it out every time he felt inclined to use it and thus addressing it:—"Well, I am a man; you are nothing but weed, and hanged if you'll manage me!" This is the courageous course. Unless a sin is fought and slain it will continue to live.

Do not expect an increase of spiritual power if there are sins in your life—obstacles must be cleared away. You would not expect to fill a bottle very quickly if the cork remained in it. Draw the cork, brother! A plant under a tub is not very likely to thrive. Take off the tub and give it a chance!

Housewives know that if a brass article is left unpolished for a long time, it takes hard work to brighten it again; but if it gets a "dicht" in the passing every day, it costs no trouble to keep it bright. This is so with your soul—leave off praying, and it will take longer to brighten it again; keep at it, and all is right.

You give yourself no trouble about the great worlds wheeling above you; you are not anxious as to whether or not the earth will perform its daily round correctly—these great concerns you contentedly leave in the hands of God; and yet you are depressed about some little trouble of yours, as though God were not capable of looking after *that!* This, surely, is being anxious overmuch.

If your dog has done anything wrong, and you chastise him, he crouches at your feet guiltily; if you then pat him, and speak kindly to him, he springs about you barking in conscious forgiveness. Even a dog knows the joy of pardon. As with your dog, so with you—forgiveness brings happiness.

Be *railway* Christians—bridge every river, blast every rock, fill up every valley, tunnel every mountain, and speed ahead on your triumphant way!

I say, "Make the best of both worlds." That is to say, get "Godliness, which is profitable unto all things, having the promise of the life that now is and of that which is to come." That is the safest way of making the best of both worlds!

The other day an old woman apologized for asking me into her humble dwelling. "Keep yourself at ease," I said, "my Master was born in a stable."

There are two ways of meeting trouble. One way is to wait gloomily and tremblingly until it fastens upon us; the other way is to stand up and fight it. Don't lie down and let the events of life trample over you; up and at them!

"Love is blind," we say. It is so. Once fall in love with a branch of work, and you will be blind to obstacles. What we want to make us more heroic in the rescue of our fellows is to fall thoroughly in love with them.

Jesus was born in a manger, in order that the humblest might approach Him. Had he been born in a *palace* some of us would hardly know how to shape after we had rung the bell.

Nothing is more needed to-day in Christian work than prudence in thinking and steadiness in acting. We are like so many Christmas crackers—we go off in a few jumps and flashes, and then die out.

The death of Jesus was no ordinary death. He shrank from it. Many of His followers faced death joyfully, yet He found it a heavy concern to die. Why? Because, along with His own pain, He bore God's indignation against sin.

We are living in a fast age. Everything is hurried together: we are cherry-builders, running up houses in a few days. This spirit has entered into religious work, and the result is that we are blockaded with superficial conversions and bankrupt Christians. Avoid a Cheap-Jack religion. One good conversion is worth twenty doubtful ones.

Trouble is like a tempest on the sea—it casts up all the mire and dirt, and has a cleansing effect; but it also casts up many a "find" which would lie undiscovered in a calm.

A blind miser went to an optician to have his eye-sight restored. When he could see with one eye he said that was enough and there was no use spending more money. Ah, how many one-eyed Christians there are!—men half converted, half worldly, half out with sin and half in with it, one eye seeing and the other blind! God save us from such a half-and-half Christianity!

The Christian whose work depends upon his own moods or the moods of others is like a sailing vessel, subject to winds and tides; but he who leans only upon God and His Spirit is like a steamer, which can speed against both.

The odour of whisky is the smell of brimstone!

It is a scientific fact that life can only be got from life. Experiments have demonstrated that no amount of encouragement will coax dead matter to germinate life. This, although some people have not yet learned it, is also a spiritual fact. No amount of dead works can produce life. Life can only be got from Him who said, "*I* am the life."

You must not look for sin in your heart as you would look for a ghost in the house at midnight—fearing lest you find one, and starting back frightened at every tread of your own footsteps. Look for it as you would look for a sovereign.

A certain artist painted a picture of the Last Supper, and put such elaborate cups upon the table that they attracted more attention than the face of the Master, upon which he had spent his best skill. Finding this, he took his brush and put plain cups in the place of the elaborate ones. Let me speak so plainly, therefore, that no word or metaphor of mine may get more of your attention than the Master whom I desire to set forth.

My text is Rom. vi. 22, and, like a weathervane, it has four points. The letters on the weathervane suggested our word "news" (*N*orth, *E*ast, *W*est, *S*outh), and as I come with Gospel news I shall make the four letters of the weathervane to head the four points of my text. I.—N. Notable News for the Needy—"free from sin." Relief from sin is possible. II.—E. Earnest Employment for Everybody—"servants to God." Service for the unemployed. III.—W. Warning Words for the Wise—"fruit unto holiness." A holy life is the proof of a sincere profession. IV.—S. Something Substantial for Somebody—"everlasting life." Who will have it?

Many people seem to think that a nod to the Lord at the gates of heaven will be quite sufficient to gain admission. As if He would be honoured by *their* company!

Naaman rigged himself out with chariot and horses, thinking himself somebody, and, when he reached the prophet's house, he discovered himself to be nobody; the centurian came humbly, thinking himself nobody, and, when the Master immortalised him, he turned out to be somebody. Take a hint and be wise. Better kneel and succeed than soar and fail.

Here is one of Christ's descriptions of hell:—"Cast out"—severance from heaven; "outer darkness"—hopelessness; "weeping and gnashing of teeth"—agony. Christ never trifled with the sacred anxieties of men, and therefore I accept His words in all their unwelcome literalness.

I once read of a publican who had a missionary box on his counter, and every one who uttered an oath was fined a penny—to send the gospel to the heathen! Why should it seem more ridiculous for the publican thus to spread the gospel than for those who have received it to spread his vile business? The one is as inconsistent as the other.

It is the Gospel that saves men, not the flowers we deck it with.

"We shall sit down with Abraham," &c. There is the smell of a feast about these words. Who was ever invited to "sit down" to empty plates? Everything the resurrected, regenerated nature can desire will be on the table. God's "spread" will be faultless!

Have clear, distinct ideas. Blurred ideas weaken the character, produce faithlessness, and defeat definite results. Clear conceptions are the basis of successful effort.

The Pharisees gave their alms "that they might be seen of men." This sham is still alive. If you make a voluntary collection at a church door, you will get a certain sum; but if you wait until the people are in, and then pass round the plate, you will get twice as much. Why?

Our Master marks out "the heathen" as those who are eminent for "much speaking" in prayer. Avoid such heathenish company!

When a ship goes on fire or begins to sink, men and women rush hither and thither in intense earnestness and anxiety to be saved. Etiquette is entirely forgotten. Why this anxiety? Because their danger is real. And I tell you if I could unveil to you the reality of eternal judgment and death, people would start up all over the Temple and cry for mercy. Oh, how my heart would rejoice at such a welcome breach of order!

Some people are so mighty high in their own esteem that I often think they must surely use a ladder to get up to themselves!

Christians are God's "servants." How would you like your servant to work for you only when it pleased herself, to have dinner ready to suit her own convenience, and to walk out for a stroll whenever it entered her head? I guess you would quickly request her to bundle up and go. But do not many treat God in this way? Are *you* one of them?

The fact that a man lives in a cracked clay hut does not demonstrate that he is unhappy; indeed, I have often seen the spirit grow more youthful and joyous as the body became old and rickety with years. A happy tenant may live in a tumble-down house.

As you leave the Temple door to-night you will find two vessels waiting for you—one painted black, with the symbol of cross-bones at the mast-head; the other painted with gold and the symbol of the Cross on high. Into which of the two will you go? The price to you is the same in each case—decision.

If I could secure the Crown jewels by giving up my purse, I would gladly make the exchange. I would lose my purse, did you say? Certainly; but see how much I would gain. Now, away with your good works, and have salvation. A loss, you say? Yes; but what a gain! Have a clearance sale, my brother, and let everything go "dirt cheap;" then let Jesus into your heart. He must have all your heart or none of it.

The blinded heathen, rather than give in to the absurdity that there is *no* God, will set up a wooden one.

When the photographer succeeds in getting the outline of your person on the negative, he retires to his dark-room in order to "develop" it. God, also, has His dark-room—the dark-room of trial—where He often carries His children in order that the outline which they have received of His Son may be "developed."

Do not read your Bible indiscriminately. Read it systematically, if you desire to profit. An old woman, an out-door worker, was one night very tired. She thought she would shut her eyes, ask the Lord to guide her, then open the Bible and read the verse her finger landed at. Her first venture led her to the text, "And Judas went and hanged himself." She thought this was not a text of direction and guidance, which she was seeking, and she tried again, with this result, "Go thou and do likewise." How edifying! Such reading is not likely to fill the soul with "marrow and fatness."

We meet Paul one day, and he is groaning under the power of sin, and crying, "Who shall deliver me?" We meet him another day, and he is exulting, "I can do all things!" Well, Paul, tell us your secret. "I can do all things *through Christ which strengtheneth me.*" Let us make a note of the discovery.

Fears are mostly like ghosts in what we call a "haunted" house: if you lie trembling in bed, at the midnight hour, they will seem terribly real; but if you will take the candle and look for them, you will find that they have no existence.

If you cannot be a sun, be a "ha'penny dip." God made the glow-worm to shine as well as the stars.

The reason why a plant grows up against the law of gravitation while a stone cannot is that there is life in the plant. Take the hint.

I am saved because God crossed me. God's invitations of mercy came to my heart as the angels to Sodom, but I treated them as the Sodomites treated the angels—rejected them. Had *He* not saved me I never would have been saved.

When we were boys we read in "Gulliver's Travels" that Gulliver laughed at the Pigmies trying to tie him to the ground with their thread; but by and by they encircled him with so many strings that he was unable to rise. This is sin—we can shake it off up to a certain point, beyond that it masters us. Let us break loose while we may!

There is a word in the Bible the letters of which are woven out of sunbeams—it is the word "forgiven." It is crammed with music! Have you discovered this, dear sir?

By your profession of Christianity you state that you have adopted a new set of principles and powers. You have now the powers of prayer, the Holy Spirit, God's presence and Almightiness, and the power of a spiritual life. With such forces within your reach, what have you accomplished, my brother? If you are a Christian you are better and stronger than you were before; if you are no stronger now than formerly, why do you say you are a Christian?

Some people are greatly alarmed at the prospect of death—how they will shape when they have to go into the grave; but I tell you, my brother, it is of mightier concern to know how you will shape *when you get out of it*!

RAFFLESIA ARNOLDI, THE LARGEST KNOWN FLOWER. *See page* 36.

TO THE READER.

THE lover of Nature will need no apology for another effort, however humble, to set forth its beauties and wonders in a popular way. The lover of the Bible, it may be equally hoped, will look leniently upon all simple statements of eternal truth. But the following pages appeal to those—a large and increasing class—to whom both are dear. These, the more they drink into the depths of the Almighty's *written* word in Scripture, delight so much the more to search out His *wrought* word in creation. The author is persuaded that if the growing materialism of this scientific age is to be arrested, it will not be by ignoring its marvellous attractions, but by meeting it upon its own ground. Whilst some modern men of science, who doubt the existence of God, or deny the truth of revelation, like Adam when he fell, "use the trees of God's garden to conceal Him from their view," we, like Zaccheus when he repented, should, as it were, climb up into those trees in order to see Christ! What good Thomas Taylor said in 1634 is still more true now, "Earthly things must remind us of heavenly; we must translate the book of nature into the book of grace." The author would rejoice to show that the study of plant-life is in itself intensely healthy and interesting, and to lead many to gaze on the world of wonders lying unobserved all around them. This alone were to be desired. But he has kept in view throughout a much higher end. If any reader, as he henceforth tills his land, tends his garden, or takes his holiday ramble by shore or stream, mountain, woodland, or meadow, is led to read in their verdant beauty a fresh revelation of God's love, he will be amply rewarded.

"Bring flowers! . . . . . .
They speak of hope to the fainting heart,
With a voice of promise they come and part;
They sleep in dust through the winter hours,
They break forth in glory—bring flowers, bright flowers!"

"Your voiceless lips, O flowers! are living preachers,
Each cup a pulpit, and each leaf a book,
Supplying to my fancy numerous teachers,
From loneliest nook."

"For Nature, the old nurse, took
The child upon her knee,
Saying, 'Here is a story-book
My Father has written for thee.'

'Come wander with me,' she said,
'Into regions yet untrod;
And read what is yet unread
In the manuscripts of God.'

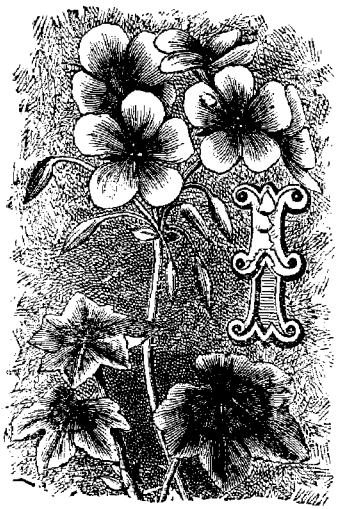
And he wandered away and away,
With Nature, the dear old nurse;
And she sang to him night and day
The songs of the universe."

TALKING TREES,

OR

Rays from the Realms of Nature.

THE PARABLES OF PLANT-LIFE.



"*Our life, exempt from public haunt,*
Finds tongues in trees."—SHAKESPEARE.

"*God Almighty first planted a garden.*"—BACON.

IT has been well said, "God has made the world double." The lower kingdom of Nature is full of forms of the higher kingdom of Grace. This is a pleasant path which has not been sufficiently pursued. For, indeed, the material life is full of figures of the spiritual. Natural science, as with a magician's wand, is now calling up around us a new world. Surely we do well at such a time to trace Divine truths as pictured by its fresh and enchanting scenes.

Facts about trees and flowers are specially suited to furnish us with materials for our purpose, for the life of the field affords a rich and never-failing harvest of beautiful and instructive figures. Parables of plant-life everywhere meet the observing eye. A thoughtful writer has well said, "Next after the blessed Bible a flower garden is to me the most eloquent of books—a volume teeming with instruction, consolation, and reproof."

> "Blessed be God for flowers,
> For the bright, gentle, holy thoughts that breathe
> From out their odorous beauty like a wreath
> Of sunshine on life's hours."

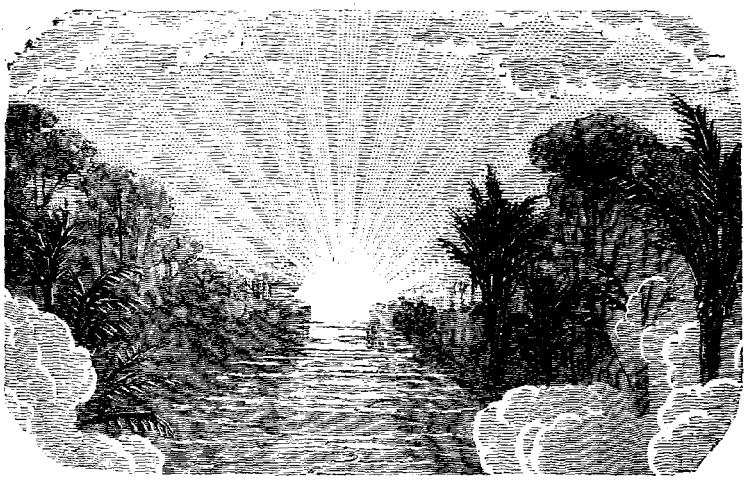
Flowers are amongst the loveliest and most attractive of all natural

objects, and have been called on this account "the stars of the earth," "Nature's jewels." To the poet they are the very image of beauty—

"The spirit of beauty unfurls her light,
And wheels her course in a joyous flight,
I know her track through the balmy air
By the blossoms that cluster and whiten there."

They must have been certainly the first source of enjoyment to man, and that when his powers of enjoyment were at their greatest.

"Flowers, the sole luxury that Nature knew,
In Eden's pure and guiltless garden grew."



"THE RIGHTEOUS SHALL FLOURISH LIKE THE PALM TREE."—Ps. xcii. 12.

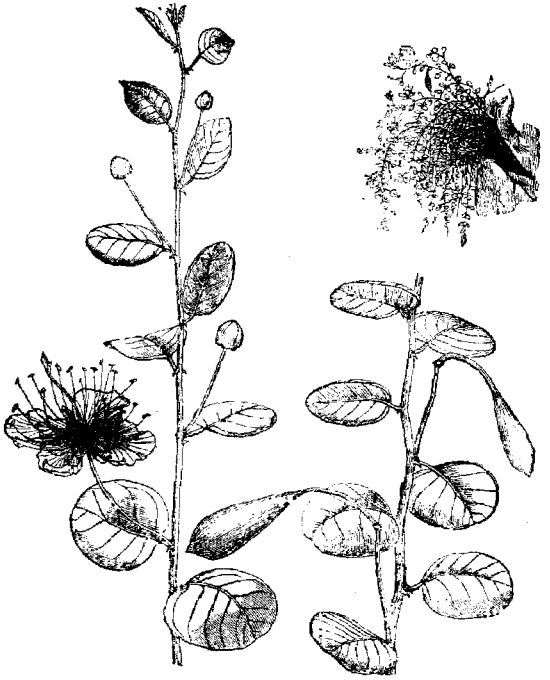
They remain still, in every succeeding generation his first and deepest delight in the days of childhood.

"O Father, Lord!
The All-Beneficent! I bless Thy name
That Thou hast mantled the green earth with flowers,
Linking our hearts to Nature! By the love
Of their wild blossoms our young footsteps first
Into her deep recesses are beguiled."

"Ye field-flowers! the gardens eclipse you, 'tis true,
Yet, wildlings of Nature, I doat upon you:
For ye waft me to summers of old,
When the earth teemed around me with fairy delight,
And when daisies and buttercups gladden'd my sight,
Like treasures of silver and gold."

The life of the field, too, from age to age, never ceases to be "a thing of beauty." While the fairest creations of man utterly perish in the course of time, flowers seem to possess immortal youth and bloom. Standing amid the ruins of Petra, the famous rock-hewn city of Edom's red sandstone fastnesses, a traveller has well-expressed this thought:—"The products of Nature are alone perennial; for while

the monuments of men are all spoiled, the delicate branches of the hyssop (the caper plant) hang down as fresh and beautiful from the chinks in the rock as they did two thousand years ago, and the foliage of the wild fig and tamarisk is as rich, and the flower of the oleander as gaudy, as they were when the princes of Edom dwelt in the clefts of the rock, and held in pride the height of the hills."



THE HYSSOP, COMMON CAPER PLANT (*Capparis spinosa.*)

Those, therefore, who neglect to observe plant-life lose one of the purest and most exquisite pleasures, and one suited, perhaps above most others, to minister at the same time solace to the heart and instruction to the mind.

"If thou art worn and hard beset
With sorrow that thou would'st forget,
If thou would'st read a lesson that will keep
Thy heart from fainting and thy soul from sleep—
Go to the woods!"

From remotest times, and from the rich imagination of the Orient, there has come to us the "language of flowers"—a language assigned by the poets to love.

"Flowers are love's truest language; they betray,
Like the divining rod of magi old,
Where priceless wealth lies buried, not of gold,
But love—strong love, that never can decay!"

And this pleasing fancy, which thus beautifully clothes the thoughts and expressions of human devotion in a floral dress, will be found to

have its origin in a lofty source. Flowers are indeed the language of love; the true, measureless, unspeakable love, that flame of which the noblest earthly affection is but the faintest spark—the love of the Father—love divine! There are countless traces of this language in the Bible itself.

In the Old Testament Scriptures so frequent are the figures drawn from the life of the field, that the great theologian, Professor Michaelis, has well said of Hebrew poetry, "that it might be almost called the botanical poetry." The learned professor adds, "hence in

THE "LILY" OF SCRIPTURE (*Anemone coronaria.*)

the very few remains of the Hebrew writings which are come down to us, I mean the Scriptures, there are upwards of 250 botanical terms, which none use so frequently as the poets; and this circumstance, I think, gives an air of pastoral elegance to their poetry, which any modern writer will emulate in vain." A choice example of this poetic usage is furnished at the conclusion of Hosea's prophecy, in the gracious promise of Israel's yet future revival in the last days:—

> "I will be as the summer-night-mist unto Israel;
> He shall grow as the crimson anemone,
> And cast forth his roots as Lebanon.
> His branches shall spread,
> And his majesty shall be as the olive,
> And his fragrance as Lebanon.
> They that dwell under his shadow shall return;
> They shall revive as the corn,
> And grow as the vine:
> The scent thereof shall be as the wine of Lebanon."*

Here is *root* growth, illustrated by the prolific "lily," the rich *Anemone coronaria*, whose splendid crimson, velvet-like bloom spreads so rapidly, that wherever it comes it soon covers the whole plain. But, as if no one emblem could fully depict the glorious stability of saved Israel, the nation's sure establishment is further likened to

* Hosea xiv. 5–7. For the striking and important meaning of "summer-night-mist" see the author's *Palestine Explored*, pp. 129-151. (J. Nisbet & Co.)

Libanus, that is, its mighty cedars, whose roots are said to strike as deep into the soil as their lofty summits soar above it. Next in the natural order we have *stem* growth, with all the evergreen, soft, silvery, olive-like beauty of the spreading foliage, that delicate shade of verdure suited to harmonise with the neutral tints and exquisitely bright lights of Palestine scenery.

But it is to be carefully borne in mind that the quality of the olive mentioned here, descriptive of its leafy glory, is "majesty" (*hoad*). The idea of beauty is included in this word, but it means much more. The Hebrew word *hoad* is constantly used of royal dignity and grandeur, being applied in this sense to God Himself, as "the Great King," * and also to the state and splendour of royal personages in general.† It may be said in almost every instance to signify "regal

CEDARS OF LEBANON.

majesty." Now we learn from the allusion in Jotham's parable, ‡ and other references to the olive, that it was regarded as first or king of Palestine fruit-bearing trees. Captain C. R. Conder, R.E., who for three or four years traversed Palestine in every part, whilst making an ordnance survey of the country, exclaims "the olive tree is the glory of Palestine and one of the chief sources of wealth to the peasantry." § Hence the great point and appropriateness of speaking of the "regal majesty" (*hoad*) of this which was regarded by the Jews as the natural monarch of the world of trees, the glorious evergreen olive.

Then, following foliage in due sequence, comes the growth of *blossom*, for his fragrance is like the scented bloom of that richly fertile

* 1 Chronicles xvi. 27; xxix. 11; Job xxxvii. 22; Psalm viii. 1; Habakkuk iii. 3, &c. † 1 Chronicles xxix. 25; Psalm xxi. 1, 5; Jeremiah xxii. 18; Daniel xi. 21; Zechariah vi. 13. ‡ Judges ix. 8. § "Tent Life in Palestine," vol. ii. p 261.

range of which Theophrastus has told us in his History of Plants, "as you enter the valley between Lebanon and Anti-Lebanon straightway the scent meets you." A statement which may be well understood when we remember that these two fertile, well-watered, and magnificent ranges were alike celebrated for vineyards of peculiar fragrance, cedar forests, spice groves, orange orchards, Damascus rose gardens, and herb-scented wastes, an almost unequalled collection of perfumes. Finally, in the true order of Nature, comes the growth of *fruitage*, abundant as the present hundredfold yield of Sharon plains, or the still teeming vintage of Hebron mountain sides. All these choice botanical figures are thus finely culled, in a few consecutive

OLIVE TREES OF PALESTINE.

verses, in order to set forth the matchless prosperity of God's ancient people, the Jews, when finally converted to Christ.

The force and beauty of much of this plant-life imagery can only be realised in the light of Bible lands. Flowers, for instance, frequently occur in Scripture as an illustration of the frailty of man. Thus the Psalmist says :—

> "Man, his days are like grass!
> Like a flower of the field, so he flowers.
> For the wind has passed on it, and it is not!
> And the place thereof shall know it no more." *

Under the description of "grass," or "grass of the field," wherever these words are found in the Bible, we are not to understand only the *gramineæ*, or grass family proper, the members of which are comparatively rare, but all the wild growth of the untilled plains and

* Psalm ciii. 15; Isaiah xl. 6—8; James i. 10, 11; 1 Peter i. 24.

desert pastures, consisting chiefly of the lovely wild flowers of countless variety that carpet the ground in spring. These flowers appear in great profusion from February to April, and form without doubt

"THE GRASS," OR WILD FLOWERS, OF GALILEE.

the chief natural charm of the Holy Land. In May, a dry, burning east wind, unlike anything we experience in this country, called the *Shirocco*, blows across the interminable hot sand deserts of Arabia. Upon reaching Palestine, when it is at its height, it is like the blast

of a furnace, and at such time the usual tests fail to detect any particle of ozone in the air. It will be readily understood how fatal such a wind proves to all organised life. Sometimes, on these occasions, you may ride in early morning down a hot Judean valley, where the whole land is waving like one rich meadow of wild bloom. But the *Shirocco* arises, "the wind passeth over it," "a wind of Jehovah,' that is, "an exceedingly strong or oppressive wind," * and the "sun is no sooner risen with a burning heat," that is to say, in connection with this fiery wind, "but it withereth the grass." Within the short space of twelve hours, "the flower thereof falleth, and the grace of the fashion of it perisheth;" and when you ride back at even, death

AN EASTERN PALACE GARDEN.

and decay are written everywhere on that morning's scene of freshness and beauty. Striking, never-to-be-forgotten figure of man's mortality! Blessed be God, the preaching of "Jesus and the resurrection" has given to "the grass of the field" another voice.

"Yes, yes! ye weave a double spell,
And death and life betoken well.

* The same word in Hebrew means "wind" and "spirit," and the words translated in our version, "The spirit of the Lord," in Isaiah xl. 7, are literally "a wind of Jehovah." This expression is a form of the strong Hebrew superlative of frequent occurrence in Scripture, by which the name of God is added to a noun to intensify its meaning, and we must understand here "a mighty or intense wind." And, as any other wind in spring or summer would only tend to revive the "grass" or wild flowers, it is clear that this, and all similar allusions, refer to a *Shirocco*, that is, an east or south-east wind.

"Go, then, where rapt in fear and gloom,
Fond hearts and true are sighing;
And deck with emblematic bloom
The pillow of the dying;
And softly speak, nor speak in vain,
Of your long sleep and broken chain.

And say, that He who from the dust
Recalls the slumbering flower,
Will surely visit those who trust
His mercy and His power;
Will mark where sleeps their peaceful clay,
And roll, ere long, the stone away."

Man's first home is represented as a park-like garden, laid out by the Creator Himself, where grew "every tree that is pleasant to the sight and good for food."* Perhaps not even Palestine itself could bear a wider range of productions, or greater richness and abundance, than those grand highlands of Armenia, among which we look for

FRUITS OF PALESTINE GARDENS.

Eden. The two first emblems of higher and deeper truths which occur in Scripture were to be found here, in "the tree of life in the midst of the garden, and the tree of knowledge of good and evil." In that choice allegorical poem, descriptive of the union and intercourse between Christ and His believing people—the Song of Songs—the scene is principally laid in a series of delightful gardens. There was only one place of resort beside His Father's house which we read of Jesus frequenting, and that was a garden, while in another similar spot hard by He chose to lie in death.† The very joys of the world to come are set before us under the figure of man's garden-home regained, and the dying Saviour's latest words of mercy speak of it thus: "To-day shalt thou be with Me in Paradise!"‡ Fully to understand the beauty of this figure, we must bear in mind that the gardens of Palestine, which are always rendered delightfully cool by irrigation during the hot season, will bear four crops in succession, are capable of producing the combined

* Genesis ii. 8, 9. † John xviii. 1, 2; xix. 41. ‡ Luke xxiii. 43.

products of England, Italy, and Egypt, and form a scene of the greatest luxuriance throughout the whole year.

The only sculptured or pictured symbols which were designed by God for the interior of the Temple consisted of botanical emblems. The single exception to this rule occurs in the engraved cherubim which over-shadowed the mercy-seat, together with those which stood out from the walls and doors, and the tapestried representation of the same figures on the veil. Yet even these, by an intimate and natural association, carry the mind back to the gates of the first garden. * Palm-trees were worked upon the veil. Palm-trees, gourds, or melons, and "opening flowers" of various kinds were carved on the walls of cedar.† Wrought upon the golden lamp-stand were stems, flowers, and fruits of the almond tree.‡ Pome-

POMEGRANATE—FLOWER AND FRUIT.

granates, and anemones—the latter uniformly rendered in our version "lilies"—adorned the capitals of the two brazen pillars in the porch.§ A golden crown, composed after the primitive manner of leaves and flowers, was attached to most of the sacred furniture, and surmounted the ark, the table of shewbread, and the incense altar.‖ In a word, wherever the eye rested in the Temple, from the dress of the high priest, profusely embroidered with flowers, and tasselled with a fringe of imitation fruit, to the very summit of the chamber walls, it was met by pictures of botanical objects. *The general effect of the whole scene was that of a fine garden.* These floral ornaments, like all else in the sacred structure, had, doubtless, a symbolic use. We are therefore proposing to pursue a line of thought that constantly enlivens the pages of Holy Writ.

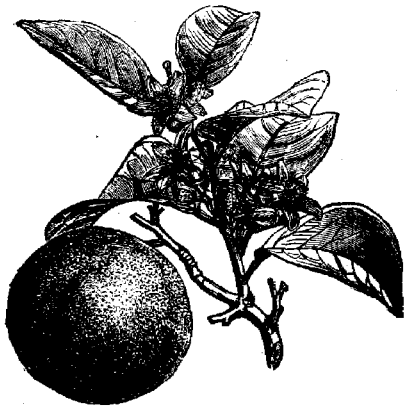
While very few of our best known quotations from English poetry contain imagery drawn from botanical objects, it is deeply interest-

* Genesis iii. 24. † 1 Kings vi. 18 (see margin), 29, 32.
‡ Exodus xxv. 31—35. § 1 Kings vii. 18—20. ‖ Exodus xxxvii. 2, 11, 26.

ing to observe that our believing poets appear to have made by far the most use of such figures. This feature lends a great charm to the works of Herbert, Wordsworth, Cowper, Felicia Hemans, and Keble. They seem unconsciously to have caught the style of those sacred Scriptures which they were daily in the habit of searching. The holy George Herbert, amid all his quaintness, possesses a perfectly oriental wealth of bold botanical imagery, and hence his poems always strike a chord delightfully familiar to diligent readers of the Bible. A very characteristic example of this mode of illustration occurs in his allusion to the wondrous vitality of the orange, by virtue of which, in lands like Palestine, it bears fruit, in one stage of formation or another, throughout almost the whole twelve months.

"Oh, that I were an orange tree,
That busy plant!
Then should I ever laden be,
And never want
Some fruit for him that dressed me."

In the day when these lines were penned, it could scarcely have been known that this glorious tree—whose exuberant vitality stands



ORANGE—FOLIAGE, FLOWER, AND FRUIT.

almost alone in bearing all together, during a great part of the year, thick, shining leaves, strongly-perfumed flowers, and sweet, nourishing, highly medicinal fruit—is the "apple tree" of Scripture.* As such this truly "busy plant," a very "tree of life" in the natural world, was chosen by the Spirit of God as one of the choicest figures of Christ, the Bridegroom of the Church.

"As an orange-tree among the trees of the rocky-mountain forest,
So is my beloved among the sons.
I sit down under his shadow with great delight,
And his fruit is sweet to my taste." †

Of prose writers, fewer would seem to have dealt with this subject, and for the most part only those of recent times. One eloquent modern author, portrayed by whose pen Nature appears instinct with

*For the full proof of this see the author's *Palestine Explored*. 2nd Edition, pp. 181—208. Nisbet & Co., 1883. † Song of Solomon ii. 3.

Bible truth, has drawn attention with exquisite delicacy to the many voices of earth's verdant tribes. His following word-picture contains an image of great beauty:—

"In the arid deserts of central South America there is a strange plant, the *Selaginella convoluta*, a species of club moss, endowed with very remarkable hygrometric properties. In the dry season, when every particle of moisture is extracted from the soil, it is detached from its growing place, rolled up into a ball, and carried away by the violent equinoctial gales which prevail at the time in these regions, often to very great distances. It remains coiled up in this form for a considerable time; but if carried to a marsh, or the margin of a stream, or any other moist place, it begins slowly to unfold, and spread itself out flat on the soil, assumes its former vigour and freshness, takes root, develops its fructification, and casts abroad its seed upon the air. When this new situation is dried up, it resumes its old unsettled habits, and, like an adventurous pilgrim, takes advantage of the wind to emigrate to a more favourable locality. And is not this plant an emblem of the man who is detached from Christ, and who therefore wanders from one broken cistern of earthly joy to another, restless, disappointed, dissatisfied? He is wearied in the greatness of his ways, in his manifold journeyings hither and thither in search of true satisfaction. Amid all the resources of modern science and art, there is still the same old vanity and vexation of spirit. Jesus knew well how deep and universal was the experience He was appealing to when He said, 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest.' We are striving to attach outward things—our possessions, our friends, our enjoyments—to ourselves; but where is our own fixedness? . . . All our efforts to make ourselves centres and roots will be in vain. Our centre is Christ; and until we are in Him we shall never know true peace. Our root is Christ; and until we are rooted in Him, we shall be helpless and lifeless, overpowered by outward things, and disquieted by their terrors. Attached to Him, we shall not be moved. United to Him by a living faith, our hearts are fixed and at rest; we are united to God, to eternal life, and to all the blissful and glorious realities of the spiritual world."*

But chiefly we owe it to Him who spake as never man spake that we have been led to observe the full extent and variety of the teachings of our subject, and have learnt how limitless is the field of parable opened up by the beauties and wonders of vegetable life. Our blessed Lord was evidently a close and ardent admirer of Nature, and was constantly refreshing His hearers with its simple and delightful figures. In the case of His seven deeply important prophetic parables, recorded in the thirteenth chapter of the Gospel according to Matthew, the first four are all drawn from botanical sources, namely, the sower, the tares (or rather the Bearded darnel)† and the wheat, the mustard seed, and the leaven which we now know to be a species of fungus. The dweller in Palestine, in passing through that fair land of the Saviour's adoption, can never wander over its flower-bestrewed plains, its wild and romantic pastures, its rich corn-lands, its fertile vineyards and fig-orchards, or the remains of its once stately groves, without being reminded at every step of some of His gracious words. Now, not only may we think with Shakespeare that there are "tongues in trees," but, to the enlightened ear, the very whisper of the woods

* *Bible Teachings in Nature*, by the Rev. Hugh Macmillan, p. 215.
† *Lolium temulentum.*

is vocal with the music of the Gospel. We may truly feel, with Wordsworth,—

> "To me the meanest flower that blows can give
> Thoughts that do often lie too deep for tears."

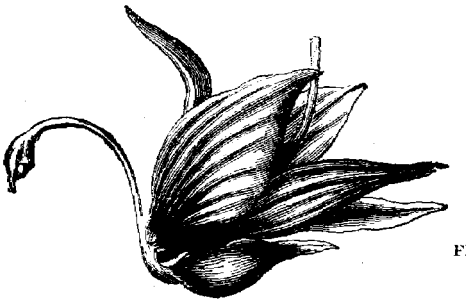
It has been finely said, "The natural world supplied the fount of types with which the words of Jesus were printed in order that they might be intelligible to the whole human family. Nature became the handmaid of revelation. Alone, without an interpreter, we know she is dumb. The practical atheist rejects her testimony to a God. The heathen blinds himself to the rays of light that would penetrate his darkened mind from the external creation. But at Christ's touch

THE MUSTARD OF PALESTINE.

the dulled ear regains its power of hearing; the scales fall from the filmed eye; Nature becomes eloquent of truth. Responding to the Divine Teacher, voices innumerable from the heavens above and the earth beneath unite, a great company of preachers! The seed, the bird, the flower, the vine, the branch, the harvest—every object becomes significant of some spiritual lesson." The Lord Christ, in His inimitable picture-discourses, has called us to behold the crimson anemones, pointed us to the fig-tree on the mountain side, and to the waving cornfields of the valley, and has led us to read the parables of plant-life, from that of the diminutive mustard seed to that of the mighty sycamore. May He assist us in our humble endeavour to follow in His footsteps through the fair paths of Nature, and open our eyes to gaze with spiritual profit upon many other of His glorious works.

LOVE.

EEP in tropical forests, the very home of this order of flowers, grow large orchids of wondrous beauty. These plants are laden with blossoms famous for their splendid size and hue, and their resemblance to all manner of beautiful natural objects. They form the very crown of floral beauty, not only for richness of texture and variety of form, but also for the surpassing skill with which their soft but brilliant tints are blended. Some of them possess the most powerful and exquisite perfume. Many appear like large and glittering butterflies hovering around the highest boughs. One magnificent flower is like a stately swan, and the upper lip of another bears such a close resemblance to a descending dove, that the people of Panama call it "Spirito Sancto," or Holy Spirit flower.



FLOWER OR SWAN ORCHIS
(*Cycnoches ventricosum*).

FLOWER OF SPIRITO SANCTO ORCHIS (*Peristeria elata*).

The long, floating, delicate roots of these orchids are thrust out, not into earth, but into mid-air, from the impure vapours of which they draw their nourishment. They live seated on the trunks of huge decaying trees. Since decomposition proceeds very rapidly in this hot region, the dying giants of the forest would, if left alone,

fill the air with foul and poisonous gases. But the orchid, as it swings in rich festoons over the rotting boughs, covers the deformity of the tree with the mantle of its own loveliness, absorbs all the foul exhalations, and, as in the case of vanilla, turns them into the

ORCHIDS COVERING A ROTTING BOUGH.

rich and powerful perfume of its own sweet flowers. "Charity" (that is, "love") is this beautiful orchis. "Above all things have fervent love (*agape*) amongst yourselves: for love shall cover the

GATHERING VANILLA (*Vanilla aromatica*).

multitude of sins."* Love spreads the mantle of tender and invincible compassion over human frailty and corruption. It clears away those harsh suspicions, evil thoughts, and cruel slanders that, like noxious vapours, poison the moral atmosphere. It breathes forth in their place the pleasantness of good wishes, merciful judgments,

*1 Peter iv. 8.

long-suffering forbearance, and tender sympathy, for love thinketh no evil," "beareth all things, believeth all things, hopeth all things."* Thus "love completely covereth all sins."† In this cold world of ours it is known only as a rare exotic. Its native home is in a brighter land. It issues from the Eternal throne—for "God is love"—and fills with its fragrant beauty the realms of glory.

DEATH UNTO LIFE.

IT is a striking feature in the natural world, that life, with all its glorious activities and beauties, seems to spring out of death and decay. Winter comes, the death of vegetation, the leaves wither, the flowers die, the woods become bare, and all the radiant beauty of summer fields is buried in the cold ground. But spring returns, and with it wood, meadow, upland, and brook burst forth into renewed life.

> "From the green marge of lake and stream,
> Fresh vale and mountain sod,
> They come in gentle glory forth,
> The pure sweet flowers of God."

Yet has not all this life of the new year been nurtured and produced by the very ingredients added to the soil in winter's decay?

Observe the life of many islands. At their birth they were bare rocks. Then the lichen came and fixed its slender film, bloomed, and withered, and left behind the first faintest indication of soil. Next came the moss, raising its slender stalk, soon to pass away, and add its tiny deposit of earth. Now the hardy fern appeared, springing up again and again in wild profusion, in its turn to die and replenish the ground. In time the very rock itself, under the influences of sun and shower, decayed and crumbled away, and rolled down in its ruin rich, fertile mould. The waves washed upon its shores cocoa-nuts, which during last year's storms they had snatched from some far-off beach—those travellers whose fragile bark is so wonderfully poised as to float in salt water and sink when it reaches fresh. The birds dropped over it in all directions the seeds which formed their often undigested food. Then came many a wild flower and many a stately tree. Centuries pass by, and out of this cemetery of Nature comes a glorious scene of life,

> "Summer isles of Eden lying in dark purple spheres of sea."

We read the same lesson in the records of remotest ages, graven deep in the bowels of the earth. When the secrets of the mine are

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* 1 Corinthians xiii. 4—7.

† Proverbs x. 12. This is the literal meaning, for the word which signifies "to cover" is here, in the Hebrew, in the *piel*, the strong intensive structure of the verb, which signifies the doing of anything much or well.

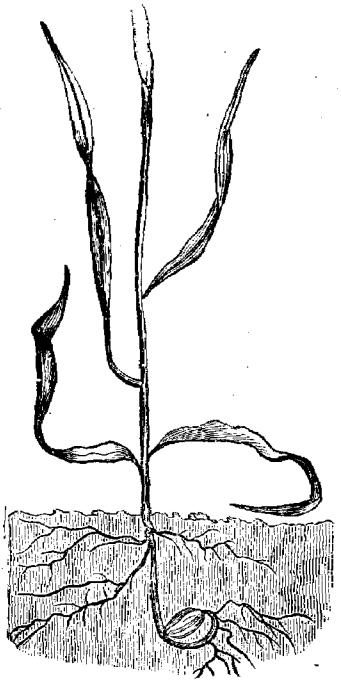
revealed, we see how its black veins consist of the buried ruins of vast forests and ferneries of stupendous growth and rank luxuriance. Singularly grand and beautiful were the lovely groves of that primal era. The markings or regular tracery on the stems of the plants led Hugh Miller to style this vegetation "the sculpturesque." He says, "In walking among the ruins of this ancient flora, the palæontologist almost feels as if he had got among the broken fragments of Italian palaces, erected long ages ago, when the architecture of Rome was most ornate, and every moulding was roughened with ornament; and,

A FOREST OF THE COAL PERIOD.

in attempting to call up in fancy the old carboniferous forests, he has to dwell on this peculiar feature as one of the most prominent, and to see, in the multitude of trunks darkened above by clouds of foliage that rise upon him in the prospect, the slim columns of an elder Alhambra, roughened with arabesque tracery and exquisite filagree work." These age after age alternately flourished and fell, and were finally overwhelmed in periods immensely remote. Yet their destruction has given to man the coal which forms the very sinews of the wondrous life of commerce and art in these last days.

Underlying the whole order of Nature we see this important principle of DEATH UNTO LIFE. It is this very principle to which

our Saviour calls our attention in the most solemn and striking manner: "Amen, amen, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."* Here the inspired figure is that of a seed of corn cast into the ground, which, when warmth and moisture reach it, decays and dies. Yet out of its death the mighty power of God calls new life." "First the blade, then the ear, then the full corn in the ear," yielding fruit in due season, "some thirty, some sixty, some an hundred-fold." There is a remarkable fact connected with the germination of wheat, which lends great force to our Lord's illustration, and which, I believe, has nevertheless escaped the notice of commentators. A grain or corn of wheat, when properly buried in the ground, like all other seeds sends forth roots which grow downwards, and a stalk which ascends. But when the stalk emerges from the earth, its first knot or joint is made, from which a leaf springs; and here a very peculiar feature may be noticed. As soon as the weather will allow, a second set of side roots are thrown out from this knot, "which act as the real feeders of the plant; *while the stalk and roots that are beneath speedily perish.*" This must occur in the case of all healthy wheat that is to bear "much fruit." The growth of these side roots, and the decay of all below them, is only found wanting where the grain has been too superficially sown, that is, has been allowed to fall *on* but not "*into* the ground," and under these circumstances it can never flourish. It is, therefore, literally true, in a remarkable manner in which it is not true of most other seeds, that a "corn of wheat," in order to its proper and abundant increase, must actually die. If it were left to remain in the barn it would abide safe, but alone; but if it be cast to the earth, if it be buried and die, "it bringeth forth much fruit." "Just so," it is as though our Saviour would say, "except



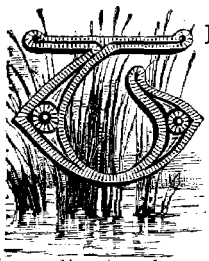
GERMINATION OF WHEAT.

* John xii. 24. The word "Amen," or, as it is translated in our version, "verily," twice repeated by our Saviour at the commencement of some solemn declaration, only occurs in this Gospel, and here but twenty-four times. We may conclude that this doubly emphatic mode of speech, the well-known forceful Hebrew figure of Repetition, calls our attention in each instance, as with a trumpet-note, to truths of the deepest importance, and those, perhaps which men of themselves would be most likely to overlook.

I suffer you cannot be happy, except I die you cannot live. Were I to pass to My throne along an easy path of triumph, as you desire, man would remain unsaved, but if I die for you on the cross, I shall bring forth much fruit, both in the rich and abundant gifts I shall receive for men, and in the countless multitudes of the redeemed."

And as with our Lord, so also with His people. In the very next verse Jesus applies the principle equally to us: "He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal. If any man serve Me, let him follow Me." Thus Christ calls upon us to be conformed to His sufferings, and points out that, in our case, too, the path of life and usefulness leads in every instance through "the valley of the shadow of death." Self must be slain, the flesh must be crucified, and we must die to the world if we are to bring forth much fruit. This is a hard saying for flesh and blood, and the disciples of Jesus have always been slow to receive it. Those who first heard it thus plainly taught had been but just before leading the acclamations of the crowd in proclaiming a kingdom of ease and glory, the while He Himself was weeping. Indeed, they had actually been disputing beforehand which of them should enjoy the most of its honours and emoluments, so reluctant are even the Lord's own people to take the way of the cross. But the success of apparent failure is one of the deepest and most glorious mysteries of the kingdom. Well for us if, like the Apostle Paul, who had truly learnt the Master's lesson, we too can say, "I die daily." If our work is to be fruitful, our attitude must be that which he has so plainly described—"always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." *

THE WATER OF LIFE.



HERE is a tree somewhat resembling a Palm, but allied to the *Musa* or Banana family, known by the name of the Traveller's Tree, which grows in the Island of Madagascar, in hot and comparatively waterless regions.† It has a very handsome and regular appearance, the large leaves starting out like wings from opposite sides of the trunk, so as to resemble an extended fan. The stalk of each leaf rises immediately above the one below, and forms at its base a large cavity where a considerable quantity of moisture is collected and preserved. The thirsty native has but to raise his spear, and on piercing the thick, firm end of a leaf-stalk obtains a welcome and abundant supply of cool, pure, fresh water, even in the hottest and driest season of the year.

Christ the Lord is such a tree of life in the midst of earth's arid desert. Thus by the voice of the prophet He cried long ago, "Ho, every one that thirsteth, come ye to the waters;" ‡ and in the days

* 1 Corinthians xv. 31; 2 Corinthians iv. 10.

† *Urania speciosa*, or *Ravenala madagascariensis*. ‡ Isaiah lv. 1.

of His flesh repeated the gracious invitation, saying, "If any man thirst, let him come unto Me, and drink." * The weary traveller on life's way here may drink abundantly, "without money and without price." In calling us to Jesus, "the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take the water of life freely." †

THE TRAVELLER'S TREE.

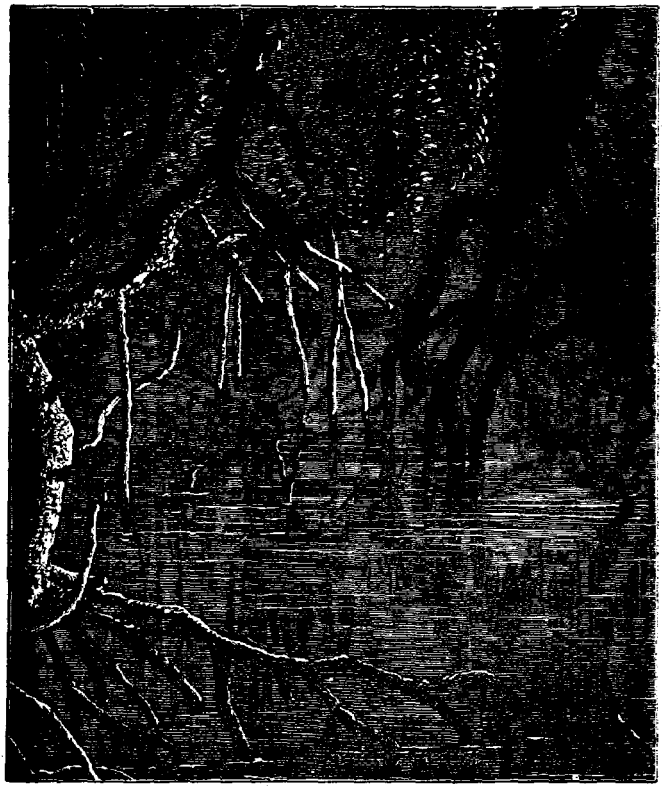
Well may our cry be that of the awakened woman of Samaria—"Sir, give me this water;" for has He not declared, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." ‡

THE WORLDLY MINDED.

IN the forests of India is found a tree of the fig tribe called the Banyan. § All the branches of this tree naturally bend to the earth, and push their way downward. When they are long enough to reach the ground they take root, and soon grow into strong trunks, until in process of time the aged Banyan becomes chained to earth by ten hundred ties.

* John vii. 37. † Revelation xxii. 17. ‡ John iv. 14, 15. § *Ficus indica.*

There is another still more remarkable tree, possessing a similar property, the Mangrove, which frequents the mouths of tropical rivers.* Here, in the slimy mud brought down by such streams, and accumulated in loathsome marshes where they reach the sea, the Mangrove flourishes. Roots are being continually sent down from its branches, for, to use the language of a naturalist's graphic description, "Every bough lowers its own living cord to take fresh



A MANGROVE FOREST.

hold of the foul soil below." The original roots of the tree, which appears as if it were built on so many piles in the water, are constantly exposed in all their web-like ramifications at each low tide, and, together with those let down in countless numbers from the branches, all seem "one horrid complicated trap for the voyager." The odour arising from these roots when thus laid bare causes a ceaseless curse of deadly malaria to haunt the Mangrove forest. And as with these trees, so is it with the natural heart of man. All the sinner's affections and desires tend earthwards, and go out only towards the things of time and sense. If he is not early awakened

* *Rhizophora mangle.*

these take deep root and grow, and late in life his soul is bound by a thousand ties to this perishing world, and nothing short of a miracle

THE BANYAN TREE (*Ficus indica*).

of Divine grace can loose his fetters, or make him cease to wallow in the poisonous mire of earthly pollution.

FRUIT BROUGHT TO PERFECTION.

THE Sycamore, or common fig of Egypt, is a noble tree of wide spreading, giant branches, and no less gigantic roots. Just the tree which, when it over-arches the way, a man could easily climb into, as we are told Zaccheus did, and find there a safe perch of observation; just the tree whose "enormous roots—as thick, as numerous, and as wide-spread into the deep soil below as the branches extend into the air above"—render it the very best type of invincible stedfastness.* As its name implies, it is a *fig-mulberry* tree, partaking of the nature of both these members of the vegetable kingdom. Splendid specimens are to be met with in Palestine, but they are confined to the vales and lowland plains, for this tree must bask in the rays of the warm sun, and a severe frost will kill it.† By far its most remarkable feature, however, is the mode in which its fruit is borne and brought to perfection. It is essentially a "fruitful tree." The natives of Syria say that it bears seven crops a year! Most trees expose their fruit at the end of their branches, where it can be seen by every passer-by, framed and set off by the rich surrounding

* Luke xvii. 6; xix. 4. † 1 Kings x. 27; Psalm lxxviii. 47.

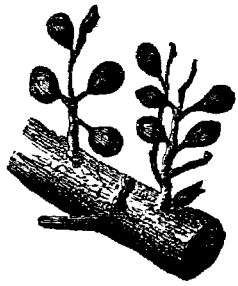
foliage. Not so the Sycamore. All its small greenish-yellow or purple figs are borne on little leafless stems along the trunk and large branches, hidden below the encircling leafy boughs. But it has a still further peculiarity. At the end of each of its figs a drop of watery fluid is in the habit of forming, which, if it is not removed, entirely prevents the fruit ripening. The cultivation of this tree requires, therefore, that each fig should be lanced, or lacerated, to allow of the escape of this noxious matter. The way in which it is effected is by rubbing and slightly tearing the fruit, shortly before

THE SYCAMORE TREE OF PALESTINE (*Ficus Sycamorus*).

the time it should ripen, with an iron comb, when, some four days afterwards, it comes to perfection. The prophet Amos, one of those humble ones whom the Great King delights to honour, was originally a poor peasant engaged in thus tending to the produce of this tree, for he tells us, as it is in the original Hebrew, "I was no prophet, neither was I a prophet's son: but I was a herdman, and a cultivator of Sycamore fruit."*

* Amos vii. 14.

What a striking image we have in this noble tree of those believers who glorify the Father by bearing much fruit, and so proving themselves Christ's disciples.* To the eye of man other trees in the forest of life seem in appearance far more productive than "the trees of righteousness." The good works of the one are all outwardly and ostentatiously displayed, and unlike the hidden "fruits of the Spirit," are such as can be seen and appreciated by every onlooker. While the life of mere professors is in no way injured by the deadly chill of a worldly atmosphere in earth's high places, the others, like "the Sycamore trees that are in the vale," only flourish in lowliness, and need to be constantly warmed by the love of God. And yet again in the ripening of the fruit we have a beautiful figure of the ways of God with man—those ways which are not as our ways, but are deep and wise—"ways past finding out!" How constantly, like "the cultivator of the Sycamore fruit," does He find it necessary to wound us for our highest good! How constantly, as all experience of the Great Husbandman's work teaches, He finds it needful to tear and lacerate our plans and purposes, our pleasures and pursuits, which would otherwise have been mingled with corruption, and could not have ripened aright! The iron comb, as it were, of some painful providence suddenly seems to rend the fruit that looked so fair. But even as we weep over failure, we are permitted to find amidst our tears that it was the great Cultivator's watchful solicitude that dealt the stroke; that even tribulation and loss are amongst the "all things" that work together for our good; and that under the sunlight of His mighty love, felt in trial as it is never felt before, the fruit we longed to offer, purged from impurity, has been truly ripened, not in our way, but in His.



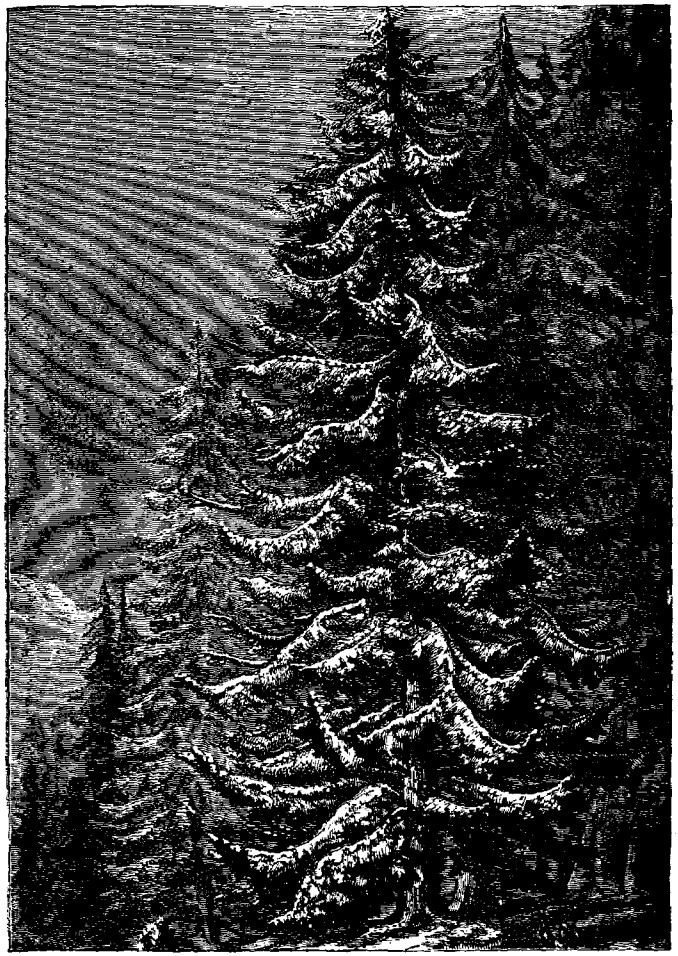
FRUIT OF THE SYCAMORE.

DIVERSITY OF GIFTS.

E hear of evergreens in the burning tropics, and evergreens amid the snows of the bitter north. The lofty palm is the evergreen of the land of the sun. Its woody stem equally firm and pliant, unencumbered by a single branch, rises like a tall, slender mast, and it is thus enabled to withstand the whirlwinds peculiar to this region. At its summit it spreads out its rich crown of leaves, summer and winter. These form a huge and graceful parasol, by which, not only its own fruit, but also the growth of the ground below is shaded from the fierce rays of the cloudless sun. The grand and sombre fir-tree, on the other hand, which lives in the north amid ice and snow, branches close to the ground, and roof-like drops its boughs

* John xv. 8.

at their extremities, exposing its fruit above to every glimpse of sun, and from its form allowing the ponderous snow, which would otherwise crush it, to glide down off the smooth polished leaves. One has well said, "If the palm were a pyramid like the pine, it would fall before the first storm of the tropics; if the pine were tall



FOREST OF PINES.

and shaped like a broad parasol the snow and ice of the north would break it by their heavy weight. Yet both the burning tropics and the arctic zone have their evergreens. At the south it is the towering palm that protects with its gigantic leaves all that lives against the fierce heat, and lets the ground be covered with green creepers and countless ferns, to keep it fresh and cool. At the north it is the dark pine whose lofty dense pyramid and ample branches

covered with ghastly moss, protect in like manner the ground underneath, so that the reindeer and man may find there abundance of soft dry leaves, and thick layers of downy mosses."

Behold in this illustration how Almighty God makes use of very different agents to carry out the self-same work—namely, that of extending the protecting shelter of Divine redeeming love to a lost world. It may be seen from the very first. Now He sends forth simple fishermen just as they have risen up and left their humble employ; and now, on the same errand, He commissions Saul, the learned and trained rabbi. Matthew, the despised tax-gatherer, and Luke, "the beloved physician," both have their place in the same

PALM GROVE.

work. Bunyan, the rude and illiterate tinker, and Lady Jane Grey, the refined and cultured noble, were equally His instruments to the one great end. And not only do natural parts thus widely differ amongst the true servants of God, but also spiritual gifts. The apostle Paul devotes the whole of the twelfth chapter of the first epistle to the Corinthians to this subject. One, he says, has more especially the word of wisdom, another the word of knowledge, another faith, another gifts of healing, &c.: "But all these worketh that one and the self-same Spirit, dividing to every man severally as He will." This is a deeply important truth. We are all exceedingly apt to misjudge or undervalue those whose gifts or graces differ from our own; and we do well to lay to heart that there are "diversities of gifts, but the same Spirit; and there are differences of ministries, but the same Lord." *

POMP.

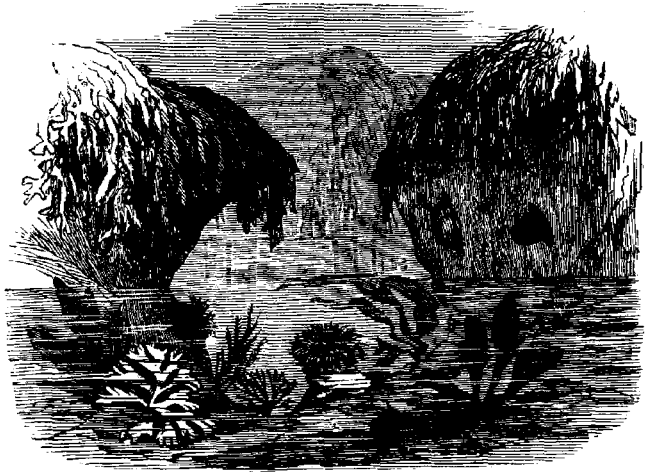
OFTEN men of the world appear to make a very favourable show, and seem, to the sad discouragement of some of the Lord's people, to be bright and prosperous. The reason is that sin is abroad, and has wrapped the world in the impenetrable gloom of a long night. On account of this it is hard to distinguish clearly the

* 1 Cor. xii. 4—18.

true character and position of all that surrounds us. In some dark wine cellars you are lost in admiration of the brilliant shining of a myriad lights of dazzling brightness. The pillars are wreathed with sparkling gems, and rich festoons of starry scintillation hang around the vaulted roof. The light is not strong enough to show the defilements of the place, but sufficient, when one has been for some time buried from the day, to make the whole spot gleam like an enchanted palace. Let in, however, a single ray of the sun, and you see that what you have so much admired is only a foul, unsightly fungus that clings to the mouldy and discoloured wall.* And so with all who seem fair and bright in a world at enmity with God. Like David, in that experience of which he tells, when tempted to be "envious at the foolish," we must bring these gay and careless ones into the light of the sanctuary. In that light we shall behold them in their true colours.†

PIETY UNOSTENTATIOUS.

THOSE who are familiar with the life of the ocean tell us that the plants called sea-weeds, when they live near the surface of the water, are green. Those which are observed in lower beds of the sea assume deeper shades of rich olive. But down in the depths still below, far removed from the glare of day, where no human eye can see, and scarcely a



SURFACE FLOWERS OF THE SEA.

* *Rhizomorpha.* This curious genus of fungi are so called from their having the appearance of a root of a tree. The different species, of which *Rhizomorpha medullaris* is the most common, are found in damp cellars, old walls, mines, and subterranean places generally, where they sometimes, though not always, acquire their phosphorescent, shining state. It is supposed that they have their origin from decaying wood buried in the ground.

† Psalm lxxiii. 2-20.

ray of the sun can reach, the flowers of ocean are clothed with hues of splendour. For there

"The crimson leaf of the dulse* is seen
To blush like a banner bathed in slaughter."

THE DULSE AND OTHER SEA-WEEDS OF THE DEEP.

It is thus with the believer. His surface qualities may not be so generally attractive. Gravity, sobriety, and earnestness, often mingling with human defects of character, may seem lacking in beauty. True piety is in its very nature unostentatious, and its fairest features lie deep. Look below; fathom the man; gaze into the clear, tranquil depths of his sincere heart, and you find increasingly richer and brighter traits.

PRESERVATION OF LIFE.

WHILE the design of an all-wise and superintending Personal Will can be traced in the whole order of creation, it appears in nothing more plainly than the means employed for the preservation of plant-life. Amid a countless number of contrivances, let us glance at one or two which may be observed in our own English meadows. Take, for instance, the poppy. Its rich crimson petals, or flower-leaves, are very tender and delicate, and therefore less able than

and some have traced them to tan-pits. So strongly do they resemble the roots of trees with their numerous and branching fibres, that, but for their musty smell and cellular organisation, they might be easily mistaken for the former.

* *Rhodomenia palmata. Rhodomenia* comes from two Greek words, the one meaning "red" and the other a "membrane." In shape it resembles the palm of a hand with the leaves growing out from it like so many fingers. It is much eaten as food by the poor classes of the Scotch and Irish, and the Icelanders collect a white powder, which forms on it after it has been dipped in spring water and dried, and which is used by the rich as a kind of flour. So fond are cattle of it that sheep will often lose their life by being caught and washed away by the tide when they have gone far from home to seek it on the shore. Hence it has been called "Sheep's Dulse."

those of many other plants to protect the precious seed vessels that lie enclosed at their foot, and which it is the peculiar office of the petals to nourish and safeguard. While, however, the poppy is growing the flower-head may be invariably observed to hang down. This is occasioned by a rigid curve in the upper part of the stem, which thus keeps the bud in a bowed position, so that no violent rain can penetrate it. But when the head has reached its full size, and is about to open, "the stalk *erects* itself, for the purpose, it would seem, of presenting the flower, and with the flower the instruments of fructification, to the genial influence of the sun's rays." This property is rendered the more curious if we consider that the stem is not bent in its earliest stage by the weight of the flower-head, or otherwise it would not straighten itself when the blossom is at its heaviest. It is a most striking provision, in the very constitution of the plant, to promote this principal object in Nature, the maturing and preserving the seed or germ of life.

LONG PRICKLY-HEADED POPPY
(Papaver Argemone.)

Take again the Meadow saffron, or Autumn crocus, one of the latest flowers of the year. Dr. Paley tells us:—"I have pitied this poor plant a thousand times. Its blossom rises out of the ground in the most forlorn condition possible; without a sheath, a fence, a calyx, or even a leaf to protect it; and that, not in the spring, not to be visited by summer suns, but under all the disadvantages of the declining year. When we come, however, to look more closely into the structure of this plant, we find that, instead of its being neglected, Nature has gone out of her course to provide for its security, and to make up to it for all its defects." In other plants the seed-vessels are to be found within the cup formed by the flower petals, or else just below it, but in the Meadow saffron they lie about twelve inches under the surface of the ground, buried within the deep bulbous root. Thus the tube of the blossom, which in most flowers is not more than the third of an inch in length, in this case reaches right down to the root, and is about a foot long. These remarkable features are given for the preservation of the plant's life. It flowers so late in the year that its seeds, if borne in the usual way, could not ripen before the cold would come and destroy them. But being thus laid deep down

below the reach of frosts, as soon as the process of impregnation is over, the seed-germs, instead of being exposed above ground to the cold weather which now sets in, are slowly and artificially ripened in their secure resting-place during the course of winter. Though it may at first sight appear strange that this can take place when the temperature of the air is so low, it must be borne in mind that there is much warmth stored up during summer in the soil at the depth where they lie buried. Another difficulty remains to be overcome. Seeds, though brought to perfection, it is well known cannot vegetate at the depth of some twelve inches underground. An admirable provision meets this need, and raises them to the surface. "The germ grows up *in the spring* upon a fruit-stalk, accompanied with leaves. The seeds now, in common with those of other plants, have the benefit of the summer, and are sown upon the surface. The order of vegetation is this:—the plant produces its flowers in September, its leaves and fruits in the spring following."

MEADOW SAFFRON (*Colchicum autumnale*).

These are only two instances, chosen out of a countless number equally marvellous and beautiful; and, again, to use the words of Paley, "The result is, that out of the many thousands of different plants (they are now estimated at over 100,000), not a single species, perhaps, has been lost since the creation."

Truly "the Lord is good to all; and His tender mercies are over all His works!"* But does God take such care of "the grass of the field," the wild flowers of the meadow? Does He thus wondrously preserve their fragile forms from age to age, and will He leave His people to perish? Away, then, with our unworthy fears! Well may we mark with natural delight the ingenious, the wonderful workmanship of these links in the chain of that life which forms

"A flowery band to bind us to the earth.'

But surely we may go further than this, and draw from deeper sources than those of mere earthly pleasure. What child of God can

* Psalm cxlv. 9.

fail to hear afresh the voice of Jesus ringing down the centuries of time with that cheering enquiry, so full of our Heavenly Father's tender solicitude, "Are ye not much better than they?" *

GROWTH IN GRACE.

THE Early purple orchis † of our English meadows may be seen every year to throw out a new bulb, or tubercule, always on the side towards the south, by means of which it changes its position, and little by little constantly advances in that direction. While one tubercule is dying another is being formed, and the stem rises each Spring-time from a point between the two. Thus it may be observed steadily travelling on to the bright home of this family of flowers in the tropics—the cloudless land of the sun. Just so the soul that has heaven for its home patiently grows heavenward, and each year throws out thither, as it were, new roots of holy affections. It grows in grace, growing up "into Him in all things, who is the Head, even Christ."‡ It journeys slowly, it may be, but steadily onward to the land of its rest, where Jesus, the Sun of Righteousness, shines in unclouded glory.

EARLY PURPLE ORCHIS.

SOARING HEAVENWARD.

THERE is a grass, a kind of millet, the stems of which are seen to shoot up in the tropical forests of India. § They are scarcely thicker than stout straws, and seem but poor, weak, insignificant things among the grand forms and gorgeous beauty of the surrounding growth. But watch them and you will see that with great rapidity and strength they continue to rise up higher and higher. Presently they reach the boughs of vast trees, but pushing their leaves aside they pass

* Matthew vi. 26. ‡ 2 Peter iii. 18; Ephesians iv. 15. § *Panicum arborescens.*
† *Orchis mascula.* The country folk call it *King finger.* It blossoms in May and June. There are in this country a number of species of the orchis

onward and upward. Now they have mounted over the summit of the highest branches, and there, above all the trees of the forest, they spread their flowers like some rich meadow far in the upper air! Is not this a striking figure of the followers of Christ? Judged by the world's standard they do indeed appear poor and weak in comparison with the pomp and show around them. There is often little of outward beauty or strength to mark their earthly way. Their flowers cannot flourish nor their fruits ripen in the fields below. Truly their "citizenship is in heaven." With wondrous power, despite all obstacles, they pursue their upward way, soaring over the heads of their fellow-men; in affections placed higher, in aims more exalted, and in a loftier moral elevation, and, earth left behind, they rise to enjoy "spiritual blessings in heavenly places in Christ."*

AFFLICTION'S GOOD.

WHEN a blade of wheat springs up, and all is promising well, sometimes the wheat-fly pierces it, and lays its eggs within. Then the grubs come out, and devour it all. Now we might suppose that with its only stem thus nipped in the bud the wheat would be destroyed. But not so. The seed-corn possesses an inherent power of recovery, and what at first seems fatal to its fruitfulness proves to be for its greatest good. The plant, by the death of its first shoot, has time for its new side feeders to become more firmly established in the soil; and in the place of the one ear that was destroyed, from its stronger root, now puts forth many.†

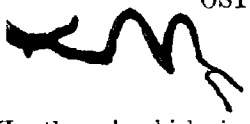
It is often thus in the life of the Believer. All his plans and purposes, perhaps even his powers of life, are suddenly undermined. God in mercy sends a worm, as He did to Jonah's gourd; then it withers away in a night, and all seems lost. But not so. He who has "the root of the matter" in his heart, finds that root of faith and love now rendered stronger and firmer by the painful process. Moses was far more fit for his mighty work after forty troubled years of disappointment and humiliation, spent as a humble shepherd in the lonely deserts of Midian, than upon the morning of that day when he first essayed his people's deliverance with all the prestige of Egypt's royalty. David, hunted as a partridge on the mountains, and reduced almost to despair, was nearer the throne of honour than when he formerly dwelt at ease, the flattered favourite of Israel's king. Peter indeed thought himself well able to defend his Master on that evening, when, moved by love, zeal, and courage, he uttered the eager resolve, "Though all men shall be

order. All these plants are travellers, and some progress far more rapidly than the Early purple orchis. For instance, the rare Musk orchis (*Herminium monorchis*), instead of forming its new tuber close to the old one, produces it at the end of a fleshy fibre, at some little distance from the parent plant.

* Eph. i. 3; Phil. iii. 20. †Fully to understand this property of wheat, the mode of its germination, as explained on page 20, should be borne in mind.

offended because of Thee, yet will I never be offended." But the night of failure, shame, and anguish that followed his self-confident cry, and the after-days of darkness left him a wiser, stronger, braver man. The witness he wanted to give to Christ on earth he was able to give to Christ in heaven. He, who had once quailed in the presence of a maidservant, bore a fearless testimony to his Saviour before that very court which had crucified Jesus, and was openly bent on the destruction of His followers. The lives of most of God's eminent servants have been alike trying and eventful. The Divine rule of promotion is, "As many as I love, I rebuke and chasten."* The reason for this is given by the Apostle Paul, and it serves to solve much of the great mystery of pain: "Tribulation worketh patience; and patience, experience; and experience, hope." "No chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."† In God's good time the blighted purposes and disappointed life prove a tenfold increase of true spiritual fruitfulness, which could not have been otherwise attained.

THE ROUGH MADE SMOOTH.



MOST thorns on trees and plants are really buds, which, under higher cultivation, and more favourable circumstances, would have become fruitful branches. Such are the sharp and formidable thorns of the May or Hawthorn,‡ which, in its wild state, so well fit it for forming a hedge; and also those of the wild plums of our English waysides and copses, the Sloe, § and the Bullace.‖ Under careful culture these thorns all disappear, for proper food and training put an end to the arrested growth, which was the cause of their existence. Even that troublesome little flower, the Rest-harrow, which in wild and uncultivated land is covered with sharp and considerable thorns, when growing in rich corn-fields puts forth larger leaves, and loses all its spines.¶

This affords a striking emblem of the powers of man. Uncultivated, and in their natural state, these are, too often, but barren, wounding thorns. Take one of earth's busy toilers, who is possessed of much natural prudence, energy, and perseverance—germs of a noble character. And yet, when the growth of his soul has been stunted, you shall see him early and late toiling only for gain, till his heart becomes utterly cold and selfish, and the whole manner of

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* Rev. iii. 19; Heb. xii. 6. † Rom. v. 3—5; Heb. xii. 11.

‡ *Cratægus oxyacantha.* § *Prunus spinosa.* ‖ *Prunus insititia.*

¶ *Ononis spinosa.* The name, Rest-harrow, is given because its tough, trailing roots, and numerous rough branches, hinder respectively the progress of plough and harrow. The same peculiarity may be well observed in the cases of the pear tree and the sloe, but best of all in the common hawthorn, whose sharp spines may be constantly observed in every stage of their alteration into branches.

the man sharp, hard, and thorny. But it has been well said, "The love of money is the love of God run wild." Let this man be brought under the power of Divine grace, transplanted from the sterile fields of Mammon into the garden of God, and the wisdom, diligence, and untiring zeal of the worldling find a new and holy

REST-HARROW.

direction. The true man, the ideal man of God-likeness develops, the harsh life becomes gentle, and the hard spirit is softened to sympathising and unselfish love.

THE GAY AND WORLDLY.

DURING Mr. Arnold's travels in the Island of Sumatra, he discovered in the depth of its forests the largest and grandest flower that is yet known, and which now bears his name, the *Rafflesia arnoldi*. When his native servants called his attention to this flower growing in the jungle, close by their path, which they appropriately called the "Wonder-wonder," he beheld a blossom that measured more than three feet in diameter. Its enormous petals were of a bright red colour, and covered with yellow spots. The nectary—in this case a low rim at the base of the petals—formed a cup which would hold twelve pints of water. He might well have supposed that he had found some new gigantic plant, of which this formed the bloom, but, on carefully examining it, to his great surprise, it appeared to possess neither root, stem, branch, nor leaf. It belonged to that rare order of plants, of which a few other species are known,

whose members consist mainly of one organ—a flower springing up as a parasite on the low branches of some forest trees.*

The gay and worldly are just like this seemingly splendid plant. They indeed make a grand display. Judged according to the outward judgment, they are very bright and happy, but look closer, and

THE RAFFLESIA ARNOLDI.

you find that there is nothing real and solid behind. "Surely every man walketh in a vain show." † Take away the careless gaiety, the surface pleasures and pomps, and there is nothing left. Of this utter emptiness, well has the wise man said, "Vanity of vanities, vanity of vanities; all is vanity." ‡

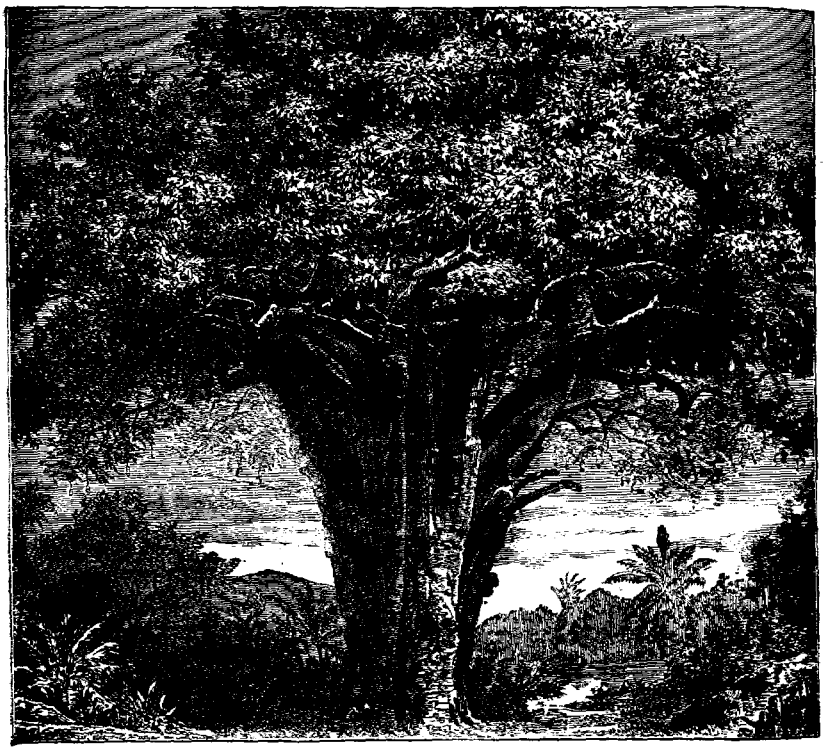
CHILDREN OF THE LIGHT.

FLOWERS, when deprived of the rays of the sun, lose their bright colours, and become pale and dim, for they are "air-woven children of light." This is commonly seen in the sickly, colourless shoots that are put forth by bulbs when kept in a dark cellar, and also in the fact that the night-blowing plants are for the most part pale and unattractive. It is seen, too, in the flowers of Sea-island cotton, § which change their tint three or four times a day, passing from a pale yellow to a pink hue, according to the heat of the sun. It is said to be observed still more remarkably in a tree about the size of a

† Psalm xxxix. 6. ‡ Ecclesiastes i. 2. § *Gossypium barbadense.*

* Strictly speaking, this plant has a very small root, by which it attaches itself as a parasite to the bark of a large vine (*Cissus*), and also a tiny stem, but both are entirely hidden by and altogether out of proportion to the enormous flower. It belongs to that curious tribe of parasites known as *Rhizogens;*

cherry, growing in the island of Loo-Choo. The red blossoms of this tree, which resemble those of our common rose, are so enamoured of the solar ray that they fade to the whiteness of the lily when exposed for a few hours to the shade. On the other hand, all Nature takes grander and brighter forms in the tropics. To use the words of Humboldt, "The carpet of flowers and of verdure spread over the naked crust of our planet is unequally woven; it is thicker where the sun rises in the ever cloudless heavens, and thinner towards the



THE BAOBAB TREE.

poles." The oak, the monarch of our forests, is dwarfed beside the Baobab of Senegal in West Africa, the largest known tree in the world, whose "huge trunk looms against the sky like a rock; the most massive buttress with which human hands ever sought to strengthen a palatial building is but as a reed when compared with

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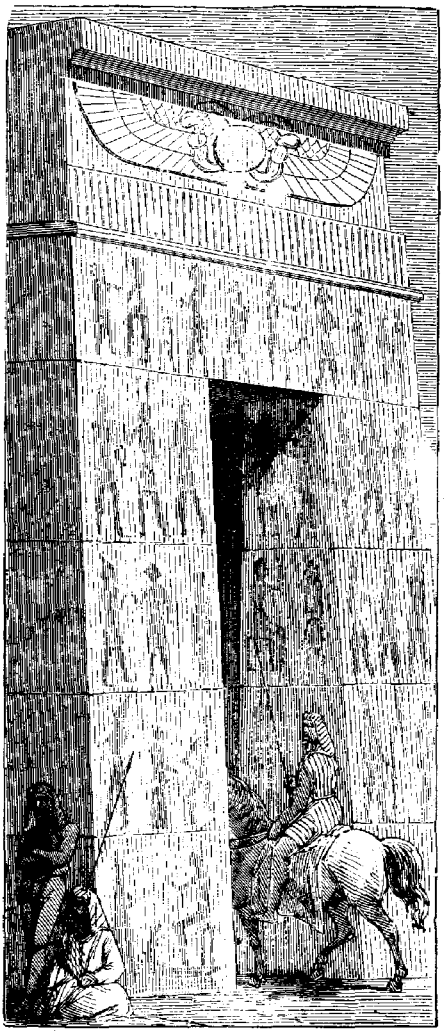
is entirely confined to the islands of Java and Sumatra; and even there is rarely to be found. It appears only at the end of the rainy season, and takes three months from its earliest appearance to reach maturity. It rises in a crack or hollow of the stem of the *Cissus*, and when it is first seen looks like a round knob. While in this stage it is surrounded by sheaths or bracts, which enfold the infant flower. These, however, quickly wither away, so that when the blossom is fully expanded they have all disappeared.

it." It attains a circumference of over a hundred feet. Its branches are like ordinary forest trees, and spread a thick shade across an enormous area. There the trees do not grow close together in groves of one species, but single specimens of huge proportions occur at wide intervals, interspersed with a mighty impassable net-work of monstrous creepers, while every inch of ground is covered with a tangled and luxuriant undergrowth. The very ferns in the dark depths of these pathless thickets reach a height of forty feet. The leaves of most of the plants are of immense size, and this teeming vegetation is green all the year round. Beside the blossoms which rise below, gorgeous orchids, of more than three thousand varieties, festoon the rotten branches overhead, and form a magnificent aërial garden. Their trailing flower-stems hang down in some instances to a length of twenty feet, covered throughout with such a mass of bloom that they appear like pieces of enormous rainbow-hued cables. In addition to these, numerous climbing plants, such as those described by a great naturalist, "in their haste to reach the light and heat, twist themselves around the tall forest trees so as almost to strangle them, scarcely putting out a leaf till they reach the level greenery of the tree-tops, two hundred feet above the ground, and then they burst forth into such a sea of perfume and colour as cannot be described." Here, too, departing from the uniform habit of the sober trees of temperate climates, the tall denizens of this leafy paradise, like the violet blue-flowered *Paulownia imperialis* and the delicate pink-blossomed Tulip-tree, possess an inflorescence as gorgeous as that of the humbler plants at their feet, and appear magnificently beautiful in contrast with the dark surrounding foliage. Mr. Wallace, it is true, tells us of tropical South America, that for brilliancy of masses of colour there is nothing to vie with the wild flowers of this and other temperate lands. But then he is careful to add, that, in the mighty contest for life that is ever taking place in the region of the Amazon the rule is complete diversity, and the absence of grouping of any kind,—that very grouping which gives such brilliant patches of colour to our English fields and woods. This fact itself is only another evidence of that boundless vitality, producing a ceaseless struggle for existence, with which vegetable life is ever proceeding in the tropics. There the very animals are of greater size and strength, the birds of richer plumage, the trees and flowers are larger and lovlier, grow more luxuriantly, and are laden with a stronger perfume. And all are thus because they enjoy constantly the direct, perpendicular, unclouded rays of the orb of day.

This truth was familiar to the heathen world. Over all the pylons, or gateways, of Egypt's sultry temples, at the summit of the edifice, and reaching across its full width, stands a figure of the sun with outstretched wings, which they worshipped as the source, centre, and sustaining power of all life. At and for some time before the age of Malachi the Jews had settled in large numbers in the land of the Pharaohs, and must have become most familiar with this image of the rising sun and its symbolic meaning. It was no doubt in allusion to this part of Egyptian mythology that the prophet exclaims, "Unto you that fear My name shall the Sun of Righteousness arise

with healing in His wings."* The soul that has found God will wither without the presence and love of Christ. If it is to flourish, it must be ever basking in the healing rays of the Sun of Righteousness, full in the cloudless shining of His light, Who is "the true light, which lighteth every man that cometh into the world," and Who says of dying men, "I am come that they might have life, and that they might have it more abundantly."†



PYLON, OR GATEWAY, OF EGYPTIAN TEMPLE.

The whiteness of the sun's light is composed of separate rays of all the tints of the rainbow, as we observe when it is broken up and divided into its brilliant component parts in a glass lustre or prism. Modern science teaches us that the crimson colour of a rose is not in the rose itself, but consists alone in the flower's property of picking out and reflecting back the crimson ray that mingles in the sun's white light. And this applies to all flowers of every hue. Their beauty is not their own; it is wholly due to the colours which emanate from the sun itself. So is it with the people of God. They have no grace in themselves, but all their comeliness, like that of flowers, is drawn from their Sun. Though "black" in self, as the dark, weather-worn, goat's-hair tents of Bedawin Arabs, in Christ they are "comely as the curtains of Solomon," the splendid, flower-embroidered hangings of Judah's royal palace.‡

But our subject sets before us yet another illustration. It is a well-

* Malachi iv. 2. † John i. 5—9; x. 10. ‡ Song of Solomon i, 5.

ascertained and most important function of leaves to keep up the purity of the atmosphere. A deadly poisonous gas, called carbonic acid gas, is being continually breathed into the air by man and animals, and given off by mineral waters, volcanic fissures in the earth, and all the various processes of combustion. This source of poison would spread death and destruction throughout all animal life, were it not decomposed by the leaves and green parts of plants under the influence of strong light. Carbonic acid gas consists of a combination of carbon and oxygen. Foliage, when the sun shines upon it, is found to absorb the carbon, and liberate and give out the oxygen

A TROPICAL FOREST IN BRAZIL.

gas, the life-giving element of the air necessary for breathing. Now, it has been observed, with regard to this, "that plants of warm climates, with large evergreen leaves, and under the blaze of a tropical sun, contribute to supply the pure air to other regions, where the leaves fade and the light is deficient. Liebig says:—'The proper, constant, and inexhaustible sources of oxygen gas are the tropics and warm climates, where a sky seldom clouded permits the glowing rays of the sun to shine upon an immeasurable luxuriant vegetation. The temperate and cold zones, where artificial warmth must replace the deficient heat of the sun, produce, on the contrary, carbonic acid in super-

abundance, which is expended on the nutrition of tropical plants.' It is only during light that leaves have their decomposing power; during the night no such process goes on; and if they are kept long in darkness, leaves lose their green colour, become pale, sickly, and deteriorate the air." *

And thus it is with the children of the Light. When the Sun of Righteousness shines upon them they are strengthened and blessed, that they in turn may be a blessing to the world. That world, which lies in darkness, is full of a poisoned moral atmosphere. Again, to use the words of Professor Balfour: "So long as the people of God are in His light, they are green and vigorous; and they are made the means in His hand of purifying the spiritual air. They make their light shine before men, that others, seeing their good works, may glorify their Father who is in heaven. Their presence on the earth is made by God the reason of His sparing the inhabitants thereof. Ten righteous would have saved Sodom.† How little does the world think of what it owes to the despised people of God! Of themselves, however, they can do nothing: it is only in the light of Christ. If left in darkness they would pollute the atmosphere." It was with a view to impressing upon His people this glorious position amongst their fellow-men, and the solemn responsibility attending the bestowal of His grace, that He declared in His first recorded sermon, "Ye are the salt of the earth." If we walk in the light of God we must of necessity spread abroad His life, and be ceaseless and fruitful sources of purification to the world. Thus light and life are freely given to the saints, in order that they may impart salvation to others.

TIME.

AMIDST the countless varieties displayed by plants, a very interesting feature is the different hours of the day at which their blossoms unfold and close with considerable regularity. The great botanist, Linnæus, appears to have been the first to make use of flowers to form a clock. The reader will find on the next page an attempt to represent this idea in the picture of a floral dial, where each hour is marked by the opening and closing of one of our familiar English wild flowers. Here the morning hours are shown by the Yellow goatsbeard awaking at 3 a.m., the blue Wild chicory at 4 a.m. the yellow Common nipplewort at 5 a.m., the golden Buttercup at 6 a.m., the White water-lily at 7 a.m., the Scarlet Pimpernel and the rarer Proliferous pink at 8 a.m., the golden Lesser celandine at 9 a.m. The Common nipplewort closes at 10 a.m., the white Common star of Bethlehem opens at 11 a.m., and the Yellow goatsbeard closes at 12 a.m. In the afternoon the Proliferous pink closes its petals at 1 p.m., the

* Professor J. H. Balfour's "Botany and Religion," p. 127. † Genesis xviii. 32.

Scarlet pimpernel at 2 p.m., the yellow Rough dandelion at 3 p.m., the Wild chicory at 4 p.m., and the White water-lily at 5 p.m., the white Nottingham catchfly opens, full of fragrance, at 6 p.m., and the elegant yellow Evening primrose at 7 p.m. There is reason to believe that every minute of the day may be thus marked by the opening or closing of some one or other of the 100,000 species of the vegetable kingdom. The times I have given are of course only approximately accurate, but I have followed the most careful student of this subject, Professor Balfour.

A FLORAL DIAL, OR FLOWER CLOCK.*

Very suggestive is this floral record of the flight of time. Surely, gaze where we will upon these "scriptures of the earth,"

"A flower is not a flower alone; a thousand thoughts invest it."

Our floral dial, though ever attractive, breathes forth its sweetest fragrance as it marks the hours of evening and night.† This is in keeping with the lowly and retiring character of most odorous flowers. We observe a similar feature in those that bloom by day. The violet

* The wreath of flowers has been printed thus lightly in order that those who desire to do so may colour it. This will be an interesting exercise for careful young people. The colour of each flower is given in the Appendix, and also the botanical name of each plant, by which it may be looked up and copied from large illustrated works giving all the Wild Flowers of Great Britain, such as Sowerby's *British Wild Flowers*. † See Appendix.

hides its sweet blossoms; and the lily of the valley, the most exquisitely perfumed of all our English wild flowers, is often entirely concealed beneath its leaves. Thus the most fragrant and agreeable characters seek retirement, and least affect the garish light of day. "God giveth grace to the humble."* It is with these the Most High intimately dwells, and they are growing in likeness to the amiable disposition of Him who said, "Learn of Me; for I am meek and lowly."† Life's hours are nowhere marked by sweeter influences than during the gloaming of obscurity and the night of sorrow.

May we not also compare the ever bright succession of bloom on the flower clock to the opening and closing of each new delight that meets us on the path of life. Most men are like children, intoxicated with joy on their first visit to the fields in spring, who seek only to fill both hands, and sit idly down to weave fading garlands, altogether heedless of declining day. But to the wise, pleasures, like the flowers, as they come and go, mark the flight of time, and point to preparation for the evening of life.

APPENDIX.

A FLORAL DIAL.

This representation is that of a Floral Dial or Flower Clock, composed of English wild Flowers. It is arranged on the well-known principle of the regular rest or sleep, which is taken by plants every twenty-four hours. A flower in this wreath when shown open opposite to any hour indicates that the flower regularly opens at that time. A flower closed shows that the adjacent hour is that at which it closes. When, as from three o'clock to seven o'clock, there are two flowers placed opposite to each hour, one of the flowers indicates the morning and the other the evening hour. At eight o'clock, however, both Scarlet pimpernel and Proliferous pink tell by their opening the morning hour. Care has been exercised to choose, where it was possible, the more familiar flowers, and in each instance those which are most regular. A far brighter and more striking group might be given, but, like many an elaborately ornamented timepiece, it would not be so faithful a monitor of the passing moments as the more sober and less decorated dial. The prevailing colours of English native flowers are well shown on this wreath; yellow being most characteristic of the bloom of our islands, and next to yellow, white. Pink, though rarer, is far more common than blue; while scarlet has only two representatives in the whole country—the pimpernel and the poppy. Another characteristic feature of flowers in general is displayed on the dial. The Nottingham catchfly, and the Evening primrose—which are the flowers opening in the evening—are far more sweetly and powerfully perfumed than any of the rest. Most night-blowing flowers like these two are highly fragrant, and in this way attract those insects, which, by bearing the pollen of one blossom to the pistil of another, carry on the process of plant fertilisation. The flowers that bloom by day draw the bees and butterflies by their brilliant hues; while those that open at or after dusk, which are usually pale and colourless, are mainly dependent upon their sweet odours for attracting moths that fly by night.

NAMES OF THE FLOWERS ON THE DIAL.

Yellow Goatsbeard, or Noontide (*Tragopodon pratense*) Yellow	Opens at	III.	o'clock	a.m.
Wild Succory, or Chicory (*Cichorium intybus*) Light Blue	,,	IV.	,,	,,
Common Nipplewort (*Lapsana communis*) Yellow	,,	V.	,,	,,
Buttercup (*Ranunculus bulbosus*) Bright Yellow	,,	VI.	,,	,,
White Water Lilly (*Nymphæa alba*) White with Orange Centre	,,	VII.	,,	,,
Scarlet Pimpernel (*Anagallis arvensis*) Scarlet	,,	VIII.	,,	,,
Proliferous Pink (*Dianthus prolifer*) Dull Pink	,,	VIII.	,,	,,
Lesser Celandine (*Ranunculus ficaria*) Bright Yellow	,,	IX.	,,	,,
Common Nipplewort (*Lapsana communis*) Yellow	Closes at	X.	,,	,,
Common Star of Bethlehem, or Lady Eleven O'clock (*Ornithogalum umbellatum*) White with Pale Green Stripes	Opens at	XI.	,,	,,
Yellow Goatsbeard (*Tragopodon pratense*) Yellow	Closes at	XII.	,,	,,
Proliferous Pink (*Dianthus prolifer*) Dull Pink	,,	I.	,,	p.m.
Scarlet Pimpernel (*Anagallis arvensis*) Scarlet	,,	II.	,,	,,
Rough Dandelion (*Leontodon hispidum*) Yellow	,,	III.	,,	,,
Wild Succory, or Chicory (*Cichorium intybus*) Light Blue	,,	IV.	,,	,,
White Water Lily (*Nymphæa alba*) White	,,	V.	,,	,,
Nottingham Catchfly (*Silene nutans*) White	Opens at	VI.	,,	,,
Evening Primrose (*Œnothera biennis*) Light Yellow	,,	VII.	,,	,,

In the centre of the Clock is a Daisy, White with Yellow centre.

* James iv. 6. † Isaiah lvii. 15; Matthew xi. 29.

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A CRISIS IN EGYPT?

OR,

WHAT HAPPENED ON THE DAY OF THE EXODUS.

BY

THOMAS HUNTER BOYD,

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THE SOCIETY OF BIBLICAL ARCHÆOLOGY;
THE EGYPT EXPLORATION FUND;
THE PALESTINE EXPLORATION FUND, &C.

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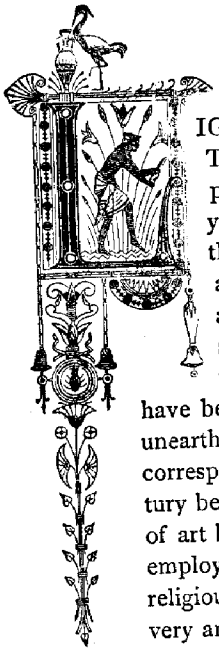
May 13th, 1893.

INTRODUCTION.



IGHT still comes to us from the Monuments of Egypt. The land of the Khedive is familiar to all at the present day, and this intimacy is increasing year by year. The proceedings in Cairo are flashed across the globe, and the appointment of a Premier becomes a matter of interest in the poorest home in the cities and towns of Europe and America. The eyes of scholars everywhere are turned towards the banks of the Nile, because of the startling discoveries which have been made there during the past few years. First, men unearthed the Tell-el-Amarna tablets,* giving us the official correspondence of the Court of Egypt in the fourteenth century before Christ. Then we were charmed with specimens of art belonging to the artists of a naturalistic school, in the employ of the great disc worshipper Khuenaten, the earliest religious heretic. Then came news of the discovery of a very ancient version of portions of the Old Testament, and more recently from the same country, the so-called Gospel of Peter.

The facilities for reaching the sunny land have been so greatly improved that thousands of persons now make an annual visit, in order to escape the rigour of Northern climes, and artists, authors, and playwrights vie with each other in presenting to us the scenes which they have witnessed, or the mental pictures which they have conjured up whilst floating in the *dahabeahs*.

The work of the Egypt Exploration Fund, and the founding of a chair of Egyptology in the University of London will doubtless lead to renewed interest being taken in the parts of the Old Testament which refer to Egypt. It is believed that the result of this research will strengthen the conviction that the writers of the first five or six books in the Bible were well acquainted with that country and the customs of its people, especially at the time with which the Book of Exodus professes to deal. This increase of knowledge will, doubtless, have an

* Or Tel-beni-Amran, on the E. bank of the Nile, half-way between Thebes and Memphis.

appreciable effect upon books and pictures illustrative of Bible incidents which occurred in the land of the Pharaohs, and the artists' skill will be most potent in disseminating these ideas, because the painter uses a universal language. Then, too, his cultivated imagination, the long period devoted solely to one topic, and the careful elaboration of the subject, all tend to produce a result which is well nigh impossible to the preacher, teacher, or lecturer. When, therefore, we find that an artist of the first rank (Professor Edmund Berninger, of Munich) has spent many years on the banks of the Nile, and has had the privilege of being directed in his choice of material by a *savant* who is also a poet and a scientist (Dr. George Ebers), we may reasonably expect that his picture, entitled "Ancient Egypt," will repay the most careful consideration. It is painted with such marvellous skill, that one can scarcely believe that many portions of the landscape and architecture are not real. He professes to show on one continuous circular canvas all that might have been seen from one standpoint within the famous city of Memphis, on the morning when the exodus of the Israelites occurred. Memphis was one of the largest and most important of the cities of Ancient Egypt. We are able to judge of its extent, not only from the historical accounts, but also from the vast area of the cemetery which has remained. The city has long since disappeared, and in this case it is an ancient city, not so much buried as carried away, for we have reason to believe that the larger buildings were destroyed, and the stone conveyed across the Nile to build the Mosques of Cairo, so that the most ancient portion of Cairo represents the city of Memphis, even though it be on the opposite bank of the river, and at a distance of some ten or twelve miles from the site of the ancient Egyptian Capital.

We shall consider the *import* and *significance* of the varied scenes in five sections:

1.—An Egyptian Villa, and the death of one of the firstborn.
2.—The Palace, and the last meeting of the Pharaoh and Moses.
3.—The Temple of Ptah and the religion of Egypt.
4.—The departure of the Memphite contingent.
5.—The Pyramids and the great Sphinx.

CHAPTER I.

AN EGYPTIAN VILLA, AND THE DEATH OF ONE OF THE FIRSTBORN.

MEMPHIS was probably a long narrow city, bounded on the Eastern side by the Nile—sufficiently elevated to be safe in the time of inundation—on the Western by the Desert, extending from a group of Pyramids on the South known as the Sakkarah, to those on the North, the Gizeh, and we are supposed to be in the portion of Memphis, lying between the Gizeh Pyramids and the river. It should be borne in mind that an ancient Egyptian city would occupy about ten times the area of a modern European one, with the same number of inhabitants, because the appendices of the temples, the sacred lakes, parks, fields, &c. were all enclosed within the town. Then, too, the houses were not many storied as we frequently find them to-day, and all those of the higher classes stood within beautiful gardens.

No trace of these Ancient Egyptian villas has remained, but there are well preserved pictures of them on the inner walls of the tombs, and by their aid it is possible for an artist to give a faithful idea of their original appearance. Berninger has given two illustrations of ancient Egyptian houses on a large scale. A villa consisted of a stoutly built ground floor surmounted by an open terrace, or verandah, behind which there would be two or three rooms. The under part was used as a store and sleeping-place for the slaves, and the ascent was made by an outside stair. The windows were small and few in number, as this was a land of light; and the roof flat as rain rarely fell. Looking more closely upon the scene on the terrace, we are reminded of the event of the preceeding evening—a number of mourners are bewailing the loss of one of the first-born, the incense burning on both sides of the body. In striking contrast to this scene, is another at the base of a large sphinx, where several poor persons are standing or kneeling beside the form of an ill-clad boy who has also been stricken by the plague; in the one case the child is laid on the carefully arranged bier in a villa; in the other, on a bare slab in the open air; in the former instance the body will be speedily removed to the embalmers, and, after a long period of preparation, will be taken with great pomp to a splendid tomb, whilst the latter will be hastily carried to the desert and deposited in a pillaged sepulchre, or simply covered over by the sand. In another direction we

see that a funeral procession has reached the entrance to a rock-cut tomb, the foremost persons bearing lighted torches. (It must be said, however, that we cannot be sure about the method employed for the illumination of these subterranean caverns. Some are disposed to think that torches were not used to illuminate the tombs, as the pictures on the walls show no evidence of the presence of smoke or soot.) Thousands of scenes such as these were witnessed on this eventful morning, but the artist has presented us with these three only, as typical of the remainder, being desirous to show as far as possible the normal condition of an Egyptian city. His purpose is to supply a background for the Biblical narrative, and he is suggestive rather than exhaustive. The sacred writer concentrates our attention upon the doings of the Israelites, and the Egyptians are considered relatively to them; but we must not imagine that the great machine of complex Egyptian life stood still because a few thousand Semites were on the march. The natives were accustomed to see droves of slaves brought into their cities, and shifted from one centre to another, and althongh it be true that these movements had not formerly been preceded or accompanied by such startling events as the plagues, still we believe that in the house, the palace, and temple, the duties would be pursued very much as usual. The artist is doubtless justified in representing a large number of persons as turning from their stalls in the market place to witness the departure, and children are seen leaning over the parapet of the house for the same reason; and he shows us that varied feelings obtained; some are glad at the out-going, as there will probably be an end of the plagues; whilst others are cursing the Israelites on account of these visitations, but, the Egyptian house-servant must go through the appointed task regardless and unconscious of the great purpose of Israel's God. That is one lesson which the artist teaches us. We see slaves on the steps of the house, carrying water-pots, others baskets of clothes, others bearing burdens of various kinds, and in the courtyard are women grinding corn. With them the day would close as it began, they would still be bond servants; but for the Israelites a new era had dawned—the day of their redemption. It is in this contrast, which is placed before us by the artist that we discern the great purpose which underlies the sacred narrative. We are led to ask how and why were these people chosen for deliverance and others left to toil, and groan, and die? These non-Israelitish slaves, or their parents had been led in the triumphant march of Seti or Rameses, from the north or the south, and driven to hard tasks in Egyptian quarries and factories. But, for them no plague had been wrought, no Moses sent, no Passover prescribed. Perhaps we have not previously thought of these poor creatures, but God saw them and heard them, though their names are

not known to us, and by leading out His chosen He was preparing to fulfil the promise made to Abram and his seed, which promise contained a blessing also for them. Now we look again at the Egyptian villa, and we observe that whilst grief and sorrow for the first-born reign within, and slavery and oppression is manifest on the one hand, there are signs of pleasure and gladness on the other. In the well-tended garden may be seen Egyptian lovers, apparently unconcious of all that is going on around them. If we had thought of these young people at all, we should have been inclined to make them break their appointment on that morning, or postpone their meeting. Not so, says the artist. It is true that the well organized plans of Moses were being carried out, and not without observation on the part of members of "Egyptian Society," but most of them would remain unaffected by the departure of these workers, and the world was not moved to its centre, because the purpose of its Maker was advanced a stage. "The Kingdom of God cometh not with observation." Could we peer back through the centuries we should find that the dwellers on the Southern banks of the Nile, and the myriads living in that great continent were engaging in their hunting, fishing, and tribal wars, all unconcious of what was happening in the North-East corner; that the Canaanites were building the cities and planting the vineyards which others were presently to occupy; and what shall be said of the teeming millions of China and India with their wonderful civilizations, and what of the Western hemisphere and the Islands of the Sea? It is as though a giant search light were turned upon the seething mass on the World's stage, and made to follow the movements of a tiny group, slowly moving between living walls in an out-of-the-way corner. A few rays fall upon the crowds on either side of the beam, and the stream continues to advance, and their shadowy forms are discerned and noted, but imagination cannot grasp the number who are in the darkness beyond. Thus was it ever. Activity was everywhere present, but not everywhere manifest. God chose His special recorder and said :—It is along this line, in this direction that my purpose shall be accomplished, keep thine eye on this people, on this tribe, on this man, and what thou see'st write. The revelation is in the writing *i.e.* (the Bible) because it was in the doing, *i.e.* (The Exodus), and because the light was given to the seer to discern the working of God that he might afterwards make a record of those acts. Such, then, are the thoughts which arise on contemplating this scene in the Egyptian capital of three thousand years ago. We see mourners within the death chamber; and the glad young hearts in the midst of spring verdure, and feel that both are possible; and we behold the house-slave resuming the weary round, whilst the sons of Jacob march forth from the midst of a people of strange tongue to the country of which God hath said that He will give it them.

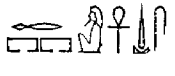
CHAPTER II.

THE PALACE, AND THE LAST MEETING OF THE PHARAOH AND MOSES.

IN the early part of the present century it was customary for travellers to describe all the imposing buildings on the banks of the Nile as Royal Palaces, but more careful observation has proved that this view was not correct. Those wonderful structures are temples, and there is no evidence to show that the kings inhabited the sacred shrines, so that the form of the buildings in which the Pharaohs lived cannot be accurately determined, as hardly any trace of a Palace can be found. The reason probably is, that the kings were more concerned with the preparation of their tombs than with the durable construction of their earthly abodes. But there is one building at Medinet Habou which by many is believed to have been used as a Palace, and is known as the Royal Pavilion; and the artist has embodied its main features in the building which we shall now consider. This is one of the many proofs of his careful choice of material. In all cases he has selected that which has the largest measure of probability, when it is impossible to be absolutely certain..

We have a representation worthy of the great capital, and of its occupants. It is true that Memphis was less important than Thebes at the time of the Exodus, but it had even then a venerable past; indeed, to write the history of Memphis would be to write the history of Egypt. The Palace of the Pharaohs may not have been at all times on the same site, but it was probably near the chief Temple, and also near the river, and we may be certain that the platform on which it stood was sufficiently elevated to place it out of danger at the season of high Nile. Hence the long flight of steps which the artist has shown. Then, too, it must be guarded, and we have a very correct representation of an Egyptian fort on the river side, and the soldiers are seen on sentry near the battlemented wall. The architect has provided against one contingency, the garrison against another; and, now we observe that provision has been made for security against spiritual foes by the establishment of a special royal sanctuary which adjoins the Palace. There is a measure of fitness in introducing the building commonly known as Ph raoh's bed (from the island of Philæ), which may atone for the slight anachronism in point of time. It is such a unique piece of masonry, and well-known to all who have examined illustrated works on Egypt; and, as it is about twenty-three hundred years old, may fairly be allowed a place in a picture of "Ancient Egypt." The drawing is perfect, the blending

of colour harmonious, and the illusion so great that most persons think it is built up, and not the creation of the artist's brush. It, too, has a lesson in its architecture, for the screens between the beautiful columns point to a desire on the part of the priesthood to conceal the worship from popular gaze, and thus to augment their own power and influence by increasing the mystery. The pylons or towers on each side of the gateway, and the terraces form a façade which we are to regard as one end of an extensive quadrangle, the centre of which would be occupied with gardens, artificial lakes, summer-houses, large stores, and apartments for the courtiers and servants. The pylons are decorated with scenes from the life of Seti I., the son of the founder of the XIX. Dynasty, but no trace of his father, Rameses I., can be found in the whole picture, and we know little about him. Seti's son, Rameses II., is depicted on the pylons on the extreme right and left, and is also represented in colossal granite statues; and his grandson was the occupant of the building on the day of the Exodus. We refer to Meneptah I., or, to give him his full title, Ba-Ra-meri-en-Amen, (Son of the Sun), Ptah-meri-en-hetep-her-mat. The first name, *i.e.*, the *prenomen*, and the last, *i.e.*, the *nomen*, were enclosed in ovals called *cartouches*. We frequently find before the prenomen signs pronounced *suten net*, "King of the North and South," *i.e.*, "King of the universe," and in addition to all these a number of high-sounding titles. The name by which the monarch is known to us is probably derived from the class of buildings which we are just now considering, for Pharaoh comes from per-āa, or "Great House," the palace in which the king lived being used to denote the king himself, just as the "porte" or gate of the palace s synonymous with the Turkish Sultan; only as the Egyptian palace was really formed of two palaces joined together, it will be correct to say that the people described their monarch as "the Double Great House."* A very slight acquaintance with the names and titles of the king will suffice to show how he was regarded by his subjects. We have observed that he was called "Son of the Sun," and indeed he claimed to be the descendant, and visible representative of the solar orb on earth, and as whatever the sun passed over or through was divided into two, and grammatically took the dual form, so when the king wore his two crowns it signified that he was "King of the North and South;" and his dwelling, we repeat, was called "the Double Great House" We are standing before the palace, and we notice that a large crowd of Memphites have assembled



* Here we find two signs, which signify *House*, over them another meaning *Great*, then follow the determinative of the idea of a sacred person, and the three last signs mean *Life*, *Safety*, *Health*; thus all the signs taken together signify Pharaoh—God bless him!

near it, and we have time to study the appearance of the sight-seers. Every grade is represented in the throng. We notice the wealthy Egyptian gentleman, borne on the shoulders of slaves, in a costly purple-coloured palanquin; close by there is a poor beggar woman with a child on her lap, who is receiving a metal ring (money) from a man ascending the steps leading from the Nile; close by, a little group of musicians are chatting together, one of them has a kind of mandolin (called a Nefer), and another the sistrum; then we notice several men and women with palm branches; next a woman with a basket of cakes; several are seen with waterpots on their heads, or in their hands; and all are made to keep at a proper distance from the approaching procession by the policemen who have long sticks in their hands Near the private chapel we see the various orders of Egyptian soldiery, some with bows and arrows, others with spears, and axes, others with standards representing some of the nomes into which the country was divided in early times, but none of these is so full of interest as the charioteers, with the splendid vehicles and fine horses with rich trappings, who are awaiting the approach of His Majesty. No wonder that the Egyptian boys are most numerous in this portion of the crowd, and that they are represented as seeking the best positions by climbing on each others' shoulders to the top of a wall, just as boys do now. How long these people have waited we cannot tell. It is very early in the morning, but not too early for the ardour of these sight-seers, nor too early for the King. During his stay in the city he has many functions to perform, for he is the chief judge in the country, and the head of the army, and the great high priest, and this morning, he who is "The Friend of Ptah" purposes to attend at the shrine of his patron divinity. The grand procession, which was formed in the interior of the palace, has advanced down the long flight of steps and halted for a brief period. Foremost we see an officer with a small body guard, then two musicians, one with a drum, the other with a trumpet, called by the Hebrews Chazozrah (Num. c. x., v. 2.), then comes a noble tame lion, led by his Nubian keeper, possibly the lion (Tearer-in-pieces), so often referred to in the battles of the king's father, which was trained to make an attack when the engagements commenced; hence it would be led in triumph in times of peace. Behind the lion are two more musicians with harps on their shoulders, and they immediately precede the Pharaoh who is carried by eight Egyptians. The King is followed by his Queen, borne under a splendid canopy carried by eight Nubians, and each of them is surrounded by courtiers bearing fans and palm branches, and followed by a company of priests with various articles to be used presently in the service of the temple. Long rows of harpists are seen within the avenue of carved

lions and sphinxes, and a great many of the spectators are stretching out their hands in adoration to their Monarch.

In a short time one begins to realize that something has happened, or we may say, is happening, for the bearers of the palanquin in which the Pharaoh is seated are standing still, and the sovereign has turned himself in his gilded chair, and is looking intently upon a little group of men standing at the base of the steps. These men are unlike the Egyptians in appearance; they have loose flowing robes, and long hair, and beards, and they carry staves. We are sure that they must be important personages or they would not be allowed to approach the King, nor would he pause and listen so attentively to the foremost man, who is evidently addressing him with great earnestness. The speaker is Moses, and his brother Aaron is seen in the centre of the little group, the attitude of which is one of marked contrast with that of the crowds of Egyptians round about; they stand erect and dignified, whilst the Memphites, who are near enough to see and be seen are stretching out their hands and inclining their bodies in an adoring manner. This, then, is the centre of interest in Berninger's great work—the last meeting of Moses and Pharaoh. We note, first, that it takes place in Memphis. As to the authority for this, we think it sufficient to say that, as the Bible is silent on the point, there is as great probability in favour of this town as for Tanis or Bubastis, and that the artist has embodied the view of very early Jewish and Christian commentators, and also of not a few writers of Biblical romance. Next, we observe that the meeting is outside the palace, and takes place early on the morning of the Exodus, and not during the night of the last plague. The alternative would have given us Egypt by moonlight, and the interior of the "Double Great House" by lamplight, an abnormal state of things indeed, which would have left us in the dark as to the ordinary appearance of a city of the Pharaohs.

Berninger has, however, placed us under obligation by enabling us to realize to the fullest degree possible the chief characteristics of the landscape, the charming atmospheric effects, the imposing architecture, and courtly pomp amidst which Moses was brought up, and to which he returned when eighty years old to deliver his message, and perform his wonderful works. It is indeed only as we are confronted with these evidences of the high state of civilization (note, *e.g.* the presence of the women in the processions, and in the crowds, and observe they are not veiled), which obtained in the time of the Pharaohs of the Oppression, and bear in mind also the accumulated influence of the past, which reached back to the period when Menes founded "the fair abode"; it is only thus that we can estimate the value of the sacrifice attending his

choice in refusing to be called the son of Pharaoh's daughter. But for that refusal he might have held a social position inferior only to that of the monarch whom he is now addressing; and we venture to believe that morally and intellectually he was vastly superior to the man whose heart was hardened, and in order to show that, we will glance for a moment or two at the previous relations of these two representatives and leaders, who now meet for the last time.

When Moses received his commission he protested that he was not "a man of words," and Aaron was commanded to act as his spokesman, and in the narrative we usually find their names occurring together, but in course of time we read, "Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people." He appears to have advanced in faith in God as one plague followed another, and to have acquired boldness in dealing with the King of Egypt. This will be apparent to all who read the book of Exodus (chapters 4-11).

The conferences appear to have been held for the most part early in the day, for we read (c. 5. v. 6.) that after seeing the King for the first time, Pharaoh commanded *the same day*, that the taskmasters should stop the supply of straw. Soon after we read that there was an audience given to the officers of the Israelite brickmakers, and as the deputation were leaving they met Moses and Aaron, who were approaching the palace, and upbraided them for bringing about an increase in the hardship of their lot. Now we turn to chap. 7, v. 15, and find that Moses was told to meet Pharaoh early in the morning, and on the bank of the Nile, and it is evident that he did so, for we read in v. 23 that "Pharaoh turned and went into his house." Again in Exodus c. 8, v. 20, we find a similar command, "Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water," and it is repeated in chap. 9, v. 13, thus giving ample ground for the artist's idea of the meeting occurring in the morning, and in the open air. It is interesting to observe that Moses went not only out of the palace, outside but the city before spreading abroad his hands unto the Lord; he left behind the temples and their priests, and the myriad forms of idolatry, that he might be alone with his God. Soon, however, the divine message came again, and he and Aaron went in unto Pharaoh, and after another warning he turned and went out from the King, but Pharaoh's servants said to their monarch, "How long shall this man be a snare unto us? set the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed." They appear to have prevailed upon Pharaoh to alter his mind, and Moses and Aaron were sent for, and introduced again, but were speedily driven out of the palace. Then followed the locust plague, and Pharaoh was glad to send for Moses in

haste. Then followed the darkness, and once more Pharaoh called for Moses, and told him on this occasion to take heed to himself. But Moses is no longer slow of speech, and fearful of consequences, for we observe that on announcing the last plague he says to the King of Egypt, "And all these, thy servants, shall come down unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out." Then we read that Moses left the palace in hot anger. After this he appears to have devoted himself to organizing the 600,000 on foot that were men, and his plans must have been perfectly carried out in order to secure absolute uniformity, and universality in the observance of the Passover, which shows that he must have gained also the confidence of the Israelites, or they would never have prepared for their departure. Then came the night during which the firstborn were smitten, and the great cry heard in Egypt, and there appears to have been a settled conviction in the minds of Pharaoh and of his people that Moses and his God had caused the calamity, and once more the King sent for the Israelite prince. But why send for Moses, does he wish the dead to be restored, does he fear another onslaught, or is it that he may curse him, and, if possible, punish, or even kill him? Nay; his attitude is that of the supplicant, he has become the pleader, and Moses is the greatest man in the kingdom. The deliverance, so long promised, has come, he witnesses the hurried movements of his people, partly in response to his own orders, partly on account of the urgency of their Egyptian neighbours—who are all awake, and in a state of great excitement—and then, at daybreak, together with Aaron and one or two companions, he makes a final journey to the Double Great House, and passing down the cleared roadway, he meets the King at the base of the steps. The procession halts, and the Pharaoh turns upon his portable throne to listen to the words of a subject whom he fears, and whom he desires to be gone. We are struck with the appearance of the shepherd who has secured entire control of his kinsmen, of the proud monarch, and of *himself*, and we note the import of the fixed gaze, and the right hand uplifted, whilst with the left he grasps his staff, ready to depart, and overtake the contingents which are now on the march under the direction of their respective elders. Such, then, are the means adopted by Berninger, to convey the idea that Israel's God has triumphed over Egypt's idols, that Moses and Pharaoh have changed places, that the decline of one nation has commenced, and that another is born. It is a grand spectacle; a restoration worthy of Egypt, and of the artist, but the final impression on the mind of the thoughtful observer will probably be the moral worth of the two chief actors, concerning whose end there is one feature common to both, namely, that no man knoweth the place of their burial unto this day.

CHAPTER III.

THE TEMPLE OF PTAH AND THE RELIGION OF EGYPT.

AS we pass from the palace we get a glimpse of the river Nile, with palm covered islets here and there, and on the further side the limestone hills now known as Mokattam and Toura. Even at the time of the Exodus these heights had been quarried for more than two thousand years, and it is impossible to tell how many millions of tons of stone had been carried across to the western plateau for the erection of the pyramids, and the important buildings of Memphis, foremost amongst them being the original shrine of the primeval god Ptah. The artist has set before us the supposed condition of this Temple at the time of Meri-en-Ptah, "the Beloved, or Friend of Ptah." We shall notice first its surroundings. It is in the fashionable quarter of the city, or it may be more correct to say that the upper classes have congregated about it. On the left we see the houses of the priests, and in the foreground a substantial villa in the midst of a beautiful garden, and this house we may perhaps regard as the residence of an official scribe. On the right of the sacred enclosure, that is on the bank of the river, are the military quarters, and we have already noticed some of the Egyptian guards pacing near the approach to the Nile. The priests, and scribes, and soldiers constituted the upper class of the Egyptians, though not exactly a caste, but the priesthood was the most influential of the three sections of the community, and the high priest of Ptah held the most important sacred office in the country.

The temple would doubtless at first consist of a single cell or holy place to which additions were made by various kings, who supposed that their victories in warfare were due to the interposition of this particular god. Amongst the more recent will be noticed the work of Rameses II., the supposed Pharaoh of the Oppression, and we may add that he is generally believed to be the great Sesostris of the Greeks. Battle scenes in the life of this great warrior and builder, are depicted on the pylons or towers on each side of the gateway. It is said that when fighting against the Kheta—possibly the Biblical Hittites—he was cut off from the main body of his army and found himself between the first and second lines of the enemy, and that he was deserted by his charioteer, but proved himself equal to the occasion by fastening the reins round his body, and so by swaying himself, controlled the horses, and not only successfully defended himself, but struck terror to the hearts of the enemy, inspired his own troops, and won a great victory. A very minute account of the battle was written at the time by the Poet Laureate named

Pen-ta-our, and his poem, which is one of the oldest in the world, is sometimes called the Iliad of Egypt. Some of the principal incidents were depicted by the artists on the walls of the temples, and the representation which we are considering was fresh from their hands on the day of the Exodus. On the upper part of the left hand pylon we see the King in his war-chariot, alone; on the right, he is returning in triumph; and the whole of the lower portion, gives the battle in greater detail. This part of Berninger's work is very valuable because it enables us to understand what a temple was like in the time of Moses, far better than any number of photographs of ruins can do; we get the ancient Egyptian scheme of colours, and the scale employed for the human form, and the peculiar methods adopted to compensate for the absence of perspective. We note how the Egyptain painter flattered his King by making him appear colossal as compared with his enemies, and also by making it appear that he is despatching a host of Kheta single-handed. It is significant that the scene chosen is not a domestic one, such as we find elsewhere, *e.g.*, ploughing, or fishing or boat building, &c.; it serves to remind us that Moses was brought up in stirring times, and further, that although from the standpoint of the Bible student of to-day, Rameses II. appears a terrible oppressor; yet he was a vigorous man, and attached to the religion of the country, although he praised himself as well as his gods. Pentaour puts the following into his mouth:—

> "Tall gateways, flag-decked masks, I raised to thee,
> And obelisks from Abu I have brought,
> And built thee temples of eternal stone."

One other quotation from this poem will serve to show the same truth:—

> "Great am I—mighty are Egyptian Kings—
> But in the sight of thy commanding might,
> Small as the chieftain of a wandering tribe.
> Immortal Lord, crush Thou this unclean people:
> Break Thou their necks, annihilate the heathen." *

It is only when we realize that the Pharaoh claimed to be the visible representative of the Sun, that he received divine honours, that he was the only person who had a right to enter the inmost shrine of the temple, and that all other priests performed their duties as deputies for him; it is only when looked at from this standpoint that we can fully understand the hesitancy of Moses, when told to ask Rameses to let the people go to serve their own God in the wilderness. He knew that the King would not only be loth to part with such a host of workers, but would resent the proposal to recognise any other Divinity; indeed we read that Pharaoh

* From the third Sallier papyrus, translated by Professor Lushington, vol. ii. of "Records of the Past," p. 65, and by Rev. H. D. Rawnsley, M.A., "Notes for the Nile," p. 270.

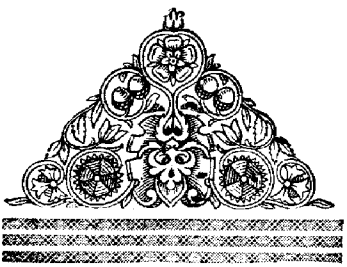
said—"Who is the Lord that I should hearken unto His voice to let Israel go?" One other point must be noted in connection with this ancient Egyptian picture, because it has some bearing upon the Exodus. We have observed that Rameses was victorious, if he had not been, no picture would have been painted, for the Egyptains did not record their failures; indeed so far as we can tell there is but one instance in which a state of disorder and chaos is noted, and according to some scholars, the incident mentioned in what is known as "The great Harris Papyrus," is not only analagous, but also co-incident with the Exodus of the Israelities. At any rate there would not be the least room for surprise, if silence were maintained by the Egyptain scribes concerning the Hebrew migration, as such a course was the one usually followed.

Having considered the decoration of the temple, we now turn to its service, and we at once find something wholly different from what we are accustomed to in this country. These sanctuaries were not intended for the ordinary folk; they would see and hear very little, except on the great festivals when there were imposing processions. We are able to form some idea of the ceremony, as a procession is at this moment passing through the gateway of the temple of Ptah, and proceeding down an avenue of sphinxes. We notice soldiers, and dancing priestesses and musicians, and then comes the god, secured on a pedestal and borne by priests, who are clean-shaven and attired in white garments, and the image is surrounded with other priests carrying fans and burning incense. We can imagine that, as the Israelites passed along the streets at this early hour, they would hear the music and chanting, and it would be the last that would fall upon their ears until a new song, set to new music, was chanted by Miriam and the women with their timbrels on the farther side of the Red Sea. Some will ask again, Is it likely that all this occurred on the morning of the Exodus? and we have only to reflect for a moment to see that it is highly probable. Amongst the Egyptian gods there was a never-ceasing conflict; for, as the sun sank in the West each eve, he was supposed to be overcome by Set the evil principle, and just as surely was Set slain each morning by the valiant young Horus—that is to say, by the rising sun. All disaster was associated with darkness—or, rather. darkness was a form of evil—and we can well imagine that, as there had recently been one period of intense and prolonged darkness, the Egyptians may have feared during the night of the last plague that the death of the first-born was but the first step in a new series of evils, but when the sun shone out once more they would rejoice because Horus was again triumphant. Hence the priests are praising the sun who is now sailing through the heavens in his golden barque, and the Memphites are adoring the visible represen-

tation of the solar deity in the person of Meneptah, but in a few days there will be a loud chorus in the desert:—

"Who is like Thee, O Lord, among the gods? Who is like Thee, glorious in holiness, fearful in praises, doing wonders?"

"Thou in Thy mercy hast led forth the people which thou hast redeemed; Thou hast guided them in Thy strength unto Thy holy habitation."—Exodus, c. 15, verses 11 and 13.



CHAPTER IV.

THE DEPARTURE OF THE MEMPHITE CONTINGENT.

WE have now a very fair idea of the chief features of the great city of Noph, or Memphis, and it is time to turn our attention to the very long and deeply interesting processions which are issuing from the gateways, and causing great clouds of dust to rise so that in some places the people cannot be distinctly discerned. It is a procession totally unlike those royal and religious ones we have previously considered. It is not so orderly, and the people are differently attired, and different modes of travelling are adopted. Some are seated on camels, others on asses, whilst others are driving clumsy-looking four-wheeled ox-waggons. Many ae carrying burdens, and others are driving, or, perhaps, leading flocks or herds, and a few are assisting other persons who are older and somewhat infirm. Then we are amused at little mishaps that have occurred, for in one place we see that an ass has thrown off a lad, and he is stretched on the sand, whilst another beast is very stubborn and refuses to depart in haste from Egypt. The drawing of animals of various kinds is very lifelike, and we are glad that the artist has introduced these incidents, because it helps us to withdraw the Biblical narratives from the misty regions to which they have been relegated, and to realize that the departure of these Israelites was as actual as the outgoing of a caravan from an Eastern city at the present time We believe that many of the Egyptians were glad at the departure of the Israelites, and would be jubilant, but many more were equally angry, because they regarded them as the prime cause of the loss of their children, and these angry people have congregated by the roadside, and especially in the market place on the left of the city gate, and are holding out their hands in a threatening attitude. But these freed slaves will never more feel the lash of the taskmaster, and soon they will pass from the reach of the curses of the idolators. We are inclined to believe that on the whole the contingent with which we have to do were formerly employed in various mechanical arts. It is certain that a considerable number of the Israelites were not engaged either in pastoral work or in brick-making, for those clever men and women who prepared the tabernacle in the Wilderness must have learnt their trades whilst in bondage—their occupations were doubtless very different, although the conditions of labour were the same. We may suppose that Bezaleel and his company had been brought up in Memphis, for this city was chiefly devoted to the arts, just as On was celebrated for its learning. They had been accustomed to labour in the forge and carpenter's shop, and stonemason's

yard, and the foundry for gold and precious metals, and the high skill which they had achieved is presently to be turned to account in the service of the sanctuary in which their God is to meet with His people. The same thoughts apply to the stuff which is being carried in the waggons and on the backs of the muscular young men. The gold and silver and precious things which were made in these heathen workshops, and worn by their Egyptian neighbours until a few hours since, are soon to be dedicated to a higher use, and many of the flocks and herds that are bleating and lowing will in a few days be offered up for sacrifice to the God who is delivering their owners from the oppressors' yoke, and the tents which were hastily struck and folded, and secured on the backs of the camels, will soon be arranged in proper order in the great encampment. But there is one treasure in this procession which is of greater importance than any we have yet noticed. It is the bones of a former prime minister. It is the case containing Joseph's mummy. This coffin has been kept in security during a long period, and now, fastened to a bier, and borne on the shoulders of eight men, and attended by others, who are armed, is on its way to a resting place in the Promised Land. The promise made by the brothers of Joseph is being kept, because the Divine promise given to Abraham, to Isaac, and to Jacob is being fulfilled. (Gen., c. 46, v. 1-4.)

It seems strange that Jacob the father of the great ruler, Joseph, should be honoured with a royal funeral, and that similar respect, so far as interment in the Patriarchal tomb was concerned, was not rendered to the latter, but the retention of the coffin in Egypt was a constant reminder of the firm trust which Joseph had in the purpose of God, to lead up his descendants to a country which they might call their own. A short distance before the canopy under which we see Joseph's coffin, there is a similar covering secured to the back of a camel on which is seated Miriam, the sister of Moses and Aaron. These persons appear to have occupied an important position in their tribe, apart from the fact that one of them had been trained in the Egyptian court. This woman, Miriam, is generally believed to have instructed the mothers and daughters of Israel, just as Moses did the men, in al matters peculiar to themselves. She is attended by a number of young women, clad in white garments, and playing various kinds of musical instruments, and they in turn are preceded by armed men, and other Israelites. We are to think of them as advancing during the course of the day, a little farther towards the North, and then they would reach a point on the bank of the Nile, opposite the city of On or Heliopolis, which was situate upon the Eastern side of the river. It is certain that there would be a good deal of traffic between Memphis and On, as they were both

very important places—the former being the chief port and manufacturing centre of Egypt, the latter the seat of learning—and it would be a very busy day for the ferrymen who had to convey the Memphite contingent across the mysterious river. We remember that the water of the Nile would be at a low level at that season, as it was in the spring, hence it would be comparatively narrow, and the boats and rafts would be propelled to and fro in a brief space of time. The idea of some Israelites having to cross the Nile as well as the Red Sea is a new one to most Bible readers, as there is no record of it in the narrative, and some are ready to ask "was another miracle worked"? Indeed that question has been frequently asked by persons who have gazed at Berninger's work, whilst others have enquired whether there was a bridge over the Nile at that time, just as there is now from Cairo to the West bank. We think not. On consulting any good book upon Egypt containing illustrations we are tolerably sure to come across copies of ancient pictures of boats and ships of various kinds. Some we see like gondolas, with embroidered silk sails—and by the way we note that the shape of the ancient sail was totally unlike that of the modern *dahabeah*, it was oblong in form,* andserved as the determinative of the idea of air, wind, to sigh or blow—others were arranged for the conveyance of cattle, and in one instance we see horses and chariots on board. Indeed, when we remember that the Egyptians were accustomed to convey blocks of stone weighing 700 or 800 tons, the difficulty of transferring a company of Israelites with their goods and chattels entirely disappears. There was no need to make a special point of this in the Divine record, as it merely meant a few hours extra work for the Nile boatmen. But this incident serves to remind us of the highly condensed character of the narrative in Exodus, and we are surprised to learn how much has been compressed into a few verses. And if we find ourselves wondering whether the people were conveyed willingly by the ferrymen at a low rate, or grudgingly at exhorbitant fares, a useful purpose will have been served, as in too many instances these Israelites and their Egyptian neighbours have but a shadowy existence even in the minds of Bible readers, and it will be found that the effort which is made to understand their changed relations on the day of the Exodus will serve to resuscitate both parties; and if some readers conclude that there were no Israelites living on the west of the Nile, and hence none to cross it, or if they conclude that the boatmen were only too glad to ferry them gratis, to get rid of the people whose God had recently turned their river into blood, the result will be equally beneficial, for we who read the

* In the inscription of Aahmes, the son of Abra, a ship is referred to, called the "Crown of Memphis."

narratives of the Old Testament are in danger of losing our sensitiveness through long familiarity. The account in the book of Exodus is a marvellous piece of condensation, and we need the highly-cultivated imagination of the artist, be he poet or painter, to fill in the gaps, nay, to make us realise that there are outlines in the Bible, drawn by a Master Hand, which require careful filling in. If we had lived between three and four thousand years ago, and had witnessed the departure for ourselves, we should have regarded it as a great migration and nothing more; we should not have been conscious of its significance owing to the dullness of our comprehension; and it is just because the writer of the Pentateuch was lifted on to a higher platform, and received a clearer vision, and beheld a wider horizon—it is because he received this gift, and so became aware that these events stood in a peculiar relation to what had happened before, and to what should follow, that he recorded them. He did not make the history, it was happening before his eyes. God was in that history, revealing Himself, revealing His purpose, and this man beheld it, because he was furnished with the faculty, because he was inspired by the Holy Spirit. Moreover, he had to be convinced in a most definite manner that the God who was revealing Himself in these events was identical with the God of his father, and the God of Abraham, and Isaac, and Jacob, and by various signs he was thus assured. He had also to convince the elders of Israel that the God of their fathers had appeared to him, and that he was constituted His prophet. But all this was easy compared with his mission to "the Double Great House." No wonder that Moses desired to screen himself behind a spokesman. Pharaoh behaved just as the prophet had anticipated. "The Lord," said he, "I don't know Him." "Never heard of Him." "I am God in these parts." "Get to your work!" "Ye taskmasters, see to it that ye increase the burdens of these fanatical slaves." The Israelites had no temples, no priests, no Sabbaths, no form of worship whatever, and by their rulers were, doubtless, thought to be incapable of a religious idea. "In a whole city full—nay, in a whole country full—Church they had none." It is almost too much to say that they had a God. Some of them must have thought that He was dead, or asleep, or on a journey, for He had not appeared to anyone, so far as we can tell, since He met Jacob on his way down to Egypt. But as the weeks passed by it became evident not only to the Israelites but to all, that He was visiting them once more; and after the plague of lice the magicians in the Palace said to Pharaoh, "This is the finger of God," and after the plague of locusts Pharaoh said, "I have sinned against the Lord your God;" and finally, when the chariot wheels were driving heavily the Egyptians said, "Let

us flee from the face of Israel, for the Lord fighteth for them against the Egyptians." And the effect was similar upon the minds and hearts of the Israelites when they saw this great work, the people "feared the Lord, and they believed in the Lord, and in his servant Moses."

We see now that the object of the writer of those early pages of sacred history was to connect the God who appeared to Abram with the God who had created the world; that the God who made the promise to the Patriarch confirmed it to Isaac, and was also the God of Jacob, and was likewise the God who met Moses on his return to Egypt, and told him to say unto Pharaoh, "Thus saith the Lord, Israel is my son, my first-born: and I have said unto thee, let my son go, that he may serve me; and thou hast refused to let him go: behold, I will slay thy son, thy first-born" (Exodus, c. 4, v. 22-23). The God who had spoken a world into being, who had spoken in Providence, in History, was presently to speak in thunder the words of the Law, and thus we see that the revelation was progressive, and accordingly the record shows signs of that process of development, it reveals more and more clearly the Divine purpose, which was, to care for a religion which contained elements destined to transform the whole world. Centuries before the Exodus the only visible sign of the existence of this true religion, was to be found in the migration of a sheikh and his company from Ur of the Chaldees, the bare matter-of-fact, common-place event of a man on a journey, but it was like the movement of a flake of magnetic ore, which, when freely suspended by a hair, or balanced by a pivot, reveals the possession of properties which cause the mass to vibrate, and finally to come to rest in obedience to the laws of a powerful terrestrial magnet. Thus the conduct of Abram was a sign of his faith, the reward revealed the presence of his God, and afterwards, when we witness similar faith and similar conduct in Isaac, and in Israel's case, when he came to Beersheba, on his way down to Egypt, we see that the same laws are at work, and that a uniformity of action is the result. And God was not unmindful of His people during the centuries that elapsed from Joseph to Moses; the man Israel had become a nation, and the movement of a mass was sluggish compared with the action of an individual, but during the last eighty years of the Oppression, He was preparing a highly sensitive needle, the like of which had not been seen before, the polarity of which should be unmistakable, the height of whose pivot should *reveal its presence to all*, and the constant tremor of which should *reveal also the nearness and power* of the Operating Agent. And all this was made evident by character, by conduct, by a man nurtured in the Double-Great House refusing to be called the son of Pharaoh's daughter, by a man who was a highly educated prince refusing to become a priest, by a man re-

fusing to adapt himself to his environment, or rather, by setting himself to adapt the environment to his own ideas; at every step it was a choice of conduct, and it led him into the wilderness, and "a member of the University of On" became a lodger in a Sheik's tent. Once more there is a violent movement and the equilibrium is not restored till the man sets out on a journey and a mission, the issue of which, was a transformation of himself, and the transportation of his people; and when we stand on the landing stage at On, and witness these busy scenes, as the men, women, and children spring from the boats, and the cattle and stuff is unloaded, and we see them hasten through the streets, joined by others who had been in bondage in the city of the Sun-god-Ra; and when these combined companies are joined by a third from Bubastis, and a fourth from Zoan, and they march from Rameses to Succoth, we cannot help saying, "the axis of 'the World's Magnet' lies this way," and these people are obeying its laws. Now we have found an answer to the great question: Why is a deliverance being wrought for these slaves, whilst others are left to grind the corn, and carry water, and drag stones, and build temples for the Pharaoh and his nobles? It is because in the latter case there would have been the transference of so many human beings from one point of the globe to another, *and nothing more*, whereas, in the former instance, we have a company of men and women who are not only descendants from a common ancestor, and bound together by a common hardship; but a company inheriting the same traditions, believing in one and the same great promise, possessed of the same religious ideas, trusting in a message purporting to come from a God who had appeared to their fathers, Israel, and Isaac, and Abraham, yea, a God who claimed to be their Father, a God who was about to make a solemn covenant with them.

It is impossible for us to determine how far the conduct of the Israelites had been affected by their latent religious possibilities, during the period when they had no sacrifices, no priests, no sanctuary, no Sabbath, no written law; but there was an element in their constitution which responded to the action of God, something which made a further revelation of Himself possible to them, and through them to others, something which made them capable of being the best possible means for revealing His nature and will to the peoples round about, and was destined to provide a channel for conferring a blessing on all mankind. The Egyptians knew a great deal about false gods, and were degraded by the worship of some of them, *e.g.*, the bull Apis, but the little which the Israelites knew about the true God elevated them—not only above the Egyptians with their highly organized religious system—but above all the peoples on earth, and it was *this feeble counterpart of Himself* for which

God worked the wonders, and by every act of obedience to the Almighty but Invisible God, these people not only displayed their own character, but presented a partial view of the nature of the true God, first to their neighbours, and now, as in an elementary reading book—to ourselves. Although Moses begged of Pharaoh that the people might go out of Egypt to sacrifice, he does not appear to have shown any anxiety for them to commence, his greatest concern was to get a perfect idea of God's Nature as expressed in His will, in order that he might lay it before the people, and so found a spiritual Kingdom. But the revealed Law only served to show the feebleness of the human heart, and the necessity for the Holy One to communicate His own Nature to perform His own Will, and centuries had to elapse before another son, God's only and beloved Son, was called out of Egypt. The will which operated in Him was not only in conformity, but identical with that of His Father, and to study the one was to study the other. A *perfect medium* was produced at last —a being capable of receiving a full revelation of God, and as a record of His life has been left, *we* have a more perfect revelation of God.

CHAPTER V.

THE PYRAMIDS AND THE GREAT SPHINX.

IT is not at all probable that the Israelites were conscious that so much was involved in their departure from Egypt. Neither can we be sure that Moses was fully aware of the importance of his mission, in relation to the great redemptive purpose, which was destined to embrace the whole world. But some features were clear to the mind of the Prophet. He was convinced that his God was faithful to His promises, that He was merciful towards those who kept His commandments, that He hated idolatry, and required that man should walk uprightly. Then, too, Moses had a great regard for the honour of the Lord, he pleaded for his people, lest the Egyptians should triumph, and say "Jehovah is not equal to the task of conducting the Israelites to Canaan." And there is good reason for the belief that the story of the wonders wrought in Egypt had spread far and wide, because we learn that when Joshua entered Canaan, a certain tribe came three days' journey to meet him, that they might form a league, and when the imposition which they had perpetrated was discovered, they pleaded that fear had driven them to act thus, for said they, "Because it was certainly told thy servants, how that the Lord thy God commanded His servant, Moses, to give you all the land, and to destroy all the inhabitants of the land from before you"—Joshua 9, v. 24. The deliverance from Egypt was wrought not because of the righteousness of the Israelites, but because of God's promise to Abraham, because the people cried for release from their grievous burdens, because a fully equipped leader was now available; and we may be quite sure that it was accomplished at a time best calculated to produce a good effect both upon themselves and their neighbours, and the nations round about.

But the people did not march forth like a conquering host, zealous for their God, and supremely desirous to see His Kingdom established, they had been too long crushed in spirit, their faith was not established, and their aims were not exalted. They may have refrained from idolatry, when surrounded by it, but after three months in the wilderness, with nothing in particular to engage their attention, the subjective worship of an Invisible God was found to be impracticable for them at that stage of their religious education, and they clamoured for the excitement of an idolatrous festival. If they had brought idols with them there would have been no need for the appeal to Aaron to fashion one,* and

*Yet see Joshua, c. xxiv, v. 14; Nehemiah, c. ix., v. 18 and 30.

Aaron seems to have become tired with waiting for some function to perform. Moses must have credited them with more rectitude than they were capable of, or he would not have been so surprised and angry on discovering the cause of the revelry when he descended from the mount, and he soon found that it was necessary to reduce worship to rules, and religion to a system; in fact the people were children, and needed to be taught how to live, and to live in a manner well pleasing to God.

Their Egyptian masters inherited a highly complicated religious system, and had a multitude of priests to act on their behalf, or rather they acted in the stead of the Pharaoh, for he alone was thought fit to approach the gods, and as we have seen, himself received divine honours. But the attention of the Egyptians was devoted to the consideration of *the future life*, rather than to pleasing the gods in this life, and they trusted largely to the merit of incantations which would presently be uttered over their mummies for a safe entrance to Amenti (the Egyptian Elysium). It was a religion of mystery, because understood by the initiated only, a religion of gloom, darkness, and the underworld. Indeed, the poorer folk, if they attended a religious service at all, were in the habit of going for that purpose, to the chamber adjoining the family tombs in their cemeteries. The only rites which they were free to take part in were funerary.

The refrain which came so frequently from the dissatisfied Israelites when they reached the wilderness, would almost lead one to suppose that they believed there was some advantage to be had by dying in Egypt rather than in the wilderness. At any rate, we can estimate the force of their enquiry, which was substantially, "Were there no graves in Egypt, that thou has brought us into this place to die?" The Memphite section would have a very clear recollection of the importance which was attached to the vast Royal cemetery behind the city in which they had laboured. Even, at the present day, it is the largest and most wonderful, not only in Egypt, but on the face of the whole globe. What must it have been at the time of the Exodus, when Memphis was a thriving centre with its shipping and manufactures? At that time there were thousands of persons engaged in keeping the necropolis in order, and it was a *city of the dead* in the strictest sense. There were miles of tombs arranged in streets, and pyramids rose here and there like gigantic cathedrals. Each day would bring armies of workmen who were engaged in sinking shafts and boring subterranean passages, or erecting little houses like truncated pyramids, and now called by the Arabs *mastabas* (on account of resemblance to benches), whilst others were engaged in carving magical texts on the inner walls,

or painting scenes from the lives of the owners. Then, too, there would be numerous funeral processions, some with great pomp, others of a simple character; and beside all these there would be a constant stream of visitors, not only from Memphis, but from numerous cities on the Eastern bank of the Nile, for the memorial services of the dead were attended to with devout punctuality by the relatives of the deceased. In addition to this we must remember that the pyramids themselves were all inviolate at that period, and the services of the pyramid temples were sustained by an hereditary priesthood. The city of the dead was equal in extent, and comparable in importance with the city of the living, and its foundation contemporary with the birth of the nation. The kings of the first twelve dynasties lived and ruled in "the fair abode," and were buried on the western outskirt of the capital, and scores of the Royal resting places can be seen at the present day, but in a more or less mutilated condition. They occur in groups—the most northern being Abu Roash, next the Gizeh, farther south the Zawyet el Aryan, farther still the Abousir, and then comes the celebrated Sakkarah group, and lastly the Dashour. They extend in a long row, on the edge of the rocky plateau that skirts the Lybian desert, and the breadth of the necropolis—which surrounds them, and of which they form a part—is in some places very great. A well-known traveller has said, "'As the mountains are round about Jerusalem' so were the pyramids round about Memphis." We are not concerned just now with their dimensions, nor their comparative ages, nor with their present mutilated condition. We wish to know their meaning to the people who lived during the reign of Meneptah. Of course they were impressive on account of their great size, and the variations in size and form may also have conveyed some teaching as to the relative power and duration of sovereignty of their respective owners. But there was one fundamental idea which led to the erection of them all—*the belief in the immortality of the soul.* The necessity for resisting the process of decay of the body is the explanation of embalming; and that costly method would be of little service if the embalmed body was not placed in some safe receptacle. No more suitable form of building can be conceived than the pyramids, as each succeeding layer of stones served to make the position of the Royal mummy-chamber the more secure, and when the pyramidion was put on and the angles of each layer filled in, the sides would present a smooth surface, and, as the Arab proverb declares, "only the eagle and the snail could reach the top." The prospect of security was also greatly enhanced by constructing false passages, so as to mislead a thief in case the pyramid was broken into, and also by the clever mode in which the entrance to the real

passages were sealed up. Where the architectural idea came from is not certain ; it may be that it was imported from Babylonia, and that the earliest pyramids resembled the seven-stepped temples,* each platform having its sides painted with a different colour, to symbolise the sun and moon and five planets. This opinion is supported by the famous Assyriologist, Dr. Fritz Hommel, and, by the way, he tells us that there was a city in the East, with a name corresponding to the one founded by Menes. Berninger has coloured the First or great pyramid, and also the Second, in such manner as to suggest the seven bands. The original colours of the outer casing have not been recorded, but Herodotus and others tell us that the smooth coating was of variegated stone, and we can readily believe the statement, as we are familiar with the Egyptian love for many colours. This fondness arose from a desire to overcome the monotony of nature, for the dweller on the Nile lived under a cloudless sky, and had no green valleys or woody hill sides, and his famous river received no tributaries. But in no feature was this sameness so apparent as in the vista of sand. Immediately behind the great northern metropolis was the desert, and no traveller had ever been far enough towards the West to find the end of it. It was to the Egyptians a great unknown. Then, too, it was the abode of the departed Sun, the great God was supposed to lead the way to the underworld, and to rule its inhabitants, and the desire of every Egyptian was to be with Osiris in Amenti, that is, the West.

The sinking of the sun in that quarter, together with the boundless expanse of the desert, may have had much to do with the fixing of the location of the Elysium. From whatever cause, the west certainly continued to be the favourite side of the Nile for burying the dead, hence we frequently find that, whilst the city proper was on the eastern bank, the necropolis was on the opposite side, and hence arose the necessity for a journey across the Nile in the funeral boat, so frequently depicted in Egyptian art, and which affected not only the poetry of Egypt but possibly that of Greece also. Some writers are of opinion that between the western boundary of Memphis and the plateau on which the pyramids were built there was a sacred lake or a canal ; but, be that as it may, most mummies had to be taken by water as well as land before reaching the tomb. However, it is certain that in the case of Memphis or Mennefer, the necropolis, which embraced the pyramids, was on the west of that city as well as of the Nile, and we are able to form some idea of the extent of Memphis from the immensity of its burying-ground, which is even now the most wonderful in the world. A great number of the pyramids have been opened and plundered by the Persians, Arabs, and Romans ; and Egyptologists are now engaged in unravelling the

* See "The Expository Times," Jan., 1893, p. 151.

mysterious texts inscribed on the inner passages and chambers. We call them mysterious not because they are written in characters which are no longer in use, for the hieroglyphs can be deciphered, but mysterious because the sense of the translated words is difficult to determine. They contain detailed accounts of the topography of the other world, and directions for the traveller who is to thread the maze; and in future years scholars may be able to determine with more certainty what the Ancient Egyptians thought of the soul's condition after death. But the broad, clear fact remains that they did believe that the soul continued to exist after death, and the antiquity of embalming and also of the pyramids testify to the greater antiquity of the belief of which these were the outward and visible sign; and, for this is the point just now, the Israelites were brought up in these surroundings. Thousands of them had gazed upon those mountains of stone and marvelled at them, and pondered over their meaning. They spoke of the antiquity of the dwellers on the Nile, of the absolute power of the early kings, of the skill of the builders, of the greatness of the conception of the architects who designed them, and of the intensity of the belief which was embodied in them, and the children of Israel must have been greatly impressed when they first beheld them, and the mental picture would be ineradicable. Many of the slaves were born within a mile of them, and had seen them every day as their smooth sides glistened in the sun, and they had watched them by moonlight, and they could not help knowing how they were regarded by the idolatrous folk amongst whom they lived and toiled. We wonder what opinions they formed of the Egyptian doctrine of the Future. We wonder if they were able to resist the influence of the belief held by this highly-intellectual nation during their sojourn in the land of the pyramids.

There are many Biblical critics who have expressed surprise as to the silence of Moses concerning the doctrine of a Future Life—that is, as to the condition of the soul after death. But we venture to suggest that sufficient importance has not been attached to the expressions used in the Pentateuch concerning the death and burial of the Patriarchs. Abraham bought a piece of ground in *Canaan* to bury Sarah out of his sight, and he was afterwards placed in the same tomb; and yet it is stated in Gen. xxv., v. 8, that "*he was gathered to his people.*" Moreover, God had promised Abraham, "Thou shalt go to thy fathers in peace," Gen. xv., v. 15, but his people were buried in *Ur of the Chaldees.* Then we read that Ishmael gave up the ghost and died, and was gathered unto his people. The same language is used concerning Isaac, and in course of time, when Jacob knew that he was about to die, he expressed the desire to be taken back to his

own country, and to be buried in the cave of the field of Machpelah. We read in Gen. c. 49, v. 33, "And when Jacob made an end of charging his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people." Thus we see that in these instances the writer makes a distinction between *dying*, and "gathered to their people," and this last expression is employed *before the burial took place*. The case of Jacob is particularly interesting in this respect. For the first time in the history of Egypt there was a grand funeral procession *from* the land that was filled with costly tombs, a procession that astonished the tribes of the countries through which the imposing cortêge passed, and which caused the Canaanites to say, "This is a grievous mourning to the Egyptians." But the writer of the Book of Genesis tells us that Jacob was gathered unto his people, not only before the burial was accomplished, but also before the process of embalming was commenced. Abraham, and Isaac, and Jacob all lived and died *in faith*, and the steadfastness of their belief in God's promise must have been evident to the sons who surrounded their couches and witnessed their last moments, and the memory of their last messages would be precious to the Children of Israel. They did not betray any fear that the intercourse which they had enjoyed with their God is now to cease for ever; and Jacob did not crave for any interposition on the part of the Egyptian priesthood, although he must have been acquainted with the claims which they put forth as to their control of the destinies of the dead. Then, in due time, whilst the Israelites were living in peace and plenty in the land of Goshen, their illustrious relative, the deliverer of famine-stricken Egypt, the famous Prime Minister, Joseph, called his brethren, and said, "I die: but God will surely visit you, and bring you up out of this land unto the land which He sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, "God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old, and they embalmed him, and he was put in a coffin in Egypt."*

We wonder at the integrity of Joseph, and also that he contrived to maintain his hold upon the truths which he had learned in the shepherd home in Canaan. One would not have been surprised if the conduct of his brothers had made him bitter in heart towards them and their religion. Then, too, he was so thoroughly Egyptian in appearance and bearing that they failed to recognize him when they came to buy corn, he bore an Egyptian name, had an Egyptian wife, and as Governor came in contact with the best minds in the country. Why did he desire

* Gen. c. l., v. 24; also c. xxxiii., vv. 18, 19; c. xlviii., v. 22, and Josh. c. xxiv. v. 32.

to be buried outside of the land which had conferred such honours upon him? Why did he not exact from his brethren a promise that the most scrupulous care should be observed in the process of embalming his body, and that priestly intercession on his behalf should be made in perpetuity? And why did he direct his brethren to bury him in Canaan? Is it not highly probable that his monarch and a grateful nation would have been only too glad to have prepared a costly tomb, and to have arranged for funeral rites which would have vied with those provided for the Pharaohs? But Joseph was an Egyptian in appearance only. It is evident that he maintained the belief inherited from his ancestors, in spite of the influence of his surroundings. Having already enjoyed the presence of his God in this life, he displayed no fear that such intercourse was about to cease, neither did he believe that the aid of Egyptian ritual was essential for the continuance of the fellowship The Egyptians looked forward to the privilege of being with their gods in Amenti; but Joseph said that his God would in course of time visit the Israelites in this life. He and his brethren may have had but little light upon the nature of the after existence of the soul, but they believed that in some real sense those who had departed this life were with God, and alive to Him, though dead to themselves. Their God was the God of the living, and when he called Himself the God of Abraham, and Isaac, and Jacob, the Israelites believed that in some sense these men still lived. Having such a belief we can understand the calmness with which, some years after the Exodus, Miriam, and Aaron, and Moses went forth from the camp to be joined to their fathers and their father's God. Even if there be no dogmatic teaching in the first books of the Old Testament concerning Immortality and future blessedness, we must not lose sight of the influence which such behaviour would have on the minds of the people. Moses did more by his example when he walked up the bare mountain side in the presence of the whole congregation, than if he had remained amongst them for another forty years to preach against the worthlessness of the doctrines of Egypt, and the superiority of his own belief. Moses went up the mountain of Abarim, when the command was given, because he trusted that he should be gathered to his people, even as Aaron died in Mount Hor, and was gathered unto his people, and because he did not fear to obey the summons of such a God. Forty years before he had been impressed with the claims of this God, not only a claim of Holiness, and Oneness, and Almightiness, but also of relationship with Abram and Isaac and Jacob. Moses had already been permitted to hold intercourse with Him, and he must have believed that he was to be gathered not only to his people, but to his people's God, even as "Enoch walked with God, and he was not; for God took him."

Let us now return to the narrative of the Exodus. We are accustomed to regard the last plague as the chief cause of the release of the Israelites, because, immediately after the death of the first-born, both Pharaoh and his people were extremely anxious for Moses and his company to depart, but perhaps we have never tried to estimate the effect of this sudden and most extraordinary increase in the death-rate, upon the religious beliefs of the two classes. The Israelites must have believed not only that the hour of their deliverance was near, when they prepared the passover meal, but, also, that their God was able to deliver them from the power of death, or they would not have sprinkled the blood as Moses had directed.

As they passed from town to town on the way out of Egypt, travelling eastward, they would pass crowds of mourners journeying to the west to bury the victims of the last plague, and we may be sure that a very considerable number would be taken to the Memphite necropolis. As we stand before the northern part of this famous cemetery, we observe that the Gizeh group of Pyramids are all oriented, and that the Temples attached to them face towards the East. Then, too, the doors of the Mastaba tombs are open towards the sun rise. We can understand this when we call to mind the Egyptian belief as to the soul. Just as the sun sank or died in the West, and rose or was born anew each morning in the East, so they expected that the soul would return from time to time and re-animate the body which had been carefully embalmed, and safely deposited. Hence the worship of the morning sun—the youthful Horus who daily slew the enemy of his father, Osiris—was a most important feature in the religious system of Egypt. The symbol of "Horus on the horizon" or "Hor-em-khut" (gr-Harmachis), was the composite figure which the Greeks called a Sphinx.

Some years ago, it was customary to explain numerous ancient symbols by the aid of the signs of the Zodiac, and as the name by which the Greeks described this composite form, is a word in the feminine gender, it was supposed that the Sphinx was a combination of Leo and *Virgo*. But it was utterly wrong to attach a Greek meaning to this most venerable and colossal Egyptian god. It was carved out of the solid rock, that is to say, out of the limestone of the district, and by many scholars it is believed that the sculpture was executed by the earliest dwellers on the Nile, viz.:—"The followers of Horus." At any rate, it is a representation of the god Horus on the horizon, the god of the morning sun, and possibly the facial expression originally bore some resemblance to the monarch who caused the work to be done. It is certainly a man's head, or rather the head of a king, on the body of a lion, and at the time of the Exodus was probably kept in good condition.

The face was painted red,—the colour usually employed for males,—and it had a beard, and also the urœus snake on the Royal forehead. From the pedestal to the crown of the head, or the top of the Klaft (head-dress) it measures 70 feet, and the body is 100 feet long, whilst the paws project another 50 feet, and between them was formerly a small temple and an altar. Fifty yards south of this monster was a temple, built of granite and alabaster, one of the oldest sanctuaries in Egypt, partly temple and partly tomb, and as the roof of this simple solid structure was many feet lower than the base of the Sphinx, it is certain that there must have been a flight of steps leading from the ground level of three hundred years ago, up to the shrine situated between the paws. On either side of the steps before the Sphinx in Berninger's Picture, there are statues of Seti II. the son of Meneptah, and resting in the shadow of the mighty rock a number of Shasu, the Bedouin of those days. We not only see the gigantic god "*Hu*" as he appeared to the ancient Egyptians, but we see also a number of the inhabitants of Memphis crowding upon the steps before the oldest piece of sculpture in the world.

It is impossible to determine for how many centuries he had watched for the rising of the sun, before the day dawned on which the Israelites departed from a land of bondage to the better country; but we know that the tiny grains of sand from the vast desert have since then covered the mummies of his worshippers and well nigh engulphed himself, but his massive though mutilated head, facing towards the East, alone remains to fix the ancient boundary line between the city of the living and the dead. The glory of Mennefer has departed;* Noph has buried her people, but the descendants of those redeemed slaves who marched past the mighty sentinel on their way to Canaan, are with us to-day; they shall still celebrate the anniversary of the Passover, and remind us that the promise made to their fathers is not yet exhausted. But the time is fast approaching when the knowledge of the true God shall extend over the whole universe, and another day will yet dawn when the spirits of all men shall return *not only from the East*, but also from the West, and from the North and the South, and from the uttermost part of the earth.

Thus the two chief classes of buildings which we have considered —viz. the Temples and the Pyramids—speak to us concerning the Egyptian belief in a god or gods, on the one hand, and of the immortality of the soul on the other. They remind us that the people who built them expected to enter upon the enjoyment of a state of blessed-

* The same as Memphis or Noph. See Isa. c. 19, v. 13; Jer. c. 2, v. 16; c. 44, v. 1; c. 46, v. 14; c. 46, v. 19; Eze. c. 30, v. 13; c. 30, v. 16.

ness in the presence of those deities, provided that due care was exercised for the preservation of their mummies. In contrast to the stately buildings and grand processions of the Egyptians, we have looked upon a company of travelling Semites, who believed in One Invisible God—Who even now, Himself cared for their bodies—Whose presence could be enjoyed in common life by the whole of their tribes, and they, trusting His power to lead them to a better country, are a pattern to us, that we may exercise similar faith both for the Present and the Future.

The God that rules on high,
  That all the earth surveys,
That rides upon the stormy sky,
  And calms the roaring seas.
This awful God is ours,
  Our Father and our love;
He will send down His heavenly powers,
  To carry us above.

THE

CULTURE OF VOICE AND SPEECH.

AN

INTRODUCTORY LECTURE ON ELOCUTION,

CONSIDERED IN REFERENCE TO PUBLIC & SOCIAL LIFE.

DELIVERED

IN THE BEGINNING OF THE WINTER SESSION
OF THE EVENING CLASSES

AT

KING'S COLLEGE, LONDON,

FOR 1873-4.

BY

CHARLES JOHN PLUMPTRE,

Lecturer on Public Reading and Speaking at King's College, London, Evening Classes Department.

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PREFACE.

When I delivered, as usual, my Public Introductory Lecture to the students forming the Class for the Study and Practice of the Art of Public Reading and Speaking, in the Evening Class Department of King's College, London, at the beginning of the present Winter Session, I did not in the least anticipate it would be favoured with the gratifying and flattering notices it received from the *Times*, *Daily News*, *Lancet*, and other leading organs of the Press. To them all I beg to express my most sincere thanks and grateful sense of obligation.

I regret that the incessant work of my vocation has delayed until the present time my being able to comply with the request with which I have been honoured for its publication; but the Lecture, save as regards the citation of authorities, was wholly *extempore*, and it is only now that I have been able to find time to reproduce in writing the thoughts to which I gave expression in my opening address, on the evening of October 7th, together with such additions and authorities as might render it more worthy of being presented to the general public.

King's College, Christmas, 1873.

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THE CULTURE OF VOICE AND SPEECH.

I HAVE invited you here this evening, in pursuance of the course I have adopted ever since I have had the honour of holding my present appointment in this College, to listen to some introductory remarks in reference to the special work entrusted to my charge in this department, and which I have ventured to term "A Lecture on Elocution, considered in reference to Public and Social Life."

The great German philosopher, Wilhelm von Humboldt, who has been so justly termed the father of Comparative Philology, in discussing the subject of language generally, says: "We must exclude from the definition of language everything but actual *speaking*. . . . The essence of language lies in the *living utterance*—in that which does not suffer itself to be apprehended in the sundered elements of *written words*. . . . It is only by the *spoken* word that the speaker breathes, as it were, his own life into the souls of his hearers. . . . *Written* language is only an imperfect and mummy-like embalming, of which the highest use is that it may serve as a means of re-producing the living utterance." And more recently the Rev. Canon Kingsley, in one of his delightful essays, begins it with the remark that: "To the minute philosopher few things seem more miraculous than human speech."

Let the assertions, then, of the philosopher and the divine, serve as the text for the discourse which I propose offering you this evening, on the importance of cultivating, to the

utmost of our ability, those faculties of the mind and those organs of the body, which, in their just combination of action, and in their highest order of development, constitute the accomplished speaker or reader, or in other words the science and art of elocution. Let me endeavour to show you why elocution should form a part of our education—not only as regards the effects to be produced on others, when we read or speak, but as regards its reflex advantages on ourselves, not merely mentally, but physically. Let me support my various assertions, and the propositions I hope to establish to your satisfaction, by the testimony of authorities of the highest order, and against whom no possible suspicion can exist of having any personal interest to serve. Let me try, at least, fairly to examine and answer some of the principal objections which have, from time to time, been brought against the study of elocution by persons who, I think, have not maturely considered what true elocution really is, and have confounded two things we are but too apt to confuse in our progress through life—viz., abuse with use.

This, then, is the outline of the course I propose taking this evening ; and to which, without further preface, I now solicit your kind attention.

It is well, in all discussions, that we should start, if possible, with clear definitions of our subjects, and that our terms should be accurately defined. My subject then, to-night, is elocution, and the two aspects under which I propose to regard it, are (1) In reference to Public, and (2) In regard to Social Life.

Let me take these, then, in their due order. What do I mean by elocution? Suppose I answer this question first of all in a somewhat *negative* fashion, and tell you what I do *not* mean whenever I have occasion to make use of this much abused word—elocution. I do not mean, then, anything pompous, stilted, bombastic, or "*stagey*." I do

not mean anything pédantic, stiff, formal, or unnatural. If elocution either meant, or, properly understood and rightly taught, tended to anything of the kind, I should be the very last to say one word on its behalf, either here or elsewhere.

So much, then, for the negative portion of my answer; and now let me try to give you the affirmative. If you ask me to define what it is I *do* mean by elocution, I think I should reply somewhat in the following manner: I should say, first of all, it is the perfectly audible, distinct, pure, and effective pronunciation which is given to words when they are arranged into sentences, and form written or extemporaneous composition, either in the shape of prose or poetry. Besides this purity of intonation and clearness of articulation, I include under the term all those appropriate inflections and modulations of the speaking voice: the due observance of the great physiological law of *poise;* the notation of another element, scarcely less important, that of Quantity; proper pauses, and right discrimination in degrees of emphasis, all of which are requisite in order to render delivery most effective in its results, not only as regards the judgment and intellect, but the feelings and emotions of those whom we address. Nor does my definition stop here; for I include, moreover, when suitable to the occasion, all the ever varying accompaniments of the human countenance and figure—the manifold play of feature, attitude, and gesture. And I do so because nature has a language unspoken as well as spoken, and the flash of indignation from the eye, the frown of anger on the brow, the lip smiling with pleasure, or curled in scorn and contempt—nay, the simple raising of a hand in appeal or in deprecation will often convey the particular passion or emotion of the moment as eloquently as any words can do, however aptly chosen. Thus, then, you will see that under

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my definition of elocution, I mean a delivery which not only expresses fully the grammatical or logical sense of all the words employed, so as to be thoroughly heard, understood, and felt by the hearer, but, at the same time, gives the whole sentence which such words compose all the power, beauty, grace, and melody of which its form of construction is capable. And last, though not least, in the elements of my definition is the knowledge of the means by which all this may be done with *personal ease, freedom, and self-possession* on the part of the speaker or reader, when he is made acquainted with the physiology and proper use of the respiratory, vocal, and speech organs in their due co-ordination of action.

This, then, is my ideal of elocution; a high one, I confess! But it is well, in all that is deserving of study, whether in the world of art, science, or ethics, to keep a high ideal before us; to which let us strive our utmost to approximate, even though that ideal we may never hope actually to attain. That elocution, then, is an art which requires much study to develope it in all its full power and beauty, even when nature has been liberal in bestowing a fine and flexible voice and quickness of appreciation in matters of taste and sympathy of feeling, will, I think, be conceded without much hesitation. This, being conceded, we come now to the all-important question—are we sufficiently rewarded for all the time, thought, and study, we may give to the acquisition of this art? Are we sufficiently requited for all the pains we may bestow in becoming thoroughly acquainted with its theory, and then carrying out and developing that theory in practice? I think we are, both in regard to public and social life. Let me glance, first, at those spheres of life, which we may term public, and under which head I would take, as illustrations, the minister of religion generally, without reference to any particular church or creed; the advocate

in our courts of law, and the speakers in our houses of parliament and at public meetings. All these so far resemble each other in their vocation that their aim is, when engaged in their professional or public duties, to convince the judgment of their hearers of the truth or soundness of the views which the speaker is enforcing, or else to persuade them to a certain course of conduct or action. The minister of religion, moreover, has, by the mode in which his more specially sacred functions are performed, to endeavour to excite, to the fullest degree, the devotional feelings of his congregation. And through what channel are all these desired ends and aims to be attained? Through *words spoken by the living human voice*, with all its marvellous sympathetic powers of intonation, inflection, and modulation, enforced as far as possible by the expression of the countenance and gesture.

Let me venture to quote a few passages—not from any professional writer on, or teacher of, elocution (for that, as I said at first, I shall avoid doing as much as possible), but from an article lately published by an eminent American divine (the Rev. E. Kirk, of Boston), "on the preparation required for the public duties of the ministry," which is not less applicable to the subject, I think, in England than in America:—

"It is easy to recognize the difference between a speaker who is agreeable and one who is disagreeable; between one who is powerful and another who is feeble. Nor can any one entertain a doubt whether the difference is not just as obvious in the pulpit as in the senate, forum, or on the public platform. Every preacher, I should think, would desire so to deliver his sermon as that his meaning should be clearly perceived, and his sentiments deeply felt, rather than to utter it in a manner unintelligible and unimpressive. Every congregation of worshippers would prefer in their pastor a good

delivery to an awkward and disagreeable style of speaking. Let two men of equal piety and scholarship be presented to any of our religious societies, the one a man of easy, becoming carriage in the pulpit, of apparently simple, natural, and powerful utterance; the other uncouth in attitude and movement, indistinct and stammering in his enunciation, and wearisome in his drawling tones. Can any man in his senses doubt which of the two would be chosen? No! Thus far the case is plain. But if we go back from this, and observe this finished speaker practising in the detail of his studies and vocal exercises, there we shall find some demurring. Many who admire the orator are averse to the process of discipline which gave him the better style. There is, in other words, a prejudice in the community, and among many excellent candidates for the ministry, in regard to elocution as an art to be obtained by study and practice. This prejudice is worthy of a candid examination and an earnest effort to remove it. In the minds of some, the study and practice of elocution is connected, if not identified, with the idea of substituting sound and emotion for sense and truth. To such persons it may be suggested that there is no necessity for this substitution. The importance of elocution pre-supposes the importance of other things; and for men who are morally and intellectually qualified to act as preachers, the importance of effective delivery and manner can scarcely be overrated. To overlook it is a proof neither of piety, dignity, nor wisdom. If there were some ethereal way of communicating with the mind, if the process of preaching were designed to be mesmeric, and people were to be put to sleep, instead of being aroused, in order to instruct and impress them, we might dispense with elocution and the culture it requires. But so long as men are in the body, it will be found requisite for the most effective exercise of the ministry that a part of clerical education consists in the study and

practice of elocution. That necessity is founded on these two facts—that the communication of thought and feeling depends upon the right exercise of our bodily organs; and that those organs are within the domain of that great law which requires the cultivation of the faculties. It is not sufficient for the purposes of electrical power that the battery be fully charged: a good conductor must be added. Alas! how much of the preaching to which we have to listen is of the class of *non-conductors!* In the minds of others, again, elocution is identified with an ostentatious exhibition of the graces and the accomplishments of the speaker. But this is confounding the *use* with the *abuse* of a good thing. Since it is a man who is to be heard and seen, and since there is but *one right* way of speaking or reading aloud, while there are a *thousand wrong* ways, the man will do well to learn the right way. And if the agreeable impression produced by an agreeable voice, manner, and person can conduce to the right impression of truth, the very purity of his desire to do good should induce him to cultivate voice, manner, and person. There is nothing in the study of elocution, rightly understood and practised, that need awaken personal vanity. Nor is there any more inducement for an eloquent man to display all the means by which he acquired the power of commanding the sympathies and interest of his audience than there is for a learned man to parade all his learning, or to become a mere pedant. Others fear that they shall be tempted to turn their chief attention in the pulpit to tones and gestures, and thus degrade their high vocation. This, again, is no necessary consequence, and would be simply a perversion of the art. The greatest orator, in an extemporaneous address, pays strict attention to the minutest rules of grammar, but there is no interruption in all this to the concentrated action of his understanding; no extinction to the fiery current of his feeling. The rules of elocution are

designed to form the man, to correct the bad habits of attitude, speech, and gesture, and to make the voice, countenance, and body in every way fit instruments for a mind full of noble thoughts and powerful emotions."

There is one objection more to which I turn, and which I hope to answer, and then I proceed to a different part of my subject. You may have heard well meaning persons, but who cannot, I think, have maturely considered the matter, object to the resources of the art of elocution (which, after all, means only the aggregate of all that constitutes a good delivery), being introduced into the reading-desk and pulpit, and say that it savours of irreverence to privately rehearse, over and over again, public prayers addressed to the Deity, or to read the lessons from the Bible, with all the rules of elocution so fully carried out, that the standard which has been set up for the right performance of their various ministerial functions shall be satisfied; and that to study the most effective manner in which a sermon can be delivered, as a great tragedian would study the part he has to perform, is to reduce the high calling of the preacher to an unworthy level. Now, in answer to this, let me, in the first place, ask—how is the singing of hymns and anthems managed in our cathedrals, churches, and chapels? Is their conducting left to persons wholly unskilled in the art of vocal music? Do not organists and choristers meet and practise, and rehearse, over and over again, the anthems, psalms, and hymns they have to sing, until all is thought of sufficient excellence to be played and sung in public worship? Why? I presume for one reason, to warm and excite, as much as possible, the devotional feelings of the congregation. Now, then, I ask, are psalms, hymns, and anthems, less direct appeals to God, than the prayers in our Liturgy; and do not all claim to be parts of divine service? I answer, what is not thought to be waste of time

nor irreverence in the one case is equally neither waste of time nor irreverence in the other.

In the Contemporary Review, for the month of October, 1872, in a very scholarly article, entitled "The Ethics of Ritual," by the Rev. J. B. Mayor, you will find this passage, which I think very applicable to my subject:—

"The readings from the Bible, when we pass beyond those narrative passages, which can never be wholly without interest, even for the least awakened mind, call for much thought and much knowledge to understand their general drift. . . . If we have fallen into the habit (so much fostered by our sermons) of looking upon each text, merely as a peg on which to hang a meditation, without reference to the context, or the readers to whom it was primarily addressed, 'the Word' will be no light to our eyes, or guide to our feet; we shall simply see our own fancies reflected everywhere. There is no learning—no advance. Much may be done by an intelligent reader to enforce the meaning of what he reads by variation of tone, and pause, and emphasis. Such semi-dramatic reading seems to us to be almost essential, if the minds of the uneducated are to be reached; and for their sakes, at any rate, we much regret the prevalent use of the monotone in reading the lessons in ritualistic churches."

To read the Liturgy and to preach a sermon *well* is an art that requires just as much to be studied and practised as the singing of hymns and anthems is an art that requires proper training and cultivation. If we are to have public worship at all, I say every part of it should be made as excellent as possible, and no part of it be in any way neglected.

And now I glance very briefly—for my time is limited, and I have other topics on which I desire to touch before I finish my remarks—at the professions of the advocate, the lecturer, and public speakers generally. I am perfectly

well aware that anything like grandiloquence, declamation, poetical flights, and rhetorical appeals are quite alien to our present national character. Modern taste and general tone of thought and feeling in our English courts of justice are utterly opposed to all useless declamatory froth and mere rhetorical display. And certainly it is only comparatively but rarely that the circumstances of a case afford any just ground for what would be termed the higher flights of eloquence; and in the present day perspicuity of language and earnestness of manner are, in ninety-nine cases out of a hundred, the chief requisites of an advocate, as well as of public speakers generally. Still the barrister is not always arguing dry, abstruse, and intricate points of law before Courts of Equity, or Judges sitting *in Banco;* and in one branch of it, at least, he will have to address juries drawn from many grades of society in the metropolis, as well as at assizes and sessions, with whom, I am disposed to think, a *powerful delivery* and *earnest manner* have, to say the least, a very strong influence.

Well, what advantages will the advocate, lecturer, or public speaker derive from a knowledge of elocution? I can answer these, at any rate. He will learn the mode in which the speaking voice is formed, so as to fill easily the whole area of the court or hall in which his duties have to be performed; and he will learn the secret of combining distinctness with audibility, so that nothing shall be lost of what he has to say to his hearers; and he will acquire the means of delivering the most important words and passages in the most effective manner. He will obtain, too, such a mastery and power of discipline over his voice as to be able to control it, from the loudest tone down to little more than a mere whisper, and be able to properly inflect and modulate it, according to the results he wishes to produce upon his hearers. There are, I think, no small advantages as regards others; but are

there any more selfish benefits which a knowledge of elocution will confer upon the public speaker or reader himself? There are, most undoubtedly. It cannot be too strongly insisted upon that there is a *wrong*, as well as a *right*, way of using the vocal and speech organs in all public speaking and reading. If there is a way of diminishing the exhaustion and lessening the sense of fatigue after speaking or reading in public; if there is a way of preventing altogether some of the much complained of disastrous physical effects of public speaking and reading, surely a wise and prudent man will not think the matter beneath his notice. By the disastrous effects, I mean the malady commonly known as "clerical sore-throat," and kindred diseases, which result from a disarrangement of the functions of the throat and chest. It cannot be too strongly urged that there is a mode of employing the vocal organs in the larynx which most needlessly and seriously inflames the membrane that lines the throat, and the delicate structure of the bronchial tubes; and uselessly wastes the general nervous energy of the system. All this could be entirely avoided by learning to use the various organs of voice and speech in their right sequence of action, so that proper respiration, vocal utterance, and the law of *poise* be all duly and harmoniously carried on. Then an hour's speaking or reading aloud will be, not a fatigue for the body, but merely a healthful and beneficial exercise. Is this any exaggeration? I have the testimony afforded by the experience of many public speakers and preachers, who, by proper exercises, have entirely recovered the use of the vocal powers they had lost, and have acquired the power of speaking or preaching with an ease to which they were previously entire strangers. Let me content myself with only one, a clergyman (the Rev. Ch. Butcher),

who kindly permits me to quote his words, and who says: "I assure you, I formerly felt more fatigued after reading the Litany in a small country church than I do now after taking three full services in the large church of St. Clement Danes, Strand, in every part of which I am told that I am distinctly heard."* There can be no doubt (to use the words of Professor McIlvaine of New York) that those wasting throat diseases, with which clergymen are afflicted more than any other class of public speakers, are traceable physiologically to bad management of the voice, to the violation of those laws which nature has prescribed; laws which, like all others established by the God of nature, can never be violated with impunity. This view is confirmed by the fact, to which many can bear witness, that no more effectual remedy for those diseases has been discovered than a course of sound elocutionary training.

Now, then, I come to another division of my subject. I have to regard elocution as I have defined it, in its relationship to social life. I contend that, when properly understood and practised, it is worthy of taking rank as one of the fine arts.—Rather a bold proposition, it may be said. Well, let me ask, what are the fine arts? You will answer, doubtless, music, vocal and instrumental, the dramatic art, painting, drawing, sculpture, architecture in its highest forms, etc. Yes, but why do you call these arts *fine* arts? I suppose you will answer somewhat after this manner—"We call them *fine* arts, because they are all of them arts that give beauty and grace to civilized life; or they are arts which combine, in a high degree, the gratification of pure and

* The same clergyman, now the Consular Chaplain at Shanghai, China, in a letter I have received from him since the delivery of this lecture, dated from the Chaplaincy, Shanghai, August 18th, 1873, says:—"I am sure elocution is the healthiest thing in the world. I have an immense church, and three services a day—and this with the thermometer at 90° for three months of the year—and yet I am never ill, or sensible of fatigue."

refined taste, with the exercise of an enlightened intellect and an exalted imagination. If this is a true definition of the fine arts (and none I fancy will question it), then I think that elocution as shown, not in the elaborate and impassioned speech of the great statesman, advocate, or divine, but in a much humbler and more ordinary form, may be ranked in the same category. Let me take the instance of some simple, though beautiful poem, read aloud in the family or social circle; and then, if it has been rendered with purity of intonation, and all those proper inflections and modulations of the voice, together with due discrimination in emphasis, and all the other elements requisite to convey the true meaning and expression, let me ask whether it is not one of those arts which impart a charm to social intercourse, and lend a grace to ordinary life—in a word, whether it is not one of the fine arts?

When all the requisites that form a really good reader are taken into consideration, I think we may well wonder, not so much that the accomplishment is far too generally neglected, but that it does not form, with all who look upon education in its true light and meaning, the *drawing out* of all our best faculties, an important means in early—nay, in all stages of life, as well as in all classes of society, for refining and elevating the mind, for cultivating the sympathies, and for quickening and developing those habits of perception and appreciation of the beautiful in *all* arts, which, when once acquired, generally endure throughout life, and are so precious in themselves, and so valuable to us and our fellow-creatures.

One of the greatest thinkers of our age whose loss is felt to be more than a national calamity—for it is a loss, indeed, to the philosophy of the civilized world, I mean John Stuart Mill—thus, in his autobiography, just published, speaks of elocution:—

"In going through Plato and Demosthenes, since I could now read these authors, as far as the language was concerned, with perfect ease, I was not required to construe them sentence by sentence, but to read them aloud to my father, answering questions when asked; but the particular attention which he paid to *elocution* (in which his own excellence was remarkable) made this reading aloud to him a most painful task. Of all things which he required me to do, there was none which I did so constantly ill, or in which he so perpetually lost his temper with me. He had thought much on the principles of the art of reading, especially the most neglected parts of it, the inflections and modulations of the voice, as writers on elocution call them (in contrast with *articulation* on the one side, and *expression* on the other), and had reduced it to rules, grounded on the logical analysis of a sentence. These rules he strongly impressed upon me, and took me severely to task for every violation of them; but I even then remarked (though I did not venture to make the remark to him) that, though he reproached me when I read a sentence ill, he never, by reading it himself, *showed* me how it ought to be read. A defect running through his otherwise admirable modes of instruction, as it did through all his modes of thought, was that of trusting too much to the intelligibleness of the abstract, when not embodied in the concrete. It was at a much later period of my youth, when practising elocution by myself, or with companions of my own age, that I, for the first time, understood the object of his rules, and saw the psychological ground of them. At that time, I and others followed out the subject into its ramifications, and could have composed a very useful treatise, grounded on my father's principles. He, himself, left those principles and rules unwritten. I regret that when my mind was full of the subject, from systematic practice, I did not

put them, and our improvements of them, into a formal shape." *

So also the excellent and eloquent Scotch divine, who has so lately passed away from us, Dr. Guthrie, in his autobiography just published, thus expresses his opinion of the importance of the arts of elocution, and the importance he attached to its acquisition :—

"I had, when a student in divinity, paid more than ordinary attention to the art of elocution, knowing how much of the effect produced on the audience depended on the *manner* as well as the *matter ;* that, in point of fact, the manner is to the matter as the powder is to the ball. I had attended elocution classes winter after winter, walking across half the city and more, after eight o'clock at night, fair night and foul, and not getting back to my lodgings till about half-past ten. There I learned to find out and correct many acquired and more or less awkward defects in gesture—to be, in fact, natural ; to acquire a command over my voice so as to suit its force and emphasis to the sense, and to modulate it so as to express the feelings, whether of surprise or grief, indignation, or pity. I had heard very indifferent discourses made forcible by a vigorous, and able ones ones reduced to feebleness by a poor, pithless delivery. I had read of the extraordinary pains Demosthenes and Cicero took to cultivate their manner and become masters of the arts of elocution ; and I knew how, by a masterly and natural use of these, Whitfield could sway the crowds that gathered to hear him at early morn on the commons of London, as a breeze does the standing corn, making men at his pleasure weep or laugh by the way he pronounced 'Mesopotamia.' Many have supposed that I owe any power I have of modulating my voice, and giving effect thereby to what I am delivering, to a musical ear. On the contrary, I am, as they say in Scotland, 'timmer

* "Autobiography of John Stuart Mill," pp. 23, 24.

tuned'—have not the vestige even of the musical faculty, never knowing when people go off the tune but when they stick!"

You will grant, I imagine, that the dramatic art, in its highest forms and embodiments, is one of the fine arts. If it is so, let me strengthen my position by the support given to my argument by that well-known American divine, Dr. Channing. In discussing the drama and dramatic amusements generally, he asks, "whether there is not a source of the highest intellectual pleasure, having the closest possible approximation to the drama, viz., recitation or reading aloud? To hear a work of genius (he says) recited or read by a man of fine taste, enthusiasm, and powers of elocution, is a very high and pure gratification. Were this art only more cultivated and encouraged amongst us, great numbers of persons, now insensible to the most beautiful compositions, might be awakened to their full excellence and power. It is not easy to conceive a more effectual way of spreading a refined taste through a community. Should this only be established among us successfully, the result would be that the power of recitation would be more extensively called forth, and this would be a most valuable addition to our social and domestic pleasures."

I might quote many other authorities, English as well as American, but on this point I will content myself with but one more, a name of high and well deserved reputation, Professor John Hullah, of this college. Mr. Hullah has recently published a most able little work "*On the Cultivation of the Speaking Voice*," which I would strongly recommend to any one who wishes to see how closely allied to the music of speech is the the music of song. Indeed, it would be difficult to draw the exact line of demarcation—if indeed there is one at all—between the music of elocution, as shown in the pure vocal tone, the widely ranging and proper

inflections and modulations of the voice in the recitation of some grand or beautiful poem, and the music of song, as shown in the powerful and expressive recitative of a Santley or Sims Reeves in an oratorio by Handel or Haydn. It would be almost impossible, I think, to say where the music of the one art ends and that of the other begins. All the terms that are used in music are in general applicable to elocution. *Piano* and *forte*, with their various degrees; *crescendo*, and *diminuendo*, *legato*, *sostenuto*, *and staccato;* Time, *andante*, and *allegro*, and their modifications, the marks of emphasis, expression; and *à piacere* or *ad libitum*—all these are terms of art which may be applied as fitly to elocution as to song. But can we go beyond this? Can the music of speech be noted, its inflections in the range which the voice takes rising or falling in the musical scale be duly marked, the duration of the vowel in the syllables of words or in monosyllabic words rightly indicated; can all this be done by external signs or technical marks of indication? It can. But to go further than this, can the music of speech, as shown in elocution, be divided into bars—regular and systematic bars—upon fixed and definite principles, as in the music of song? It can, and here is the proof. There lies before me on this table a book more than a century old, of which I apprehend the majority in this room have never seen the name or heard of the author. It is entitled "*Prosodia Rationalis*," and the author is Joshua Steele. It is an old book, a rare book, and a very learned book. As I open it and shew these pages to you, I imagine that any one on bestowing a mere cursory glance at them would think I was showing him the score of some song composed a hundred years ago. It is, indeed, a grand and solemn theme to which these notes are set; and how I wish I could but hear them once more rendered by the great artist, whose recital of them thrilled all hearts at our great National Theatre in

1772; for this is Hamlet's famous soliloquy on death and immortality as rendered (with some slight variations suggested by the author of the work) by that greatest of actors of the last century, David Garrick. Here you have all the technical signs which indicate quantity, inflections, and modulation; the poise which marks the bars, &c.; the very interpretation of the great tragedian, noted from actual observation by Mr. Steele, handed down to us, and rendered capable of being perpetuated for the instruction of future generations. Time warns me that I must not dwell further on this portion of my argument. To those who wish to make fuller investigation into the subject I would name particularly, in addition to the authors to whom I have already referred, the great American work written "*On the Voice*" by the celebrated physician, Dr. Rush; the Abbé Thibont's work, entitled "*Action Oratoire*;" and the treatise by the late John Thelwall "*On English Rhythmus*," based avowedly on Joshua Steele's system, as developed in his "*Prosodia Rationalis*."

But now in this place arises the question—is there need for any such instruction in elocution? Do we really want it at the present time? Let me, as an answer, give you a passage which you will find in a charming volume of short essays published during the last year by that original thinker and accomplished writer, Sir Arthur Helps, under the title of "Brevia":—

"How few men can talk distinctly and clearly! With how many persons, especially the young of *this* generation, is their talk a something which combines a lisp, a mutter, a mumble, and a moan! How many times in the course of a conversation amongst English people do you not hear the question—'What did you say?' Then as to the reading—I put it to this intelligent company. Do you know amongst your numerous friends and acquaintances ten persons who

can read aloud *really well?* You are silent. Then, as to public speaking—how few have attained to any proficiency in this art, which, however, is not a very difficult art. It is a thousand pities there are not more proficients in this art; for if there were it would not have so exorbitant a value put upon it, and men who are proficient in it would not occupy so great a position in the State as they do now. The man who can *do* a thing well is, unfortunately, often now the last man who can *speak* about it in public well, or even talk about it well."—*Brevia, p.* 145.

Sir Arthur Helps laments in these strong terms the prevalence of inaudible, indistinct, and expressionless reading and speaking. But can we wonder at it when, as a part of our regular education, it is so wholly neglected. I am aware that during the last ten years the elocution of the English language has been much more made a subject of study and practice at private schools of repute, for both sexes, than was formerly the case. But still, at the present moment, there is no regular professorship founded or endowed for giving instruction in the art at either of our great universities; and (as far as I can speak from my own experience) the only public educational institutions, where lectures or courses of instruction have been given in the art of reading and speaking our native tongue properly and effectively, are this College, University College, Wellington College, the City of London College, the Royal Naval School, the Polytechnic, the Birkbeck, and the Quebec Institutions. As far as I know, there is nothing of the kind at the present moment at Eton, at Harrow, at Rugby, at Winchester, at Westminster, St. Paul's, the Charterhouse, or Christ's Hospital. If I am wrong in this statement most gladly shall I receive the information that I am mistaken. Now, then, what are the results of this neglect? I put the question, but, as before, I would prefer that the answer should be given by another rather than

myself. Let it come then from the Rev. Francis Trench, who, in a lecture delivered by him in London some time ago on "Good and Bad Reading in Church, School, and Home," says:—

"I must confess I can recall nothing worse than *ordinary school* reading and recitation (mark, I say *ordinary*, because I am well aware that there are some exceptions), whether in the institutions for the rich or for the poor in our land. Many amongst us can remember very well the method in which we ourselves said our scholastic lessons in our former days. Whether any improvement in this method has of late taken place, I am unable to say. I trust that it may be so; but at the public school where I myself was, and one, too, not inferior in repute to any in the land—I mean Harrow—the utmost attainable speed in recitation was allowed, a false key and monotonous delivery of the worst kind was never corrected or rebuked, no attempt whatever was made to render or to keep the utterance in harmony with the sense; and bad habits of delivery were formed and allowed, in a manner almost too strange for belief, and on which I can only now look back with exceeding surprise. Nor do I conceive that the system was in the least better at other schools. I cannot let them escape. For should the Etonian, the Winchester, Rugby, or Westminster man, or the representative of any other public school, ask me what grounds I have for such a statement, my answer to the challenge would be, that at college I had full means and opportunity to judge from the reading of the students there. They were gathered from all schools of distinction; and to any one hearing them it was evident enough that the general delivery at other schools was by no means superior to that which was allowed, and which prevailed at my own. A system this not only most objectionable, and most injurious at the time even to a just impression of the sense of the passage read,

but also so lasting in its evil consequences, that many never are emancipated or escape from them. I say this advisedly; and even those who do escape often only escape after many years, and with no little difficulty. Hence, I believe, originates much of the bad reading which we hear in public worship. Hence, I believe, originates that monotonous cadence and drawl, which is so adverse to the due expression by the reader, and to the due comprehension by the hearer, of any passage read. The ear may be lulled, but the mind is not reached; at least, if reached, it is reached in spite of the reader's bad tone and enunciation. And here I quote the words of one who felt this evil very deeply, and laboured very constantly for its removal, or, at least, its mitigation—the Rev. C. Simeon. 'How often,' said he, 'are the prayers of the Church spoiled, and good sermons rendered uninteresting, by bad delivery on the part of ministers.' "

Mr. Trench then proceeds to show in detail how the same lamentable neglect of the art of reading aloud prevails equally in private schools, from the highest to the lowest class, and calls attention to the fact, that even at the time when he was speaking, so glaring was the evil in our national schools, that a circular letter had been sent from Her Majesty's Board of the Privy Council to the various inspectors of schools, stating that "complaints have been made to their lordships concerning the very small degree of attention which *reading* (as part of *elocution*) receives in elementary schools, and making it imperative to include an exercise on the art of reading in the oral part of the next Christmas examination at the training-schools.

Even now, as we have seen, there is no complaint more general than the rarity of good readers, even in those professions and in those ranks of society where better things might have been expected. About twelve years ago, in consequence of a notification on the part of

the late Bishop of Rochester, that a certificate of competence as a reader would be required in the case of candidates for ordination in his lordship's diocese, a general awakening to the importance of the subject seemed to take place among clergy and laity, and for several weeks one could hardly take up a newspaper, from *The Times* to the humblest provincial journal, without seeing leading articles and letters on "Clerical Elocution."

But no adequate practical result of any substantial and permanent nature followed from all these discussions. It was an illustration of the old proverb, "Great cry, but little wool." Complaints teemed on all sides, but there was little done to remedy the complaint. Several of the bishops have, I know, from that time advised young curates and candidates for orders to take a regular course of instruction in the art of public reading, from those whom they thought were competent, from natural qualifications, education, position and experience, to teach that art. But beyond this nothing has been done, and the evil is nearly, if not quite, as prominent and widely spread as ever.

What a very able writer says, under the signature of "Rhetor," in a letter to the editor of *The English Churchman*, dated October 3, 1861, may be reproduced now with as much truth as then. The laity (he says towards the close of his letter) complain, and most justly, of the bad reading inflicted on them Sunday after Sunday. But how can it be otherwise while the present system lasts? Candidates for the ministry have no proper instruction, either in the *public schools* or *universities*. They enter on their professional duties with provincialisms and *cockneyisms* uncorrected, and read positively worse than many of their congregation. The varieties of professional incapacity are endless; the *mutterer*, who swallows all his final syllables; the *drawler*, who wearies with his tediousness; the *gabbler*, who rushes

through the service at express speed; the *preacher*, who mistakes prayers for sermons; the *spouter*, who mouths the prayers with the most painful affectation. All these evils are the necessary consequences of the inadequate estimate of the end in view, and the means to be employed for its attainment.

On the occasion of the distribution of Prizes to the Students of the Evening Classes Department, a few years ago, the present Archbishop of York, who occupied the chair as President of the meeting, adverted at considerable length to the Class for instruction in Public Reading and Speaking, of which I have the honour to be the Lecturer. His Grace said, "that in his opinion there was no subject of more general importance than this. It was scarcely possible to attend any Church or public assembly of any kind without meeting with instances of defective articulation, inaudibility, indistinctness of utterance, or other faults in delivery. In place of clear, fluent enunciation, true expression and feeling, we too often meet with instances in which the reading and speaking are characterised by the absence of almost every requisite that should mark a good delivery. He himself had not seldom heard readers and speakers in which all the five vowels were so untruly sounded, that it was really difficult to say which vowel was the one intended to be uttered. There were also often strong provincialisms and other faults in the intonation and pronunciation, which, with care and attention, might often be speedily removed under the instruction of an able and judicious teacher, but which, while they existed, were most unpleasing to persons of refined ear and cultivated taste. These various faults in delivery which he had enumerated too often marred the effect of our Church services, the reading of the Holy Scriptures, and the delivery of Sermons. He, therefore, saw, with great gratification, that in this department of King's

College there were lectures and instruction given in the art of Public Reading, and attended by so large a class, and that prizes also were awarded for excellence in elocution."

With regard to public speaking, which he saw was in the syllabus coupled with instruction in public reading, his Grace said, "that if, as he understood, was meant by this, the actual practice in the art of discussion, of clothing thoughts in clear and fluent language addressed to others, and so acquiring ease and expression in delivery, as well as confidence and self-possession, it was deserving of every encouragement, and met with his warmest approval; for few things were more painful to witness than the nervousness, hesitation, and embarrassment of an untrained speaker, who often had excellent matter for a speech, but knew not how to deliver it, from want of training and practice. In this country, and in this age, almost every great religious, political, and social movement was effected by the agency of public speaking, and the advantages of being well versed in this art, as well as in that of public reading, were becoming every day more apparent."

I cannot do better here than quote a very striking and appropriate passage from Professor Seeley's essay on "English in Schools," very recently published. He says:—

"The students being assumed able to read, the first thing is to teach them to read *well*. By reading well, I do not mean merely *correctly*, but *distinctly* and *expressively*. I mean, in short, that they should be taught *elocution*. To this I attach the greatest importance. It is more than a hundred years since Bishop Berkeley propounded the question, whether half the learning and talent of England were not wholly lost because elocution was not taught in schools and colleges. The same question might be repeated now; so slow are we English people in taking a hint. But it is not

for its practical use only that I wish to see elocution introduced into education; not so much to prevent English people from swallowing their words, as they do now, to the astonishment and dismay of foreigners who are trying to learn our language; nor yet that those whose profession or business in after life demands public speaking, or reading, may be taught to speak and read with effect. It is mainly because I think that by this means, more than any other, may be evoked in the minds of the young a taste for poetry and eloquence. This taste is really very universal: generally, where it appears wanting, it is only dormant; and it is dormant because no means have ever been taken to cultivate the *sense of rhythm*, and to make the *delightfulness* of speech understood."—*Lectures and Essays by J. R. Seeley, M. A., Professor of Modern History in the University of Cambridge, pp.* 231-2.

Now let me consider another question. Have we in our modern composite English language an instrument fitted for, and worthy of, the application of all the elements of artistic and refined elocution? Is it that harsh, rugged, and unmusical tongue which some persons assert it to be? I utterly deny that the modern English of good composition is a harsh and rugged language when properly read or spoken, unless words of harsh and rugged sound be introduced purposely on the principle of concord between *sound* and *sense*—a principle that is to be found more or less apparent and developed in all languages with which I have any sort of acquaintance. Why has the reproach of being "harsh and rugged" so often been cast upon our language by foreigners, as well as Englishmen, and a contrast, disadvantageous to us, been drawn between our tongue and that of Italy or Spain, for example? I think I can give a sufficient reason as an answer. The elements of all tone, inflection, and modulation in human speech are obviously

and necessarily the vowels. Let any of us hear the average educated Italian or Spaniard read or speak his own tongue and we are struck at once with the beauty of the *sound* of the language. Again I ask why? Probably the answer will be "because Italian and Spanish abound in so many fine, rich, open vowels," and, so far as it goes, the reason given in such answer is true enough; but it is not the whole reason. Observe a little more closely and you will find, as a rule, generally that the Italian or the Spaniard forms the vowels purely and sonorously, dwells upon them properly, so that he has ample *material* for due inflection and modulation, and thus his own pronunciation contributes largely to the musical quality, richness, and beauty of the sound of the language of which he is so justly proud. Now, then, in contrast to this, note the ordinary delivery of the average Englishman, who has had no acquaintance with the elements of elocution, or with reading aloud, or public speaking, considered as an art, and I think you will find as a rule that the lungs are but seldom inflated sufficiently, or the *glottis* opened enough for the pure sound of the different vowels, that they are but seldom duly dwelt upon and properly inflected and modulated, and very little use is made of the many and complicated functions of the *larynx;* neither do the articulating organs, such as the tongue, lips, &c., perform their part in pronunciation with sufficient energy and precision of action. Hence that loose, muffled, and indistinct delivery, which the *Saturday Review,* not so very long ago, in a most excellent and amusing essay "On Voices," characterised as "fluffy," and asserted that this "fluffiness" of style was the special characteristic of the average Englishman's speech. Hence that unmusical and expressionless "gabble," which so often pains and wearies our ears in the reading desk, pulpit, and public meeting, and which has brought down upon our glorious English tongue—that

tongue which the great German philoligist, Jacob Grimm, asserts to possess "a veritable power of expression and comprehension unsurpassed by any language on earth, whether ancient or modern"—the reproach of being "harsh and rugged." No! I say again, most emphatically, the reproach is not deserved. Our English language has not merely a sufficiency of consonants to give it nerve, energy, and power, but quite a sufficient recurrence of vowels, *if justice is only done to them*, to give it full beauty and melody of sound in pronunciation. I give this challenge—Let anyone hear a fine passage from Shakespeare, Milton, or Tennyson, for instance, read by an accomplished and refined reader, well endowed with good natural gifts, and capable, by study and practice in the art of elocution, of conveying all that the poet would desire to the senses and feelings of his audience, and then say, if he honestly can, that our English language is wanting either in grandeur or beauty of sound.

So far, then, I have been considering this subject in the light of a high and pure pleasure, which should be cultivated by us for the sake of the gratification which it yields to others, and as a great addition to our social enjoyments. But I cannot conclude without adverting to it under a more selfish aspect. It seems to me one of the beneficent laws of the Creator that all good is, in the language of our great dramatist, "twice blest, blessing him that gives and him that takes." So, too, as regards the art for which I appear as advocate to-night. The vocal and speech organs cannot be properly developed by a course of true elocutionary practice without the whole system gaining wonderfully in physical health and vigour. I might quote many high medical authorities in support of this assertion, but I will content myself with only citing one; for it is a name of one of the highest authority on such subjects, you will admit, when I tell you it is the name of that eminent physician and accom-

plished man who passed away from us but so recently, the late Sir Henry Holland. In Sir Henry Holland's "Medical Notes," at p. 422, I read as follows:—

"Might not more be done in practice towards *the prevention of pulmonary disease*, as well as for the general improvement of health by *expressly exercising the organs of respiration*—that is by practising according to method those actions of the body through which the chest is in part filled or emptied of air? Though suggestions to this effect occur in some of our best works on consumption, as well as in the writings of certain continental physicians, they have hitherto had less than their due influence, and the principle as such is comparatively little recognized, or brought into general application. In truth, common usage takes for the most part a directly opposite course; and, under the notion or pretext of quiet, seeks to repress all direct exercise of this important function in those who are presumed to have any tendency to pulmonary disorders. . . . As regards the modes of exercising the function of respiration, they should be various, to suit the varying powers and exigencies of the patient. *Reading aloud (clara lectio)* is one of very ancient recommendation, the good effects of which are not limited to this object alone. It might indeed be well were the practice of distinct *recitation*, such as implies a certain *effort* of the organs beyond that of mere ordinary speech, more generally used in early life, and continued as a habit, or regular exercise, *but especially by those whose chests are weak*, and who cannot sustain stronger exertions. Even singing may for the same reasons be allowed in many such cases, but within much narrower limits, and under much more cautious notice of the effects than would be requisite in reading. If such caution be duly used as to posture, articulation, and the avoidance of all excess, *these regular exercises of the voice may be rendered as salutary to the organs of respiration as they are*

agreeable in their influence on the ordinary voice. The common course of education is much at fault in this respect. If some small part of the time given to crowding facts on the mind not yet prepared to receive or retain them were employed in fashioning and improving the organs of speech under good tuition, and with suitable subjects for recitation, both mind and body would often gain materially by the substitution."

I might quote opinions to precisely the same effect from the works on consumption and other diseases of the respiratory organs, of Dr. James Bright., Dr. Godwin Timms, Combe, Mayo, and other eminent physicians and physiologists, but there is no need to multiply quotations; suffice it to say that all these high medical authorities concur in the same opinion, viz., that "reading aloud" is, when conducted on sound principles, an exercise for the delicate and for the robust, as healthy and strengthening to the body as it is pleasant and profitable to the mind.

Some time since a benevolent gentleman, aware of the importance of good reading, and anxious to encourage the study of the art, liberally made an offer to both our great Universities to found a prize of the annual value of £40 to be given to the best reader. After, I believe, some hesitation, the offer was accepted by Cambridge, and the results, I understand, have been very encouraging. But, up to the present time, Oxford has declined the proffered gift. I have no authority to state the grounds of the rejection, but I have reason to believe it was on account of the alleged difficulty of deciding to whom, at the times of competition, the prize for good reading should be awarded. Now I must confess to failing to see the soundness of this objection, when we have had for for so many years at King's College the establishment of classes for cultivating the art of public reading, and of annually awarding prizes for proficiency. And certainly

here there has been very little, if any, difficulty in deciding at the examination who was the student to whom such prize should be awarded. On more than one occasion I believe two students have been found equal in point of merit, and then the council of King's College have generously given two prizes. If such an occurrence happened at the University of Oxford, surely the prize of £40 might be divided between the two competitors. I can only hope that in a short time Oxford may be induced to reconsider her decision, and follow the course taken by her sister University of Cambridge.

But Time warns me that I must draw these introductory remarks to a close. I have viewed the subject of elocution under various aspects, and I have endeavoured to show why it is well worthy of being studied for the sake of its good results on others, and also for your own sakes personally. And I trust I have said enough to prove that the hours you will spend here in the study and practice of the art of public reading and speaking will be hours neither wasted nor misapplied.

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BEING THE SUBSTANCE OF THE

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ANNUALLY DELIVERED BY

CHARLES JOHN PLUMPTRE,

Lecturer on Public Reading and Speaking, King's College, London, Evening Classes Department.

DEDICATED BY PERMISSION TO H.R.H. THE PRINCE OF WALES.

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This volume will contain special courses of Lectures on the various branches of Elocution, Public Reading and Speaking, considered in reference to the various Professions, the art of Extempore Speaking, the vocation of Lecturing generally, Social Speech-making, and the causes and means of removal of the various kinds of Impediments of Speech; with additional Lectures on Emotional Expression and Gesture.

PRESS NOTICES

ON MR. PLUMPTRE'S LAST EDITION OF "KING'S COLLEGE LECTURES ON ELOCUTION."

In Indian Institutions we labour under difficulties in regard to pronunciation which it is hard to combat. The native student enters upon the study of the English language just as an Englishman would undertake the study of French or German: to both the language is foreign. Under such circumstances the importance of the purest and most effective mode of pronunciation cannot be overrated. But if it is difficult for Indian students to learn the proper pronunciation of single words, it is still more difficult for them to learn how to pronounce those words when they are arranged into sentences. And here immediately arises the necessity of encouraging instruction in that art of which Mr. Plumptre is as complete a master as a teacher. In language as simple as it is emphatic Mr. Plumptre proves beyond a doubt why elocution should be

studied by all persons of both sexes, and his arguments must be read to be appreciated. It is a melancholy fact that, while in England there are not wanting masters of almost every art and science, few are to be found, even in that abode of vigour and wisdom, who can justly appreciate and effectually practise the noble art of expressing their thoughts in speech as vigorously as they can conceive and write them. We quite agree with the learned author that perfect elocution owes much to talent and nature; but we also concur in his opinion that, to acquire proficiency in the art, our natural capacities require to be fostered by assiduous cultivation. Those who neglect the study on the score that as a natural gift it cannot be acquired put forward, they forget, but a lame excuse for their own indolence and apathy. As our readers will see, we have but briefly glanced at the instructive work before us. On another occasion we hope to lead our readers more deeply into the various subjects that Mr. Plumptre discusses; and we do not hesitate to say that any one who wishes to gain an insight into the masterly thoughts of the eloquent writer would be amply repaid by a perusal of Mr. Plumptre's King's College Lectures on Elocution.—"*Western Star*" (*India*), *Jan.*, 1871.

Mr. Plumptre has now for several years fulfilled with signal ability the duties devolving upon him as the Lecturer upon Public Reading and Speaking at King's College, London, in the Evening Classes Department. Happily he has afforded us, one and all, the opportunity for judging of him, not merely by hearsay—of estimating him not simply by the range or scope of his reputation. He has now given to the outer public the means of weighing in the balance his various capabilities as an instructor in elocution. He has, in the shape of a goodly volume of 200 pages octavo, presented to every one who lists a series of fourteen of these famous King's College Lectures of his on Elocution—fourteen subdivisions of a most instructive and comprehensive theme—the substance of the Introductory Course of Lectures and Practical Instruction he has now for some time past been annually delivering. The book is dedicated, by permission, to H.R.H. the Prince of Wales. It is followed by two very remarkable appendices—one of them singularly instructive, the other very curiously interesting. So far as any merely printed book on elocution could accomplish its object, this one by Mr. Plumptre is entitled to our highest commendation. The eye, the face, the voice, the gesture, are of course all wanting, but the argument throughout is so lucid in itself, while the illustrations of that argument are so animated and so singularly felicitous, that reading the work attentively page by page and lecture by lecture is the next best thing to seeing and hearing the gifted professor himself, when he is, in his own person, exemplifying the manifold and ever-varying charms of the all-conquering art of the Rhetorician and Elocutionist.—"*Sun*," *March* 5, 1870.

This, although not a law book, is a book for lawyers. Practical treatises on various branches of the law may be essential to store the mind of the advocate with ideas, but unless he has the power of expressing them in such a way as to command the attention of the court, his learning will prove of but little avail. To a barrister the brains are of but little use without the tongue, and even the tongue, however fluent, may fail to give due expression to the ideas, unless the voice is properly regulated so as to pronounce with both clearness and force the words that are uttered, and the gestures of the body enforce what the language has attempted to impress. Many are the failures of those who would otherwise have been successful advocates from want of attention to the

principles of elocution. Their matter has been excellent, but their manner has been so bad as entirely to destroy the effect that their address must otherwise have produced. We would point to instances of the kind in Parliament, at the Bar, and in the Pulpit. To all such persons the work before us will be found invaluable; and, indeed, there are few, if any, whose duties require them to speak in public, who will fail to derive advantage from its perusal. The subject is treated in a thoroughly practical manner, and is fully investigated with care and judgment. Mr. Plumptre speaks with the authority of a professor, and he appears to understand his subject entirely, and in all its different branches. He is quite aware of all the difficulties to be encountered, and is ready with advice how to meet them. His work evinces considerable research, extensive classical and general knowledge, and is, moreover, full of interesting matter. We commend it heartily alike to those who aspire to become orators in Parliament, to the Clergy, and to the Bar.—"*Quarterly Law Review*," *May*, 1870.

In these days, when Lectures and "Penny Readings" are patronized by the "upper ten thousand," and Dukes, Marquises, Earls, Viscounts, Barons, Baronets, M.P.'s, and Esquires take part in them, and when at public dinners no one is supposed to be "unaccustomed to public speaking," it is highly desirable that those who appear on the platform, or who rise at public banquets, should be able to go through their parts satisfactorily. To accomplish this there are only two ways, one, to take lessons in elocution, the other, to read works published with a view of imparting as much practical instruction as can possibly be imparted by precept, where practice cannot be attained. Mr. C. J. Plumptre, Lecturer at King's College, London, has just published a volume upon the Principles and Practice of Elocution, which will be found to be of the highest value to every one who is called on, either constantly or at intervals, to speak in public. As a teacher Mr. Plumptre is most skilful: he is a *master of his art*, and those who cannot avail themselves of his services will do well to study his treatise, which is lucid, sound, and practical. The "King's College Lectures" of Mr. Plumptre have been honoured by the patronage of the Prince of Wales, to whom the volume is by permission dedicated.—"*Court Journal*," *December*, 11, 1869.

Mr. Plumptre will be known to most of our readers as a very scientific and successful teacher of elocution; and in this volume he has put forth the substance of the course of lectures that he delivers at King's College, with such alterations and additions as may meet the wants of those who are unable to avail themselves of oral instruction. It is unnecessary to enlarge upon the advantage of obtaining complete command of all the powers of the voice, or to point out how very much a good manner of delivery may promote the success of a medical practitioner. These considerations are obvious; and if they stood alone we should hardly have thought the lectures within our province as reviewers. We find, however, that Mr. Plumptre enters at length, and with much ability, into the curative treatment of impediments of speech. We have perused this portion of the treatise with great care, and have much pleasure in bearing testimony to its great merit. The views advanced rest upon sound physiology, and the practice advocated is in complete accordance with them. Mr. Plumptre states, and our experience enables us to confirm his opinion, that *all cases* of *stammering* and *stuttering* are *curable*, if only the patient will exercise a certain degree of care and perseverance. It is

common for medical practitioners to be consulted about such impediments; and we feel sure that in Mr. Plumptre's lectures they will find not only much *valuable practical information*, but also a *basis of sound principles*, upon which the details of treatment may be founded. We recommend the book very warmly to our readers.—"*Lancet*," *February* 12, 1870.

Professor Plumptre, who is so well known for his elocutionary powers, has just published a volume of fourteen of his lectures on elocution, delivered some time since at King's College, London. The book is a handsome volume of more than 200 pages, and is dedicated to the Prince of Wales. A more entertaining work it would be difficult to find, and it is one which we cordially recommend to the student of divinity, the barrister, and the debater; in a word, to all who desire to cultivate the faculty of speech, and to be able to express their ideas with clearness, force, and elegance.—"*Irish Gazette*," *March* 19, 1870.

Every one ought to cultivate the art of reading; for though, perhaps, persons may not be required to speak in public, few people escape the task of reading aloud for the benefit of their own family and friends. What a difference it makes if this is done effectively, and how few are able to read with proper energy, correctness, and variety! This is not a book to review, but to recommend to those who are cultivated enough to appreciate the advantages of good reading and speaking. It contains the best possible directions for the management and modulation of the voice.—"*Victoria Magazine*," *April*, 1870.

Mr. Plumptre gives in his valuable work a series of practical suggestions which will be most useful to the student, whether he may be preparing for the pulpit, the bar, or the platform.—"*Oxford University Herald*," *October*, 1870.

These Introductory Lectures by Mr. Plumptre are most lucidly illustrative of the principles and practice of that art of elocution of which he is himself, in both senses, a master, particularly of elocution considered in reference to the learned professions and to Parliament. Mr. Plumptre appears with admirable credentials before his pupils at the University, and before all those who, either in Oxford or in London, may aspire, under his able tuition, to prepare themselves by an elocution course for the the Church, for the Bar, or for Parliament. He is himself a barrister, and is the hon. secretary of the Public Reading Society of which Lord Brougham is the president. As one of the most accomplished readers of that society, he has frequently had occasion to signalize here, in the metropolis, his capabilities as an elocutionist—capabilities naturally very considerable, but beyond that, by study and practice admirably cultivated. —"*Sun*," *March* 20.

This volume contains lectures, delivered by Mr. Plumptre, designed to impress upon his audience the importance of aequiring the art of elocution. In that region his remarks were properly directed to the clergy and the students for the Church; but all that he said about the value, nay, the necessity for learning to speak and read, and his contention that it was quite as much an art to be studied as singing, drawing,

or any other accomplishment, are equally applicable to our own profession. Certainly a tolerable speaker is not quite so rare among the lawyers as a tolerable reader among the clergy, but we must admit that good reading or speaking is still very rare in either branch of the profession. Even barristers, whose express business it is to speak, rarely deem it necessary to make a study of the art they are to practise every day of their lives. The solicitors have more excuse for the neglect of it, for they are not necessarily called on to speak; they may escape if they will, though they are always looked to as the proper persons to sustain a discussion in a public meeting, and a lawyer who cannot talk is not held in the same public estimation as one who can. Our own opinion of the importance of making a study of the arts of reading and speaking is best shown by our endeavour to assist those who may desire to attain those accomplishments with such hints as experience and study have suggested. If any doubt the utility of, or even the necessity for, this acquirement, let them read Mr. Plumptre's little volume, and it will convince them. . . . We believe that a great stimulus has been given to the subject in Oxford by these lectures, and their wider diffusion will, we hope, produce equally good results, not only among the lawyers, but among the general public.—"*The Law Times*," *April* 27.

A lucid summary of a course of sound and practical lectures on elocution. . . . The glimpse of his system which they enable us to obtain gives us a very high idea of Mr. Plumptre's skill and method as a teacher, and we heartily wish him success in his zealous attempt to secure an adequate recognition of this important but most universally neglected branch of a liberal education.—"*Spectator*," *March* 16.

Mr. Plumptre's lectures are here published in a condensed form, so as to impart as much practical instruction as can be conveyed in a manner necessarily imperfect . . . We intend now to give an analysis of what is here advanced, not only because the experiment is an important one in its probable results, but also because of the valuable practical information which this little volume conveys.—"*Clerical Journal*," *April* 9.

Mr. Plumptre's lectures are sound and practical, entering not only into the principles but the practice of elocution; and they will be found to be of great value by the young clergyman or barrister, and, indeed, by every educated gentlemen who is called on, either constantly, or at intervals, to speak in public—and who is not? Mr. Plumptre suggests the establishment of a professorship of elocution at Oxford, a step which certainly seems to us a move in the right direction.—"*The Oriental Budget*," *July*.

The neglect of the art of public speaking has always been a just reproach to this country, when, by the form of the government, every one has an equal chance of reaching the highest honours in the state. This crying neglect, it will be seen by the title of the above work, the author has attempted to correct, and that by a series of lectures, in which the subject is handled in all its branches, and in a most admirable and perspicuous manner. Mr. Plumptre has literally left nothing to be desired, so clearly and so ably has he conveyed his sentiments and opinions on this question. We have great pleasure in rendering our unqualified praise both of the style and composition of this very useful work.—"*The Era*," *August* 4.

This treatise embodies the substance of a course of introductory lectures on the principles and practice of elocution, delivered in Oxford during the Michaelmas term of last year. The author is well and favourably known here, as well as in London, where his efforts as a teacher of this most valuable art have been highly appreciated, and attended with gratifying success. . . . Mr. Plumptre is evidently a master of the art, and we strongly recommend his treatise to all to whom the subject upon which it treats can be of the least service.—"*Oxford University Herald*," *March* 9.

Mr. Plumptre is thoroughly proficient in the elocutionary art, and his book will be found extremely useful to all who are in any way likely to take part in public life.—"*Oxford Chronicle*," *March* 2.

Having so recently expressed our opinion on the merits of Mr. Plumptre's lectures, and on his abilities as an elocutionist, we need not do more on the present occasion than cordially to recommend his book to the notice of our readers.—"*Oxford Journal*," *March* 2.

. . . We now turn to Mr. Plumptre's volume of Lectures, and although its main object is to show the value and necessity of elocution, and to announce that he intends to devote some of his time both in London and Oxford to the instruction of the clergy and others in this important but neglected branch of their education, the following extracts will be read with interest, and will be found to be of of much use to our readers.—"*The English Churchman*," *September* 12.

[*From the "Institute and Lecturers' Gazette" for November*, 1873.]

"THE CULTURE OF SPEECH."

Judging from the highly laudatory notices which have appeared in *The Times*, *The Daily News*, and other leading organs of the press, on the opening address on "Elocution considered in reference to Public and Social Life," delivered at King's College, London, on Tuesday night, October 7, by Mr. C. J. Plumptre, Lecturer on Public Reading and Speaking, in the Evening Classes Department of King's College, greater public attention has been drawn to the importance of the subject discussed than on any former occasion when Mr. Plumptre has opened his classes at that great Institution with his usual annual public lecture.

The Times of October 11, after some prefatory remarks on the Lecture, goes on to say—"Mr. Plumptre enlarged upon the many uses of accurate and cultivated speech, not only in the public advocacy of opinions and in the transaction of public business, but also in domestic life, from which he proposed to banish the familiar but often annoying forms of interrogation—"I beg your pardon," "What did you say?" &c. and then explained that a knowledge and practice of the best methods of filling the lungs and of exerting the vocal organs was not only conducive to the comfort of the audience, but also to that of the speaker or reader himself, who might thus be enabled to use the voice with great power and for considerable periods of time without appreciable fatigue, and especially without that dryness of the tongue and throat which compel unskilled orators to seek frequent assistance from the conventional water-bottle. He sup-

ported his views and arguments by many quotations from writers and speakers of eminence, among others from the Archbishop of York, who, in distributing prizes at King's College, had laid much stress upon the importance of training in elocution, not only the clergy, but their often afflicted congregations. Sir Arthur Helps was cited in support of the value of the art as a branch of education, and Sir Henry Holland to show the salutary effect of proper vocal exercise upon the lungs. The lecturer concluded a very interesting discourse amid the hearty applause of his hearers."

The Daily News of October 10 gives a very full report of the same lecture, which we give *in extenso* in another column.

The Lancet of October 18 has also an excellent article on the subjects of Mr. Plumptre's lecture, but of course regards it almost entirely from the medical point of view, and says if elocution were only cultivated by those who most need it "*Clergyman's sore-throat*" would cease to exist; and laryngeal and bronchial affections generally would be diminished if the vocal organs received early and adequate training. The Greeks and Romans were much in advance of us as elocutionists. Contrast the divine in the pulpit with the Roman orator as he is pictured in antique gems; the square, precise, semi-animate bearing in the one case, with the easy sway of the person in the other. Reading aloud (*clara lectio*) after meals was recommended as an aid to digestion by the Roman physicians; and justly, for reading as they practised it meant the dilation of the chest, the full, deep respiration, the rise and fall of the diaphragm, the mental exhilaration which the vocal utterance of exalted ideas implies. The dryness of the throat, the breakdown from huskiness, the undignified recourse to the water-bottle, so common to our platforms, were unknown to them. We have still some things to learn from antiquity, and the use of the voice, with its accompaniment of appropriate gesture in public speaking, is one of them.

Even "*Punch*," in his issue of October 18, lends his efficient though humorous aid to "The Culture of Speech" in the following paragraph:—"Mr. Plumptre, the celebrated Elocutionist, declares his desire to teach everybody to speak plainly and distinctly, and so to banish from use the phrase "I beg your pardon" and "What did you say?" He will do good service. Nobody has more right to mumble, so that one has difficulty in hearing him, than he has to write badly, so that one has difficulty in reading him. But Mr. Plumptre, as a man of the world, must know that, as *Falstaff* says, there is such a malady as not marking. He must also know that many carnally-wise people cause a speech to be repeated, that they may gain more time to consider their answer. These nuisances cannot be cured even by Mr. Plumptre's excellent teaching. As to the first, it may be noticed that a man seldom fails to hear, when anybody he deems his superior, or from whom he is trying to gain anything, is talking to him; and therefore his inattention on other occasions is an insolence. As for the Fabian, he is to be baffled and disconcerted by making your second speech utterly unlike your first, and thus "selling" him, when his painful grin of discontent will pleasingly confess his dodge. We would supplement Mr. Plumptre's endeavours with these suggestions, and we most heartily wish him all success."

Certainly the extracts we have given above show that the culture of speech has received an impetus from some of the leading organs of public opinion in the daily and weekly press, greater than it has met with for a long time past; and we rejoice to see that the subject of Elocution in Public and Social Life has met with the attention it deserves.

36, *Hamilton Terrace, St. John's Wood,*
London, N. W.

MR. CHARLES J. PLUMPTRE,

LECTURER ON PUBLIC READING AND SPEAKING, KING'S COLLEGE, LONDON, EVENING CLASSES DEPARTMENT,

BEGS to announce that he Lectures and gives practical instruction in Public Reading and Speaking to his classes at King's College, every Tuesday and Friday Evening, from 8 till 9, during the Winter Session (beginning in October and ending in April), and every Tuesday in the Summer Session (beginning in April and ending in June), from 6.30 to 8 P.M., and to his classes at University College every Thursday at 8 P.M. Private pupils and classes for instruction and practice in all the various branches of Elocution are received by Mr. PLUMPTRE from October till August, at his residence, No. 36, Hamilton Terrace, St. John's Wood, N.W.

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