

el streets of  
of helpless  
virtue, a thrill  
world. He  
a mighty  
youth was a  
grew worse  
back eleven-  
father had  
thieves and  
and stayed for  
German liter-  
e. Then he  
when God met  
e, a Christe-  
eting in the  
as small but  
divine and  
first time saw  
something, he  
guilty and  
man's place of  
four kneel-  
meeting and  
simply but  
as Muller, a  
not by man  
dot. In 1829  
year he was  
Teignmouth  
it Ebenezer  
e was Mary  
Muller's spirit.  
ce about tak-  
his congreg-  
faith. Rumor  
starving, but  
t they lacked  
spread their  
ough to live  
not all dead,  
ought.

ie streets of  
a Chapel, in  
they Chapel,  
his steps to  
of the Gideon  
in Chapel was  
Muller minist-  
and anxious  
e Institution  
tract debt, to  
drawn down,  
faith. In  
Governor" is

se and build  
t, though he  
eed a public  
or missionary  
The second  
re the "drop-  
y flowed in,  
nd a home,  
ty-six infant  
se for thirty  
their heads  
of them lived  
sentance and  
work was "the  
whole world  
se days God  
a prayer and  
me to George  
things, to see  
But Muller's  
late. Some-  
the men and  
splendid gym-

ould not be  
ox" contained  
at the Girls'  
there—and it  
the box, not  
motherless  
took them in.  
nk and money  
re it was too  
; by letter;  
oor he found  
A one-horse  
enty of them  
into use for  
unds sterling  
wedding trip."  
"the produce  
trouble than  
broken my left  
ney comes in

er went round  
but to preach  
and saw forty-  
s and German  
expenses; he  
and the world!  
Thursday morn-  
He "slipped  
ook him. All  
reat personality  
never wept be-  
way from the

homes to the cemetery. The coffin, of plain elm, and flowerless by request, bore the simple inscription, "George Muller, fell asleep 10th March, 1898, in his ninety-third year." The service was in his beloved Bethesda Chapel. The hymn was announced—the hymn Mr. Muller had announced in the prayer-meeting the evening before he died. "The countless multitude on high." Mr. James Wright, son-in-law, and now sole director, spoke from the text, "Remember them which have the rule over you, etc." He said the departed saint had faith as few have it. It was based firmly on the inspired "Thus saith the Lord." For every item of his faith he had a Scripture warrant. "Put your finger on the passage on which your faith rests" he would say when encouraging a young believer. He read the Bible straight through some 130 times, and read it like a hungry man. He thought meanly of himself. He shrank from compliments. He was once

OFFERED £500 TO BUY FOR HIS PHOTOGRAPH

But he magnified Christ in him. He almost nervously gripped the stonement truths, and the life in Christ. He hugged the Rock, and drew life from Christ as the child from the mother's breast. At ninety "here I am strong and able to serve without let or hindrance, either mental or physical." He prayed always. He told God about the least thing. God was always at his right hand. His life and work were in God. He lies now with his two wives, in Armos Vale, Bristol.

The mayor's state coach was in the procession. The whole great city and country-side seemed out. At the grave all was simplicity itself, and the feeling—only God knew. The hymn was tremblingly sung, "I rest in Christ, the Son of God." The whole world, and the universal church, have taken note of George Muller's decease and immortality. "The whole world was his parish," said one preacher. "In his old age he went with the gospel round the world." A Roman Catholic bishop said he had understood Mr. Muller had had a dislike of Romanism. "But still, in spite of this, he must say that Muller had taught them all what prayer was and childlike trust in the Father." "Will your work go on when you are taken home?" asked a friend of Mr. Muller. "God doesn't depend on poor George Muller," was the simple childlike reply. "What sound logic! And Muller believed this to the hilt. And why shouldn't he, and every child of God, if God be not a phantom, or a dream that dissolves with the morning!

THE LONDON TIMES

in a thorough, evangelical and frank notice, acknowledges the world-wide individuality and ministry of this simple believer. The Daily Chronicle writes beautifully and simply. The St. James' Gazette speaks of his "faith that removes mountains" of obstacles. The Liverpool Press points to the Bristol Homes as an example of prayer-belt built into stone. The Pall Mall Gazette, of London, says that all over England are orphanages supporting 100,000 children, growing up in God's atmosphere, for God's noble uses. And the Daily Telegraph—not a spiritual sheet—writes, "he did all this, to use his own words, with the sword of the Spirit. Mr. Muller's life and work, by their touching beauty, cannot fail to impress even a sceptical and utilitarian age." And, blessed be God, you and I, kind reader, may share in some humble measure at least, this self-same spirit, this good and gentle and simple spirit, which made George Muller influential with God and men. He was not intellectual; he was not rich; he was not comely; he was not eloquent; he had no social grace with men. He was just God's dear child, real, simple, tender, and unselfish. He did not really know that such "a great man as George Muller" ever existed. God multiply his like in the earth!—The Standard.

Buxeter, Eng., March, 1898.

Dr. Sanday on Christian Baptism.

Rev. William Sanday, D.D., LL.D., a member of the Anglican church, a professor of Oxford, and one of the most eminent scholars in the English speaking world, has recently published a critical and exegetical commentary on the Epistle to the Romans. In his treatment of this Epistle, the author first gives a brief summary of the portion under consideration, then a paraphrase, and follows this by a comment on the Greek text, and by notes upon the leading thought of the passage. Under chapter 6:1-14, his summary, in part, is as follows:

"Baptism has a double function. (1) It brings the Christian into personal contact with Christ, so close that it may fitly be described as union with him. (2) It expresses symbolically a series of acts corresponding to the redeeming acts of Christ: Immersion—death; submersion—burial (the ratification of death); emergence—resurrection.

"All these the Christian has to undergo in a moral and spiritual sense, by means of his union with Christ. As Christ by his death on the cross ceased from all contact with sin, so the Christian, united with Christ in his baptism, has done once for all with sin, and lives henceforth a reformed life dedicated to God. (This at least is the ideal, whatever may be the reality.) Act then, as men who have thrown off the dominion of sin. Dedicate all your powers to God. Be not afraid; Law, sin's ally, is superseded in its hold over you by grace."

We quote also from his paraphrase of the passage; "All of us who were immersed or baptized . . . into Christ—i. e., into the closest allegiance or adhesion to him, were so immersed or baptized into a special relation to his death. I mean that the Christian, at his baptism, not only professes obedience to Christ, but enters into a relation to him so intimate that it may be described as actual union. When we descended into the baptismal water, that meant that we died with Christ to sin. When the water closed over our heads that meant that we lay buried with him, in proof that our death to sin, like his death, was real. We must also henceforth conduct our-

selves as men in whom has been planted a new principle of life."

In his notes upon the passage, Dr. Sanday says: "That plunge beneath the running waters was like a death; the moment's pause, while they swept on overhead, was like a burial; the standing erect once more in air and sunlight was a species of resurrection. Nor did the likeness reside only in the outward rite; it extended to its inner significance. To what was it the Christian died? He died to his old self, to all that he had been, whether as Jew or Gentile, before he became a Christian. To what did he rise again? Clearly to the new life to which the Christian was bound over; and, in this spiritual death and resurrection, the great moving factor was that one fundamental principle of union with Christ, identification of will with his."

This is disinterested testimony. It is especially interesting in that it not only fully supports the soundness of the Baptist position as to the scriptural mode of baptism, but also reveals, none the less forcibly because indirectly, the absurdity—let us rather say the colossal wrong—of substituting any other mode for that commanded and exemplified by our Lord himself, and taught by his disciples. The beautiful, the apt, the divinely intended symbolism of this holy ordinance is utterly lost in the unmeaning substitutes for it which misguided ingenuity has foisted upon the church. There can never be "one baptism" until human invention has given place to divine appointment.—Examiner.

Confession of Sin.

REV. E. OSGOOD MORSE.

Confession of sin has become almost a lost grace. We have come to look upon the worst thing in the world so lightly that we scarce think it necessary to confess our faults one to another or to God. We speak of our unworthiness, of our unlikeness to Christ, and the very way in which we do it has become, oftener than not, a species of hypocritical cant.

In God's plan confession fills a very large place. Under the old covenant, when one came with an offering for the altar, he was to confess that wherein he had sinned; and then bring the guilt offering unto the Lord. So long as you try to hide iniquity and sin in your life, no large blessing from God can come upon you. But if you confess all to God He will remember the covenant with you.

We have much to confess to God alone, for no one would dare unbosom to his dearest friend the awful secrets of his sinful soul. But confession and converting power go hand in hand. A great revival attended the preaching of John the Baptist. He went forth calling men to repentance, confession and holy living. The record is that a great multitude went and were baptized of him, confessing their sins. One said, I stole; another, I hid; another, I defrauded my neighbor, and thus the confession and turning from sin went on.

God has laid this matter of confession at the very door of the Christian life, so that whatever the Holy Spirit shows you to be wrong in your life must be confessed would you receive Christ. But God's Word assures us that the honest confession of sin leads to the full acceptance of Christ.

If we confess our sins he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. With the honest confession that our sins nailed Christ to the cross,

His dying crimson like a robe,  
Spreads o'er me on the cursed tree;  
Then I am dead to all the world,  
And all the world is dead to me.

Guysboro, N. S.

How George Muller Argued for and Against Baptism.

The following characteristic account explains Mr. Muller's decided attitude on the question of baptism: About the beginning of April, 1830, I went to preach at Sidmouth. While I was staying there, three sisters in the Lord had, in my presence, a conversation about baptism, one of whom had been baptized after she had believed. When they had conversed a little on the subject, I was asked to give my opinion concerning it. My reply was, "I do not think that I need to be baptized again." I was then asked by the sister who had been baptized, "But have you been baptized?" I answered, "Yes, when I was a child." She then replied, "Have you ever read the scriptures and prayed with reference to this subject?" I answered, "No." "Then," she said, "I entreat you never to speak any more about it till you have done so." It pleased the Lord to show me the importance of this remark; for whilst at that very time I was exhorting every one to receive nothing which could not be proved by the word of God, I had repeatedly spoken against believers' baptism without having ever earnestly examined the scriptures or prayed concerning it; and now I determined, if God would help me, to examine that subject also, and if infant baptism were found to be scriptural, I would earnestly defend it; and if believers' baptism were right, I would as strenuously defend that, and be baptized.

As soon as I had time I set about examining the subject. The mode I adopted was as follows: I repeatedly asked God to teach me concerning it, and I read the New Testament from the beginning, with a particular refer-

ence to this point. But now, when I earnestly set about the matter, a number of objections presented themselves to my mind: (1) Since many holy and enlightened men have been divided in opinion concerning this point, does not this prove that it is not to be expected we should come to a satisfactory conclusion about this question in the present imperfect state of the church? This question was thus removed: If this ordinance is revealed in the Bible, why may I not know it, as the Holy Spirit is the teacher in the church of Christ now as well as formerly? (2) There have been but few of my friends baptized, and the greater part of them are opposed to believers' baptism, and they will turn their backs on me. Answer: Though all men should forsake me, if the Lord Jesus takes me up, I shall be happy. (3) You will be sure to lose one half of your income if you are baptized. Answer: As long as I desire to be faithful to the Lord, he will not suffer me to want. (4) People will call you a Baptist, and you will be reckoned among that body, and you cannot approve of all that is going on among them. Answer: It does not follow that I must in all points go along with all those who hold believers' baptism, although I should be baptized. (5) You have been preaching for some years, and you will have thus publicly to confess that you have been in an error should you be led to see that believers' baptism is right. Answer: It is much better to confess that I had been in error concerning that point than to continue in it. (6) Even if believers' baptism should be right, yet it is now too late to attend to it, as you ought to have been baptized immediately on believing. Answer: It is better to fulfil a commandment of the Lord Jesus ever so late than to continue in the neglect of it.

To those who object that if the statements as to baptism in the New Testament are to be taken literally, then such passages as Matt. 5:39-44, Luke 12:33, and Rom. 12:8 must also be taken literally, Mr. Muller replies: "Whosoever is willing to act out these commandments of the Lord literally, will, I believe, be led with me to see that to take them literally is the will of God."

Counting the Cost.

The perpetual and persistent danger in thinking of the Christian life is in exaggerating that which is outward, material, formal. Christ was constantly besieged by people who wanted to know what they must do, what they must give up, what they should have, if they became his followers. He answered them, tenderly and faithfully, usually in the terms of their own questions, but always seeking to lead their minds from the outward to the inward, from the material to the spiritual, from the specific things to the essential personal life. The one vital quality in Christian character, in Christ's day and in our day, is the complete, conscious, satisfied, joyous surrender of the soul to Jesus Christ, as Saviour and Lord, to be taught, disciplined, governed, used by him precisely as he wills.

So strongly is the bent of the human spirit toward the outward and material in religious things, that the earliest corruptions of Christianity were in this direction, and it has seemed impossible entirely to remove them. Very soon after the Pentecostal birth of the church, the simple ordinance that Christ has established and observed became perverted by the invincible superstition that seems inherent in human nature. Baptism was regarded as possessed of some magic power, able, in itself, to change, no one knew how, the relation of the soul to God; and the Lord's Supper, when administered by a priest, was also thought to have some transforming and saving virtue, wholly independent of the spiritual condition of the recipient. Times, seasons, occupations, locations, all took on these superstitious qualities, until simple and joyous Christian living seemed almost driven from the world. Celibacy was superior to the married state, monasteries and caves of retreat were more sacred than homes and shops of business, and a dirty monk, ignorant, ragged, foul, mounted on a high pillar in the desert, was treated as divine and a miracle-worker, and crowds gathered about him, to touch the holy man, that his touch might heal body and soul.

We are, as yet, by no means free from these gross and hurtful superstitions. It seems inconceivable by multitudes of intelligent people that what Christ asks of us is to give up our lives entirely to him, and then to live them, as parents, children, mechanics, business men, teachers, scholars, physicians, soldiers, sailors, domestics, farmers, housewives, in joyous daily communion with him, and in the happy endeavor to impart a like glad spirit to everybody around us. The questions we often hear, the subtleties devised, the penances invented, are humiliating in the extreme, alike absurd and painful. One man has himself baptized in Jordan, that he may be nearer his Lord; the royal babies are sprinkled with water from the same sacred river, that the sacrament may be more efficacious; a sensitive woman sees no harm in the theatre, if only she abstains during Lent.

Christ did indeed charge us to count the full cost of discipleship. He did say: "Whoever renounceth not all that he hath cannot be my disciple." But this is not a call to a sad and reluctant penance. It is a summons from a low, selfish, narrow life, to the freedom, fulness, joy of constant companionship and service with our divine Lord.—The Commonwealth.