

Selected Articles.

"AND BEHOLD THEY LIVE."

BY H. R. BOWKER.

They are not dead to whom the last is spoken;
They are not gone of whom we see no more;
Still do they live, in life and light unbroken;
Still are they near, yea nearer than before.

Take heart now, O all ye broken-hearted!
The Lord is with us, they are with the Lord;
The glorious company of the departed
Shall lead us safely to the heavenly ford.

Their outstretched arms shall ward from many a
falling,

Their watchful eyes from unseen danger save;
They are God's angels, and he hears our calling,
His messengers the dear ones whom we crave.

So let us live that in our Father's Heaven
Joyful we reign with them for evermore!
The well is rent, the grave's dark walls are riven,
Lo! they await us on the Eternal shore!

McCOSH AND TYNDALL.

The following reply to Professor Tyndall has been sent to the *New York Witness* by the Rev. James McCosh, D. D., Principal of Princeton College:—

There are two or three living savants who are evidently very anxious to trouble religious people, and occasionally turn aside from their scientific pursuits to accomplish this. We have an exhibition of this kind in the letter forwarded by Dr. Tyndall to the *Contemporary Review*. It is expected to put those who believe in the efficacy of prayer in a dilemma. If they accept, it is supposed that the proposed experiment will put them to confusion. If they decline, they will be charged with refusing to submit their doctrine to a reasonable test. It may turn out, however, that all that this "suggestive" letter shows is an ignorance on the part of scientific men of the kind of evidence by which moral and religious truth is sustained.

There is a story told somewhere that a countryman came to Copernicus when he divulged his theory of the earth running round the sun, declared that he would believe it when he saw it, and insisted on his performing an experiment to furnish him with ocular demonstration. I forget what answer Copernicus gave, but I know what answer Francis Bacon would have given. He would have said, "A man can enter the kingdom of nature in no other way than he enters the kingdom of grace, by becoming a little child," and submitting to the teacher and the laws of his school.

The experiment proposed is not devised in the spirit of Bacon. Every scientific man sees how unreasonable it would be to propose as a test of the power of prayer that the clergy of the Church of England, joined by all the dissenting ministers, should agree to pray that the sun in the heavens stop on a certain day at noon, and to allow the decision to go against the efficacy of prayer provided the sun went on in his course. We simply laugh at Rosseau's method of ascertaining whether there is a God: he was to pray, and then throw a stone at a tree, and decide in the affirmative or negative according as it did or did not hit the object. The experiment proposed by Dr. Tyndall's friend is scarcely less irrational.

A man must enter the one kingdom as he enters the other, by a docile observation of the laws of the kingdom. But the laws of the two kingdoms are not the same. In the one, a man must observe the phenomena and attend to the laws of nature throughout; but he would not submit to such an experiment as that proposed to Copernicus. The Christian has also a method which he follows and can explain; and he can give a reason for his belief in providence and prayer; but he must decline testing his belief in the way propounded in the paper inserted in the *Contemporary*.

(1.) The proposal is not consistent with the method and the laws of God's spiritual kingdom. The project is impious, and is as little likely to be successful as the attempts made by unscientific men to force nature to reveal its secrets. God's spiritual kingdom, like his natural, is not to be conquered, but by submission, (*non imperatur nisi parendo*.—Bacon.) It is not the method prescribed by God; it is not a plan which we can reasonably expect him to bless.

Every intelligent defender of prayer has always allowed a certain sovereignty to God in answering the petitions offered him. A number of persons are in the wards of a hospital, and are all prayed for; God may in his wisdom answer the prayers by curing some or many or all, or by curing a few or none, according as it may be for the good of the persons praying, or of the persons prayed for, or of society at large. And this sovereignty is not to be disturbed by a proposal dated from the Athenæum Club, Pall Mall, even though it has the sanction of one who has made some valuable discoveries in the sciences of sound and heat. Were God obliged to attend to such schemes having no sanction in his Word or in the religion of nature, the world might be thrown into inextricable confusion. In answering prayer, God must look to those who pray, to the spirit in which they pray; He must look to those who are prayed for, and weigh what is for their good and the good of the community of which

they are members. Some years ago Prince Albert was in raging fever, and multitudes were praying for him. Must God answer that prayer by restoring the Prince to health? There is a story told on what seems to me good authority, that the wise and good Queen of Great Britain, shortly after the prince's death, refused to listen to her advisers when they projected declaring war against America; and she did so because her departed husband was against such a fratricidal proceeding. We may put the supposition that if Prince Albert had lived, he might not have had the influence to counteract the project which could only be arrested by the resolution inspired by respect for the dead. I ask whether, in these circumstances, the hundred thousand praying for the Prince should have been entitled to insist that God must spare his life even though the consequences should be the most wicked and disastrous war of which our earth has been the theater? Might there not be like reasons why God should not spare the persons prayed for in the one side of the ward of the hospital?

It is said of our Lord that He did not do many mighty works at a certain place "because of their unbelief." In order to hear prayer, in order to answer prayer, God requires a certain amount of faith—faith at least as large as a mustard seed. With the proofs which God has furnished to every one of His existence, His love, His care, this is only what is reasonable. If I had only the philosophic wisdom of Bishop Butler, I could show that there is admirable wisdom manifested in connecting the acceptance of prayer and the answer to prayer with a previous or contemporaneous faith. But it can be shown that our Lord displayed equal wisdom in declining to work miracles on many occasions. He always refused to work them when they were asked for mere display, or to gratify a wonder loving spirit. When the Jews sought after a sign, He told them that they had enough of evidence, and that, if they believed not Moses and the prophets, neither would they believe though one rose from the dead, and they continued as incredulous as ever. Suppose that the experiment proposed did succeed, scientific men would have some ingenious way of accounting for it, and would insist on a constant repetition of the experiment, to the derangement, it may be, of God's wise mode of procedure.

(2.) The project is not consistent with the motives which lead Christians to pray. They pray because it is the prompting of their hearts, commended by conscience. They pray because they expect God to grant their requests, so far as they may be agreeable to his will. But they shrink from praying as an experiment on the affections of a beloved father. They feel that such a prayer might imply a doubt, and might give offense to God, who requires His people to come to him as children to a father. They fear it might look like a dictation to Deity, as requiring him to accede whether he saw it to be for good or not, and expose Him to reproach, provided He did not seem fit to answer.

A Christian would shrink from the idea of praying for the invalids of one side of an infirmary without praying for those on the other. To reduce the whole to an absurdity: we can conceive one body of men praying for the one side of the hospital, and another body praying for the other. True, there must be something like this in a time of war—as, for instance, in the late war between France and Germany, when there were good men praying for both sides. But in such a case God is left to judge; and we may believe that He answers in His own way the prayers of the right side; or, rather, may answer the prayers of both sides, giving the victory to Germany, and the trial to France as a means of chastising her and raising her, as she continues to pray and improve, to greater eminence in future years.

(3.) These considerations show us the negative side. But I cannot close without opening the positive side. What, then, induces the reasonable man to pray? What reason has he for thinking that his prayers will be answered? He has abundant reason quite as powerful as the savant has for believing scientific truths, but it is not evidence of precisely the same kind.

Every logician knows that there are various kinds of evidence, each convincing in its own department; one kind in physical science, of which Prof. Tyndall is master, but another kind in mathematics, and a third in morals, and in practical matters. A father, let me suppose, is recommending his son to follow virtue, to be temperate, chaste, honest, benevolent, and that he will thereby enjoy a much larger amount of happiness. But young hopeful is not satisfied, and maintains that the youth may get as much happiness from a free and easy as from a virtuous life; and he insists that the father prove what he says by experiment—and propounds as ingenious a one as Dr. Tyndall's friend—requiring that there be two sets of youth set apart in a poor-house; one of whom is put under little restraint, and the other strictly trained; and he promises to abide by the result. The wise father would at once cut short his

discussion by affirming that virtue in its own nature, leads to happiness, and by pointing to the results of virtuous and vicious conduct, as seen obviously in common life.

We are entitled to treat in the same way the proposal of Dr. Tyndall's friend. We show that God commands us to pray. "Men ought always to pray." It is a confessed duty of revealed religion; it is also a duty of natural religion. It is the natural and proper outburst from a heart under the influence of deep feeling of a justifiable character. It is an expression of gratitude for favours conferred, a confession of sins committed; and we believe that He who commands will in His own time and way send an answer. But the firmest believer in prayer will be careful as to the spirit in which he prays. He will not pray for anything which God shows to be absolutely denied him: he will not pray when a son is evidently dead to have him restored to life in this world. He will not wish to have his prayers answered when what he asks is contrary to the will of God. He will not pray for the sufferers on the one side of the hospital and pledge himself not to pray for those on the other, when both evidently need his prayers.

He will certainly not presume to dictate to God as to how his prayers should be answered. I do not believe that God usually answers prayer by violating his own laws—I mean physical laws. A violent capricious interference with these laws, even in answer to prayer, might produce irremediable mischief. Still, he believes that God is not precluded from answering prayer because He hath instituted a wise economy of laws in the physical world. I believe that God commonly answers prayer by natural means appointed from the beginning when He gave to mind and matter their proper ties, and arranged them to accomplish all his purposes, and among others to furnish an answer to prayer. He restores the patient through some original strength of constitution or the well timed application of a remedy provided. The believer is in need of a blessing, and he asks it, and he believes that the God who created the need and prompted him to put up the prayer has a provision for granting him what he needs. Then, too, the prayer and its answer are joined in the eternal counsel of God, so that if there is the one there is the other, and if there is not the one there is not the other. But what ground has he for believing that the experiment projected in Pall Mall and the scientific prayers offered in consequence, and an answer to the prayers, have had a like place in the counsels of heaven?

Being led by such a consideration to pray, he finds that his prayers are being answered—his experience confirms his faith. In the course of years he can discover many cases in which his prayers have been answered; or, rather, he finds as he prays in duty that his whole course is ordered of the Lord. This is especially the case when his prayers relate to the progress of the soul in excellence. When his prayers are hindered, are few, cold, and earthly, he finds that his advancement is hindered. When his aspirations are earnest, he finds that his soul is filled with peace and love. Beginning the exercise in faith, and as a duty, he discovers in the end that he has convincing evidence of the power of prayer, as he has of the power of any of the agents of nature.

Persons who refuse to follow the correct method—that of induction of facts—in physical science will not make discoveries. Those who decline waiting on God in the appointed way—that of faith and obedience—will find that they can not receive the blessings of religion. The time has come when an intelligent public must clearly intimate to those who are skillful in making improvements in Natural Science, that they are not *thereof* fitted to discuss the problems of Philosophy and Theology.

Prof. Tyndall has faith in the laws of the Kingdom of Nature and he and those who have read his works have profited by it. I have no evidence that he is as well acquainted with the method of earning fruit in the Kingdom of Grace. But if only he have like faith in the Word and providence of God, and follow the means which God has appointed, he will reap a greater and more enduring reward.

The Crown-Princess Louise of Denmark (only daughter of the King of Sweden) gave birth, on Saturday, to a prince—the prospective heir to the crown.

The "National" papers profess to regard with satisfaction the resolve of the Government to prosecute the Bishop of Clonfert, Captain Nolan, Mr. Sebastian Nolan, and nineteen priests, on a charge of intimidation.

The Guatemala Government has decided to extinguish the company of Jesuits in that country, and to confiscate their properties for the public benefit; it was also agreed with San Salvador to expel the Jesuits from Nicaragua territory.

SPURGEON'S VOICE.

The photographic likeness of Spurgeon are generally truthful. They show us the round, full face, low forehead, sleek black hair, and a somewhat expensive chest, giving ample space for the play of his lungs. There is a god-natured expression on his face, and a brilliancy in his small dark eyes which the portraits necessarily fail to represent. Decidedly, however, it is not one of those speaking countenances which depict sunlight and shade according to the emotions of the speaker's heart. The forehead is barely of average dimensions, lacking both the height and width of temple which generally deemed characteristic of great intellectuality; but the center of the forehead, where imagination is said by phrenologists to dwell, is quiet prominent; the mouth is slightly open; but hark!

Sweet is thy work, my God, my King, etc. What a voice! Without any lifting up, its trumpet tones ring over the chapel, filling it with a pleasant stream of sound which must be heard as distinctly in the remotest corner as near the pulpit. Spurgeon's unique voice, pealing like a bugle, we shall not soon forget. This, we think, is the principal charm. "A loud voice is a decided gift and endowment," says *The Times*. This is correct; and although we shall point out a cluster of rare excellencies in this, the most popular preacher in the world, we still cling to our first impression that no inconsiderable portion of Spurgeon's popularity arises from his matchless voice. It has not the full, musical, and organ-like tones of the late Dr. Newton's; nor the deep thrilling bass, and changing intonations of the late eloquent orator, Dr. Beaumont. It seemed to us to have a similar fullness to Mr. Rattenbury's, without the pathos and subduing tones of that popular preacher; but Spurgeon's has a much greater flexibility, a sonorosity and ring, and a searching, lashing power, which render it quiet unrivalled; and we doubt whether there is a speaker living who can blow out his words to so great a distance. It is, moreover, quiet musical, and falls on the listener's ear with agreeable cadences. "It is powerful, and well managed; not a word is lost, and every word tells." Dr. Campbell exclaims, "That matchless voice, whose lowest accent is distinctly heard in the remotest corner, and whose loudest thunder is still pleasant even to those within a few yards of him, crowns his emotional triumphs. It is full as the swell of an organ, and yet clear as the martial trumpet. The popularity of its possessor will end only with his life!"—*Rev. Richard Wrench*.

THE OUTSIDE PASSENGER.

Some years ago, a young lady, who was going into a northern country, took a seat in a stage-coach. For many miles she rode alone; but there was enough to amuse her in the scenery through which she passed, and in the pleasing anticipations that occupied her mind. She had been engaged as a governess for the grandchildren of an earl, and was now travelling to his seat.

At midday the coach stopped at an inn, at which dinner was provided, and she alighted and sat down at the table. An elderly man followed, and sat down also. The young lady arose, rang the bell, and addressing the waiter, said:

"Here is an outside passenger; I cannot dine with an outside passenger."

The stranger bowed, saying, "I beg your pardon, madam, I can go into another room," and then immediately retired.

The coach soon afterward resumed its course, and the passengers their places. At length the coach stopped at the gate leading to the castle to which the young lady was going; but there was not such prompt attention as she expected. All eyes seemed directed to the outside passenger, who was preparing to dismount. She beckoned, and was answered:

"As soon as we have attended to his lordship, we will come to you."

A few words of explanation ensued, and, to her dismay, she found that the outside passenger, with whom she had thought it beneath her to dine, was not only a nobleman, but the very nobleman in whose family she hoped to be an inmate. What could she do? How could she bear the interview? She felt really ill, and the apology sent that evening was more than pretence. The venerable peer was a considerate man, and one who knew the way in which the Scripture often speaks of the going down of the sun.

"We must not allow the night to pass thus," said he to the countess; "you must send for her, and we must talk to her before bedtime."

He reasoned with the foolish girl respecting her conduct, insisted on the impropriety of the state of mind, that it so plainly evinced, assured her that nothing could induce him to allow his grandchildren to be taught such notions, refused to accept any apology that did not go the length of acknowledging that the thought was wrong, and when the right impression appeared to be produced, gave her his hand.—*Exchange*.

SPEAKING TO STRANGERS.

Not long since, *Zion's Herald* says, a stranger entered a small country church alone. Surrounded by entire strangers, with no look of welcome. The minister, from the text "He that spared not His own Son," etc., dwelt at length upon the willingness of God to bestow every needed blessing, on the constant presence and sympathy of Jesus in all our varied experiences. The sacred communion was administered: no invitation was given to members of other churches to unite with them in the Supper of our Lord. Earnestly the minister prayed for the members of his church and congregation, while the stranger felt alone and forgotten; but the Comforter suggested the passage, "And yet I am not alone, because the Father is with me." This same stranger entered a large church in the city a few months previous; it was then, too, communion. A cordial invitation was given to all who loved Jesus to join in this commemoration of His love and death. In passing out, the minister, with bright smile, said, "Always glad to welcome new faces here; this table brings all nearer to Jesus, therefore near to each other." These words went to his heart. And think you they will ever be forgotten? Was this good man any less the perfect gentleman because he did not wait to be introduced? Some ministers have the habit of always praying for the stranger, who goes out with his heart made stronger by that prayer.

Now the thought suggests itself. Shall we always be wholly governed by the cold law of etiquette, and never speak one word of cheer to the stranger? If we love Jesus, and together celebrate His dying love, can we be called wholly strangers to each other? I think not. We have had much the same experience; we have felt the sweetness of pardoning love; we cherish His presence in our hearts; then, surely, we are not strangers to one another. Speak, then, to the stranger within your gates, if only a word. It may be he has come with a heart cast down by sorrow and trial; may be he has come with a heart burdened with sin, desiring to seek Jesus, and perhaps one kind word from you lighten the sorrow, or lift the heart up to the sinless One. Try it, dear friend, and if your heart is full of love to Jesus, those words will not be in vain.

THE AFRICAN SLAVE-TRADE.

Most of our readers, we imagine, are under the impression that the abolition of slave-trade is a work on the final achievement of which we have long since been able to congratulate ourselves. It is discouraging, however, to find that the evils combated with success and driven from their best-fortified strongholds, are reappearing in various quarters with all the old characteristics of the hateful traffic, though with less arrogant audacity. The attention of the public has lately been drawn to the coolie trade in the South Seas—a trade conducted mainly by English dealers, and unquestionably but a slightly disguised form of traffic in slaves. It appears also to be placed beyond dispute by the evidence of travellers and of consular officers, that all the brutalities which, when practised upon the west coast of Africa, excited so much horror in the civilized world, and especially in England, that superhuman exertions were undertaken, and unparalleled sacrifices made to bring them to an end, are being repeated in Zanzibar and along the adjacent coast with impunity, and almost without observation.

This slave-traffic, which has its centre at Zanzibar, may be considered insignificant compared with the proportions of the trade which formerly disgraced the western coast, but it is great enough to be morally an outrageous crime, and economically a gigantic blunder. Ninety thousand slaves are said to be exported annually from the East African coast, and as the trade of man-hunting is no less wasteful than it is cruel, this number represents only one-fifth, or even, according to some estimates, as little as one-tenth of the entire number of human beings dragged from their homes. The abstraction of half a million of people from any country is no trifling loss, but such a depletion must be almost certainly fatal in a community which is making its first feeble struggle towards civilization, prosperity, and order.

Such are the facts which have been elicited by two recent parliamentary inquiries in England; and they are confirmed by the concurrent testimony of travellers. They have led to a demand in the English Parliament for measures for the suppression of this infamous traffic. Among those who are urgent in demanding of the English government some action in respect to this matter is the Bishop of Winchester; the son of Wilberforce, who appears to have inherited his father's mantle. The "London Times," from whose columns we gather these facts, urges that England and the United States join, if possible, with other nations in suppressing, by treaties if possible, by force if need be, this last relic of traffic in mankind.

All the candidates recommended by the combined Liberal committees in Rome have been elected.