

# THE CANADA CHRISTIAN MONTHLY.

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## Editorial.

“*FUIMUS, ERIMUS.*”

“A Jew—how wonderful the word!  
A key-note for the ancient seer;  
A cry whereat men draw the sword,  
A name believers hold most dear;  
A servant who his Lord denies,  
A star that wanders in the skies.

Salvation's source for every land,  
Only themselves from it shut out;  
A cedar broken by God's hand;  
A fig-tree green with many a sprout;  
A witness none can now gainsay,  
A riddle for a future day.”

—J. C. STURM.



ATTENTION, good reader, and the meaning of the “heading” of this editorial will become plain. These two words, *fui-mus, erimus*, as descriptive of the Jews, we owe to the late Dr. John Duncan the great oriental scholar, and a lover of Israel. Speaking on one occasion, in 1868, on his favourite theme—Missionary work among the Jews—he said: “While descending the Danube on one occasion, on a missionary journey, a wealthy Jewish family came on board our steamer, in their family carriage. The carriage, on the panel usually appropriated to the family arms, bore this significant motto—“*FUIMUS, ERIMUS.*” But there was no *Sumus*. We have been (was the meaning of the words) a Kingdom, we shall yet be a Kingdom, but at present we are no Kingdom. “*Fuimus*,” we have been; “*Erimus*,” we shall be, were there; but *Sumus*, we are, was not there. The Jews have been a power in the world; they will yet be a power in the world; but now they are nothing. They have

had a *fuimus*; they shall have an *erimus*, but a *sumus* they have not."

In a tone full of gladness Dr. Duncan enunciated the *fuimus* and the *erimus*; but plaintive, and tremulous, almost to weeping, he said again and again "They have no *sumus*;" "a glorious past, a glorious future, but a sad ignoble present."

What the *Fuimus*, the past, of the Jewish race, has been, history profane as well as sacred, testifies. The Jews have been a greater power in the civilization of the world than Egypt, Greece or Rome. They gave the world neither painters, nor sculptors, nor warriors, but they gave legislators, philosophers, moralists, metaphysicians, poets, reformers, preachers, martyrs. From that little strip of land that lies between the Jordan and the Mediterranean have issued the religion and the civilization that have made the free countries of Europe and America what they are. Around that old Jewish book, our blessed Bible, cluster all that is pleasant in the past, joyful in the present, and hopeful in the future of our history as a free people. To the Jews belong, therefore, modern civilization on its moral and spiritual side.

What the *Sumus*, the present position, of the Jewish race is, their own literature tells us. As a people, notwithstanding their number (about 7,000,000) and their wealth, their life is, in the language of one of their number, "one prolonged starless night, a disconsolate blank more burdensome to the soul than the heaviest load." In connection with the great Day of Atonement of last September, the following is the despondent language of their leading periodical "*The Jewish Chronicle* :—"

"One side of this inward life is the soul's clear perception of its own failings—of how much its performances fall short of the ideal—of the mixed and not rarely impure nature of the motives which set its will into motion—and of the all but insurmountable internal obstacles which so often oppose its onward striving to that good towards which it yet feels so mightily impelled. The consequence is a dissatisfaction with itself, an unrest, an internal wrangling, a feeling of isolation as though a partition wall were being erected between it and its better self, between it and the Being without, towards which it looks, to which all its aspirations are directed, and which it feels it has offended and alienated. The consequence is a feeling of unhappiness and despondency, and an unspeakable longing to gain again the forfeited favour of this Being, to obtain again its countenance

—its companionship as it were. This feeling gains in intensity and acuteness in proportion to the development of the moral sense and the increased sensitiveness of the conscience. The more idealistic the mind, and the finer the organization of the spiritual nature, the more painful the jarring note thus struck on it, the keener sense of failure, and the more powerful the longing for the restoration of that inward harmony without which life is one prolonged starless night."

What the *Erimus*, the future of the Jews, is to be, is a matter full of interest to every Christian.

A matter of deep interest truly this ought to be: 1st. from the *romantic history* of the people. "Though scattered and persecuted, they have been a people terrible from their beginning hitherto." The Egyptians who held them in slavery; the Babylonians and Assyrians who carried them captive; the Greeks and Romans who over-ran their land and destroyed their city, have perished, while the Jews numbering some seven millions, are still a national unit without king, without government, without territory. 2nd. The lofty *genius* of the race challenges our attention and interest. The position assigned to them by Jehovah, at the commencement of their career as a nation, was "to be the prophets and priests" of the whole human family. "Ye shall be a peculiar treasure unto me above all people, for all the earth is mine; and ye shall be unto me a kingdom of priests and an holy nation." In fulfilment of this lofty destiny, the Jew (the inferior indeed of the Greek in logic, the inferior of the Roman in faculty of rule and organization, the inferior of the Anglo-Saxon in inductive research,) has never had an equal in the higher departments of thought, in that intuitional power which leaps at one bound into the place of first principles, where are the roots of all truth and goodness and beauty. In that knowledge, intuitional, and immediate, of self, of nature, and of God, which constitutes men seers, prophets, poets, and orators, the Jew, as long as he remained true to Jehovah, ever held a lofty and unapproachable position. And even now, while outcasts from God, and stripped of their priestly functions as the leaders of religious thought, they, in their ruins, still retain vestiges of their ancient pre-eminence, and touching traces of their former grandeur. "The Jews," say the Rev. Mr. Miller, in his paper on "*The Gospel among the European Jews*," which we gave in our March

number, are found in the high places of journalism, and general literature; they are powerful at the Bourse; and in everything affecting property their influence is paramount." The genius, devotion, steadfastness of the Jewish character, united to the logic, and faculty of conquest and organization of the western Christian races, would form, in event of their union, a rare religious amalgama that no earthly power could resist.

But there is a third reason why Christians should take a deep interest in the conversion of the Jews. It is only in and through the conversion of the Jews the religion of Christ is ultimately to triumph. Very plainly does Paul tell us this. "If the fall of them be the riches of the world, and the diminishing of them, the riches of the Gentiles, how much more their fulness? For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"—Rom. xi. 12, 15.

"While the rejection of Christianity by the Jews," says a writer in one of the British Quarterlies, "ruined them, it no doubt injuriously affected Christianity. It was appropriated by the nations of Europe from the Greeks to the Teutons, who eagerly accepted from the Jews the only realization of their desires which transcended them. But being left without the counterpoise of Jewish influence, they impressed it with the characteristic of their own thought, and thus made it more and more one sided. Metaphysical discussion, definition of doctrine, elaboration of creeds, assumed constantly more prominence. Thus Christianity became less and less suited to the Semitic nations. There is thus scientific truth in the hopes of those who look to the conversion of the Jews as the means by which the religion of Christ is to be made universal."

Between modern Christianity, as elaborated by the Indo-Germanic nations of Europe, and the Semitic nations of Asia, there is a gulph which the Jews alone can bridge. "Jesus is a light to lighten the Gentiles, but he is the *glory of his people Israel*." When Joseph made himself known to his brethren the Egyptians, and the house of Pharaoh heard the sound of the weeping; and when Jesus makes himself known to the Jews, his brethren, according to the flesh, all the nations of the world, but especially Semitic nations, will be startled, and overcome by the joyous reconciliation.

What are the Protestant Churches doing to hasten this desirable consummation? There are various societies at work among the Jews, of whom, it is supposed, there are 5,000,000 in Europe.

1. The largest society engaged in this work is the *London Society*, in connection with the English Church. It has an income of over \$150,000 a year, and occupies stations in Europe, Asia, and Africa, where 118 agents are employed, with the result of 3,574 baptisms in 60 years, viz.: from 1816 to 1876. 2. In 1842 a portion of the London Society separated from the parent body, to form the *British Society*, which is supported by Episcopalians and Non-conformists. It has an income of \$40,000, and employs 27 agents. Its monthly record, *The Jewish Herald*, is on our table from time to time, evangelical in sentiment, and interesting in the information it imparts of the work of the Society in various cities of Europe. 3. The Presbyterian Church of Scotland sent, in 1839, a deputation of four eminent men (two of whom are still alive—Bonar and Keith—and two being dead—McCheyne and Black) to enquire into the condition of the Jews in Europe and the East. As the result of this enquiry, the *Established Church of Scotland* entered in 1841 on mission work among the Jews. The Disruption of 1843 divided the church into two branches, the Established and the Free, and each now sustains a Jewish mission. The Established Church has stations at Constantinople, Salonica, Beyrout, Smyrna, and Alexandria, in connection with which 19 agents are labouring. The income last year was \$30,000, and the expenditure \$29,000. The Free Church has 22 labourers, with stations at Amsterdam, Prague, Breslau, Pesth, and Constantinople. Its income is about \$40,000. The united Presbyterian Church has one mission to the Jews at Oran in Algeria. The Irish Presbyterians, with an income of about \$10,000, support stations at Bonn, Hamburg, Vienna, Venice, and Beyrout. The English Presbyterians have two missionaries working in London. Among the London Jews, also, six other men are labouring, three of them being supported by the city mission, and there acting independently of any society.

On the Continent of Europe there are twelve agencies, which concern themselves more or less about the Jews. In Hamburg there is a foundation, under the control of the Senate, which has existed since 1667, and its funds ought to be spent on Jewish Mission.

objects; but it does not at present for some reason concern itself much about this work. Germany has four or five societies, none of them, however, working on a large scale. There is 1 also at Basle in Switzerland, 1 in the Netherlands, and 4 in Russia and Scandinavia.

The total number of Jewish missionaries now in the field is therefore about 220, and the expenditure about \$350,000.

Our American continent lags greatly behind in this blessed work. The *Christian Society for the Spread of Christianity among the Jews, in the city of New York*, has one missionary, and an income of \$2,500. There are two other societies working in the same field, one Episcopal and another Baptist, and there is a fourth association labouring in Philadelphia. The Presbyterian Church of the U. S. A. (north) has, by resolution of last Assembly, discontinued its mission to English speaking Jews in the United States, directing that any funds they may receive for evangelizing the Jews, may be used for that purpose, in connection with their other work in their foreign field. Many of the American Jews are Rationalists and Sceptics, and of them it may be truly said that they must first be made Jews before they can be made Christians. They must believe in the Old Testament before they can have faith in the New Testament. Among them mission work is almost hopeless. "Not many wise men after the flesh are called."

The Jews of Asia and southern Europe, though greatly under the power of traditionalism and superstition, are more open to the Gospel than their rationalistic brethren in America and in the German Empire. It is not, surely, too much to hope that before long the Dominion of Canada may be represented, through some of its Churches, in the blessed work of seeking out the lost sheep of the house of Israel. In the words of Augustine, let us, good reader, now pray "that God would give the poor Jews a heart to desire Jesus, desiring to seek Him, and seeking to find Him, and finding no more to offend Him." "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in: and so all Israel shall be saved, as it is written: 'THERE SHALL COME OUT OF ZION THE DELIVERER, AND SHALL TURN AWAY UNGODLINESS FROM JACOB.'"

## Living Preachers.

[This month, instead of a sermon, we give an *expository* discourse, which is a mode of preaching much valued by thoughtful and experienced Christians.—Ed. C. C. M.]

### SUGGESTIVE FEATURES OF THE CHRISTIAN LIFE. \*

“As ye have therefore received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him, and established in the faith.”—Col. ii. 6, 7.



THE Christian life is essentially progressive. The law that governs its existence involves perpetual, active-increase; if it did not grow it would cease to live. Unlike the principle of growth in the natural world, we cannot conceive a point in the religious life where it necessarily becomes stationary, and then begins to decline; on the other hand, every provision is made for its unceasing expansion in the highest moral excellencies. This verse treats of *the character of the Christian life in its initial and progressive stages.*

Observe—

#### I. THE CHRISTIAN LIFE BEGINS IN A PERSONAL RECEPTION OF CHRIST.

“As ye have therefore received Christ Jesus the Lord.”

Religion is not a self-development of innate human goodness, as many in the present day believe and teach. The soul of man is infected with the virulent poison of sin; no part has escaped the destructive moral taint. The utmost exercise of the unsanctified powers of the soul can, therefore, tend only towards the development of its own inborn corruption. As the vinegar plant reproduces itself with great rapidity, and impregnates every branch and fibre with its own essential acid, so the evil reigning in man reproduces itself with marvellous rapidity, and permeates the whole soul with its debasing poison. Religion is a receiving—the receiving of a gift, and that a Divine gift. It is the growth and development of the supernatural in man. “Christ in you the hope of glory.”

1. *Christ is received as THE CHRIST.* The Colossian heresy aimed at subverting the true idea of the Christ, the *Anointed One*, commissioned by the Father to effect the reconciliation of the world to Himself: it interposed a graduated series of angelic mediators, and thus sought to discredit the

\* By Rev. G. Barlow, in “The Study and Pulpit,” Richard Dickson, 27 Farringdon Street, London.

sole and absolute mediatorship of Christ. To receive the Son of God effectually is to receive Him in all that He claimed to be, and all that He came to do, as the Divine, specially-anointed Son, who alone and fully manifested the Father, and who is the only mediator between sinful man and God. It is of unspeakable importance to catch the true idea of the character and office of Christ at the beginning of the Christian life.

2. *Christ is received as JESUS THE LORD.* Jesus is the name by which He was known among men, and points out how completely He has identified Himself with humanity as the Saviour. "It behoved him to be made like unto His brethren, that He might be a merciful and faithful High Priest, to make reconciliation for the sins of the people." He is also Lord, the Supreme Governor in all spheres, in nature, providence, and grace. To receive Jesus aright, He must be trusted as the Saviour, able to save to the uttermost, acknowledged as the Sovereign and universal Ruler, and homage and obedience rendered to His rightful authority. Our reception of Christ does not place us beyond the reach of law, but creates in us the capacity for rendering an intelligent and cheerful obedience to its holy requirements.

3. *Christ is received by an act of faith.* To receive Christ is to believe in Him; and faith in Christ is simply the reception of Christ: the only way of receiving Him into the soul is by faith. The soul accepts, not only the testimony concerning Christ, whether furnished by Himself or by His witnesses, but accepts Christ Himself. The great, final object of faith that saves is Christ, and all testimony is valuable only as it brings us to Him. The sin-tossed spirit finds rest and peace only as it reposes, not in an abstract truth, but in a person—not in love as the law of the moral universe, but in a person who is Himself love.

II. THE CHRISTIAN LIFE IS GOVERNED BY THE LAW OF CHRIST. "So walk ye in Him." The word *walk* expresses the general conduct of man and the process of progression in the formation of individual character. The will of Christ, as indicated in His character, words, spirit, and example, is the ruling principle in the life of the believer.

1. *To walk in Christ implies a recognition of Him in all things.* In everything that constitutes our daily life—business, domestic relations, social engagements, friendships, pleasures, cares, and trials—we may trace the presence of Christ and recognize His rule. Everywhere, on road, or rail, or sea, in all seasons of distress or joy, of poverty, or wealth, of disturbance or rest, we may be conscious of the encompassing and regulating presence of Christ Jesus the Lord.

2. *To walk in Christ implies a complete consecration to Him.* He has



the supreme claim upon our devotion and service: "We are not our own, we are bought with a price." Our life consists in serving Him: "Whether we live, we live unto the Lord." The best of everything we possess should be cheerfully offered to Him. Carpeaux, the celebrated French sculptor, was kept in comparative retirement for some time before his death, by a long and painful illness. One Sunday, as he was being drawn to church, he was accosted by a certain Prince, who exclaimed: "Carpeaux! I have good news for you. You have been advanced in the Legion of Honour. Here is the *rosette d'officier*." The emaciated sculptor smiled, and replied: "Thank you, my dear friend. It is the good God who shall first have the noble gift." Saying which he approached the altar, put the *rosette* in his button-hole, and reverently knelt down to pray.

3. To walk in Christ implies a continued approximation to the highest life in Him. The Christian can rise no higher than to be most like Christ. The highest ambition of the Apostle was to be "found in Him." Life in Him is a perpetual progress in personal purity and ever deepening felicity. Our interest in the vast future is intensified by the Christ-inspired hope that we shall be forever virtually united to Him, that we shall delight in ever-changing visions of His matchless glory, that we shall be like Him, and reflect and illustrate the splendour of His all-perfect character. Every triumph over sin is a substantial advance towards this glorious future destiny.

"Rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."—(Verse 7.)

The mixing of metaphors in the two verses, a method not unusual with the Apostle, gives a special significance to the truths he seeks to enforce. The rapid transition is impressive—the path, the tree, the building. In this verse we learn *the true ground in which the Christian life must be planted, and the grateful spirit that unceasing growth should evoke.*

III. THE CHRISTIAN LIFE IS SUPPORTED AND ESTABLISHED BY FAITH IN FULLY DECLARED TRUTH.

1. *There is the idea of stability.* The believer is rooted in Christ, as a tree planted in firm, immovable soil; he is built up in Christ, as an edifice on a sure foundation: and in both senses, as a tree and as a building, he must be established in the truth which has been demonstrated to Him as Divine and all-authoritative. It is not enough to preserve the appearance of an external walk in Christ, but the roots of our faith must be worked into Him, and the superstructure of holiness rest on Him as the only foundation laid in Zion. The soul thus firmly established will sur-

vive the heaviest storms of adversity and the most furious assaults of error.

2. *There is the idea of progress.* Walking implies a continual advance to a given destination; a tree is planted in order to grow; the building, after the foundation is laid, rises to completion. The word *built* is in the present tense, and describes a work in actual progress. So the believer, having become attached to the only foundation that is laid, which is Christ Jesus, is ever rising in conformity with the foundation and with the outlines of that grand spiritual edifice of which Christ is the pattern and glory. Faith is the cement that fastens one part of the building to the other; but faith, as a living, active principle, also admits of increase. With respect to every individual effort after a higher spiritual life, according to our faith it is done unto us.

IV, THE CHRISTIAN LIFE HAS ITS MOST APPROPRIATE OUTFLOW IN THANKSGIVING. "Abounding therein with thanksgiving."

The end of all human conduct is thanksgiving. It should be expressed in every word and appear in every action. Life should be a ceaseless, ever-abounding outflow of gratitude. We should never forget the magnitude of the blessings we have received, the wealth of mercies now offered to us, and the source whence they all issue. A thankful remembrance of past benefits cheers and strengthens the heart under difficulties, and disposes the Bounteous Donor to confer further benefits. There is nothing in which Christians are more deficient than in a devout and heartily expressed gratitude. Gratitude expands our sympathies for the race. What a triumph of disinterested thankfulness was that of the invalid, who though confined to his room, "thanked God for the sunshine for others to enjoy!" The spirit of Christian progress is one of unceasing thanksgiving.

LESSONS :—

1. *The Christian life is Divinely bestowed.*
2. *The Christian life is Divinely sustained.*
3. *The reality of the Christian life is evidenced by effusive and practical gratitude.*

Poetry.

TRUST.

BY ANNIE E. HOWE.

PLANT the ivy anywhere;  
By the rock that's bare and bleak,  
Where the balmy summer air  
Ne'er can bend to kiss its cheek;  
Where no sound of brook or bird  
'Mid the solemn gloom is heard.

Leave it clinging to the wall,  
Where the wintry winds may beat,  
Where the sunbeams never fall,  
And the breath of blossoms sweet  
Never floats among its leaves  
All the summer morn and eve.

Yet 'twill flourish, green and fair;  
Twine and waxe with sweetest grace,  
Fling its tendrils to the air,  
Glorify the bleakest place;  
Never losing day by day,  
If December or if May.

So the soul that bears within  
Faith in God and perfect trust,  
In this wilderness of sin,  
Travel-worn and stained with dust;  
Wet with rains and chilled with snows;  
Scorned by friends and bruised by foes.

Tempests pouring out their wrath  
On his weary, aching head;  
Thorns upspringing in his path;  
All his fair hopes crushed and dead;  
Not a word or note of cheer  
Falling on his lonely ear.

Yet how little careth he  
With that sweet trust in his breast,  
Near him soon, ah! soon I'll be,  
"Where the weary are at rest,"  
Singing thus pursues his way,  
If December or if May.

*THROUGH DEATH TO LIFE.*

"It is sown in dishonour; it is raised in glory."—1 Cor. xv. 43.

The star is not extinguished when it sets  
Upon the dull horizon; but it goes  
To shine in other skies; then re-appears  
In ours, as fresh as when it first arose.

The river is not lost when o'er the rock  
It pours its flood into the abyss below;  
Its scattered force re-gathering from the shock,  
It hastens onward with yet fuller flow.

The bright sun dies not when the shadowing orb  
Of the eclipsing moon obscures its ray;  
It still is shining on, and soon to us  
Will burst undimmed into the joy of day.

The lily dies not when both flower and leaf  
Fade, and are strewed upon the chill, sad ground;  
Gone down for shelter to its mother-earth,  
'Twill rise, re-bloom, and shed its fragrance round.

The dew-drop dies not when it leaves the flower  
And passes upward on the beam of morn;  
It does but hide itself on high,  
To its loved flower at twilight to return.

The fine gold has not perished when the flame  
Seizes upon it with consuming glow;  
In freshen'd splendour it comes forth anew,  
To sparkle on a monarch's throne or brow.

Thus nothing dies, or only dies to live,—  
Star, stream, sun, flower, the dew-drop, and the gold;  
Each goodly thing instinct with buoyant hope,  
Hastes to put on its purer, finer mould.

So in the quiet joy of kindly trust,  
We bid each parting saint a brief farewell;  
Weeping, yet smiling, we commit their dust  
To the safe keeping of the silent cell.

Softly within that peaceful resting-place  
We place their wearied limbs, and bid the clay  
Press lightly on them till the night be past,  
And the far east give note of coming day.

The day of re-appearing, how it speeds!  
He who is true and faithful speaks the word;  
Then shall we ever be with those we love,—  
Then shall we be for ever with the Lord;

The shout is heard; the archangel's voice goes forth;  
The trumpet sounds; the dead awake and sing;  
The living put on glory,—one glad band,  
They hasten up to meet their coming King!

A LEGEND OF ST. BARNABAS.

[There is an ancient legend which says that St. Barnabas was wont to go about among the poor and afflicted, administering comfort and consolation, and that when any were sick, he laid upon their breasts the original copy of St. Matthew's Gospel, and they were healed.]

The night was dark, the rain fell fast,  
And from his couch the sick man cast  
A longing pitiful glance around,  
And caught the wind's deep moaning sound  
That up the valley passed.

"The way is steep the pass is lone—"  
He murmured with a plaintive moan,  
"Much as I long before I die,  
To look upon his kindly eye,  
To hear his cheering tone;—

"That voice so full of heavenly calm,  
Like Sharon's rose, or Gilead's balm,—  
That never reached a human ear  
Which did not turn again to hear,  
As t'were a holy psalm;—

"Yet sooner than a life so dear  
Be risked for me"—lo! to his ear  
There came a sound of footsteps nigh,  
And voices echoing joyfully—  
"St. Barnabas is here!"

At the beloved, familiar name,  
New life revived his sinking frame,—  
As touched by an enchanter's wand—  
He clasped with joy the good man's hand;  
While tears of rapture came.

Far o'er the hills with weary tread,  
By love of Christ and sinners led,—  
While in his loving hands he bore  
St. Matthew's book of sacred lore,  
The holy man had sped.

And now with reverent care he pressed  
The Gospel to the sick man's breast,  
While sacred words upon it laid,  
Straight to the fevered heart, conveyed  
The balm of peace and love.

For all the ills that man can know,—  
For darkest sin,—for deepest woe,—  
For heavy thought and anxious care,  
For all the crosses he must bear  
While wandering here below,

These holy words the cure contain,  
And faith will make the blessing plain,—  
Pour on the heart their healing power,  
And cheer it in the troubled hour  
With peace that will remain.

A. M. M.

## Christian Thought.

### ON THEODORE PARKER'S VIEWS OF SIN.

A LECTURE DELIVERED IN BOSTON, FEB. 5TH, BY THE REV. JOSEPH COOK.

[Within a few months of his death, in the city of Florence, Theodore Parker wrote (1859) as follows in regard to *sin* :—

"I think the thing that ministers mean by *sin*—*n—n* (this is the way, according to Parker, orthodox New England ministers pronounce the word *sin*, so hateful to him) has no more existence than *phlegiston*, which was once adopted to explain combustion. I find *sins*, i.e., conscious violation of natural right, but no *sin*, i.e., no conscious and intentional preference of wrong (as such) to right (as such), no condition of enmity against God. I seldom use the word *sin* in its damaged phraseology, tainted by contact with infamous notions of man and of God.

If a man's system of theology is according to his estimate of the depravity and guilt of sin, then, naturally, might we expect Parker to be a disbeliever in the doctrine of the cross, and in the doctrine of the eternity of the punishment of those who reject the cross, and who to the last prefer sin to holiness. Parker's doctrine of sin took a strong hold on the churches of Boston and New England. It is good, therefore, to find that doctrine assailed this winter in Boston, from the side of Scripture, by D. L. Moody in the Tabernacle, from the side of Science and Philosophy by Joseph Cook in the Temple.

Mr. Cook, taking the line of argument adopted by Bishop Butler, in one of his famous treatises, holds ground in regard to sin and its consequences which is unassailable, absolutely unanswerable. It may not convince, but it must certainly silence the gainsayer.—Ed. C.C.M.]

**W**HEN Charles IX. of France was importuned to kill Coligny, he for a long time refused to do so, publicly or secretly; but at last he gave way and consented in these memorable words: "Assassinate Admiral Coligny; but leave not a Huguenot alive in France to reproach me." So came the Massacre of St. Bartholomew. When the soul resolves to assassinate some holy motive; when the spirit determines to kill, in the inner realm, Admiral Coligny, it, too, delays for a while, and, when it gives way, usually says: "Assassinate this accuser of mine; but leave not an accusing accomplice of his in my kingdom alive to reproach me." So comes the massacre of the desire to be holy.

Emerson quotes the Welsh Triad as saying: "God himself cannot procure good for the wicked." Julius Muller, Dorner, Rothe, Schleier-

macher, no less than Plato, Aristotle and Socrates, assert that, in the nature of things, there can be no blessedness without holiness. Confucius said: "Heaven means principle?" But what if a soul permanently loses principle? *Si vis fugere a Deo, fuge ad Deum* is the Latin proverb. If you wish to flee from God, flee to Him. The soul cannot escape from God; and can two walk together unless they are agreed? Surely, there are few certainties in religion, or several points clear to exact ethical science in relation to the natural conditions of the peace of the soul.

It is plainly possible that a man may not lose all subsidiary, but all predominant desire to be holy.

If he does lose that, it remains scientifically certain that even omnipotence and omniscience cannot force upon such a character blessedness. There can be no blessedness without holiness; and there can be no holiness without a supreme love of what God loves, and supreme hate of what God hates. It is possible that a man may so disarrange his nature as to fall into a permanent loss of the predominant desire to be holy.

Theodore Parker, as his biographers admit, must be called a great reader, rather than a great scholar. But De Wette, his German master, although most of his works have ceased to be authorities in Biblical research, ought to have prevented Theodore Parker from asserting that the Founder of Christianity did not teach that there may be a permanent loss of a predominant desire to be holy. Theodore Parker himself ought to have prevented himself from that assertion. In his earlier career he held that our Lord did teach a possibility of the lapse of some forever and forever from the supreme love of what God loves and the supreme hate of what God hates. He thought that the New Testament, properly interpreted, does contain in it a statement that it is possible for a man to lose permanently the predominant desire to be holy, and this was one of Parker's reasons for rejecting the authority of the New Testament. But towards the end of his career he tried to persuade Frances Power Cobbe that the Founder of Christianity did not teach that any will be lost. Parker's writings are self-contradictory on this supreme topic, most of the real difficulties of which he skipped.

It is the wisdom of all science, however, never to skip difficulties. In addition to the nine chief errors of Parker's theology already mentioned, it is important to notice that:

He failed to distinguish between arbitrary penalties and natural wages of sin.

I know how widely intellectual unrest, on the topic I am now introducing, fill minds that never have been much troubled by Theodore

Parker. I know that many conscientious and learned persons have asked themselves the question the disciples once asked our Lord: "Are there few that be saved?" He answered that enquiry very distinctly: "Yes, there are few." Does science answer in the same way?

It would follow, my friends, even if you were to take our Lord's answer as supreme authority, as I do, that this universe is a failure. All ages to come are to be kept in view—all other worlds. Our Lord's words referred to one present evil generation; and, if you ask the central question in the best modern form, you must answer it in His way. How many, in the present state of our earth, love predominantly what God loves, and hate predominantly what God hates? How many have acquired predominant similarity of feeling with God? Only those who can be at peace in His presence, either here or hereafter. That is as certain as any deduction from our intuitions concerning the nature of things. As sure as that a thing cannot be, and not be at the same time, in the same sense so sure is it that a man cannot be at peace with God, when he loves what He hates, and hates what He loves. There must be harmony or dissonance between them. Dissonance is its own punishment. Dissimilarity of feeling with God carries with it immense wages in the nature of things. In the name of science ask: Are there few that have acquired a predominant love of what God loves and a predominant hate of what God hates? We must answer in the name of science, that broad is the way and wide is the gate which, in our evil generation, leads to dissimilarity of feeling with God, and many there be who go in thereat; but straight is the way and narrow is the gate which leads to similarity of feeling with God, and few are they in our time that find it. [Sensation.] But there are other worlds; there are other ages. "Save yourselves from this untoward generation." Who knows that in the final summing up, the number of the lost may be greater than that of the saved? Or, as Lyman Beecher used to say in this city, "greater than the number of criminals in penal institutions is in contrast with the whole of the population." But I talk of the galaxies, I talk of the infinities, and of the eternities, not merely of this world, in which you and I are to work out our deliverance from the love of sin and the guilt of sin, and have reason to do so with fear and trembling.

I ask no man here to-day, or any day, to take my opinions. You are requested to notice whether the discussion is clear; not whether it is orthodox. Let us put aside all ecclesiastical and denominational tests. This lectureship has for its purpose simply the discussion of the clear, the true, the new, and the strategic in the relations between science and religion.



What are some of the more important natural laws which enable us to estimate scientifically the possible extent of the natural penalties of sin?

1. Under irreversable natural law sin produces judicial blindness.

Kill Admiral Coligny, drive out the Huguenots, permit the Massacre of St Bartholomew, and you have made a new France. Carlyle says that it pleased France to slit her own veins and let out the best blood she had; and that she did this on the night of St. Bartholomew, and after that she was historically another creature. Having killed Coligny, you cannot look his friends in the face. You kill them and your kingdom is a new one. When a man sins against light, there comes upon him an unwillingness to look into the accusing illumination; and the consequence is that he turns from it. But that effect itself becomes a cause. Keep your eyes upon your Shakespeare, upon your Greek poets, or upon whatever is a good mirror of human nature, and tell me whether these six propositions are not all scientifically demonstrable.

(1.) Truth possessed but not obeyed becomes unwelcome.

(2.) It is, therefore, shut out of the voluntary activities of memory and reflection, as it gives pain.

(3.) The passions it should check grow, therefore, stronger.

(4.) The moral emotions it should feed grow weaker.

(5.) An ill-balanced state of the soul thus arises and tends to become habitual.

(6.) That ill-balanced state renders the soul blind to the truths most needed to rectify its condition.

"On the temperate man," said Aristotle, (Rhetoric, Bohn's Ed'n, p. 70.) "are attendant, perhaps forthwith, by motion of his temperance, good opinions, and appetites as to pleasures; but on the intemperate, the opposite."

A man sins against light boldly. To the divine "I ought" he answers "I will not"; to the divine "thou shalt" or "thou oughtest" he replies "I will not." The consequence instantly is, that he ceases to be at peace with himself; and light, instead of becoming a blessing, is to him an accusation. The slant javelin of truth, that was intended to penetrate him with rapture, fills him now with torture. If we give ourselves to an exact study of the soul's pains and pleasures, there is in man no greater bliss, than conscience can afford, and no greater pain than it can inflict. In this stage of existence the highest bliss comes from similarity of feeling with God, and the highest pain from dissimilarity of feeling with Him. The greatest pains and pleasures, therefore, are set over against our greatest duties; and so God's desire that we should agree with Him is

shown by our living under the points of all these penalties and blisses. But, light having become an accuser, man turns away from it. Then the virtues which that light ought to quicken are allowed to languish. The vices which that light ought to repress grow more vigorous. Repeated acts of sin result in a continued state of dissimilarity of feeling with God. That state is an effect; but it becomes a cause. According to New England theology, sin exists only in acts of choice; but the newest school of that theology need have no war with the oldest, for the former recognizes, as fully as the latter can, that the state of dissimilarity of feeling with God is the source of the evil acts of choice.

That state of the dispositions is the copious fountain of sin, and as such is properly called depravity.

This state continuing, becomes a habit; then that habit, continuing long, becomes chronic; and so the result is an ill-balanced growth of the character.

When I hung my hammock up last summer on the shores of Lake George, I noticed that the trees nearest the light at the edge of the forest had larger branches than those in the interior of the wood; and the same tree would throw out a long branch towards the light and a short one towards obscurity in the interior of the forest. Just as a man grows towards the light to which he turns. According to the direction in which he turns with his supreme affection he grows; and as he grows he balances; and, under the irreversible natural law of moral gravitation—as fixed, as scientific a certainty in the universe as the law of physical gravitation—as he balances so he falls; and, according to science, after a tree has fallen under that law, the prostrate trunk continues to be under that law, and, therefore, as it falls so it lies. Under moral gravitation, no less surely than under physical, every free object that falls out of the sky strikes on its heavier side.

They showed me at Amherst, the other day, a meteorite that dropped out of the azure, and it struck—on which side? Of course, on its heavier. As the stream runs, so it wears its channel; as it wears its channel, so it runs.

All the mythologies of the world recognize this fearful law of judicial blindness.

Go yonder into Greenland, with Dr. Ranke, and you will find a story among the men of the lonely north, to the effect that if a sorcerer will make a stirrup out of a strip of sealskin, and wind it round his limbs, three times about his heart and thrice about his neck, and seven times about his forehead, and then knot it before his eyes, that sorcerer, when

the lamps are put out at night, may rise into space and fly whithersoever his leading passion dictates. So we put ourselves into the stirrup of predominant love of what God hates and a predominant hate of what God loves, and we coil the strands about our souls. They are thrice wound about our heart, three times around the neck, and seven times around our foreheads, and knotted before our eyes. If the poor savages yonder, where the stars look down four months of the year without interruption, are right in their sublime theory as to the solemnities of the universe, we, too, when the lamps are out, shall rise into the Unseen Holy, and fly whithersoever our leading passion dictates. (Sensation.)

To me there is, in Macbeth, nothing so terrible as Lady Macbeth's invocation of the spirits which produce moral callousness in the soul. There is no passage in that sublime treatise on conscience, which we call Macbeth, so sublime to me as this, on the law of judicial blindness:

"The raven himself is hoarse  
That croaks the fatal entrance of Duncan  
Under my battlements. Come, you spirits,

—"Unsex me here.

And fill me from the crown to the toe top-full  
Of direst cruelty! Make thick my blood!  
Stop up the access and passage to remorse.

—"Come, thick Night,

And pall thee in the dunnest smoke of hell,  
That my keen knife see not the wound it makes.

Nor Heaven peep through the blanket of the dark  
To cry "Hold! Hold!"

—"LADY MACBETH, Act ii, Scene 5."

That invocation is likely to be uttered by every soul which has said, "I will not" to the divine "I ought." It is as sure to be answered as natural law is to be irreversible. Macbeth himself, in a similar mood, says:

"Come, sealing night,  
Scarf up the tender eye of pitiful day,  
Cancel and tear to pieces that great bond  
Which keeps me pale. Light thickens, and the crow  
Makes wing to the rocky wood.

—"MACBETH Act iii, Scene 2."

Have you ever offered in the rocky wood out of sorcerous temptation a prayer for blindness? In the nature of things every sin against light draws blood on the spiritual retina.

You say that after death you are to have more illumination; and that, therefore, you will reform beyond the grave! How do you know that you will see greater illumination, even if you are in the presence of it? How do you know that you will love it, even if you do see it? [Sensation.] There can be no blessedness without holiness; there can be no holiness without a free, affectionate acknowledgement of God as King, or a supreme love of what he loves and hate of what he hates. Are you likely to obtain these under the law of judicial blindness? You will have what you like, but do you like the light? You have more and more illumination now, as the years pass. Do you see it? Do you love it? There are two questions about this greater life beyond the grave. First, will you see it? will you like it? Unless you have authority in the name of science for answering both these questions in the affirmative, you have no right in the name of science to rely on a mere possibility, on a guess, and take your leap into the Unseen, depending on a riddle. I, for one, will not do this for myself; and I will not teach others to do so. [Great applause, and a voice: "Amen."]

Shakespeare has not left us in doubt at all on this theme; for in another place he says:

"But when we in our viciousness  
Grow hard, the wise gods seal our eyes;  
In our own slime drop our clear judgments,  
Make us adore our errors, and thus  
We strut to our destruction."

Carlyle quotes out of the Koran a story of the dwellers by the Dead Sea, to whom Moses was sent. They sniffed and jeered at Moses, saw no comeliness in Moses, and so he withdrew. But nature and her rigorous veracities did not withdraw. When next we find the dwellers by the Dead Sea, they, according to the Koran, are all changed into apes. "By not using their souls they lost them." "And now," continues Carlyle, "their only employment is to sit there and look out into the smokiest, dreariest, most undecipherable sort of universe. Only once in seven days do they remember that they once had souls. Hast thou never, O traveller, fallen in with parties of this tribe? Methinks they have grown somewhat numerous in our day. (Laughter and applause).

The old Greek proverb was that the avenging deities are shod with wool; but the wool grows on the eyelids that refuse the light. "Whom the gods would destroy they first make mad;" but the insanity arises from judicial blindness.

Jeremy Taylor tells us that whoever sins against light kisses the lips of a blazing cannon.

I never saw a dare-devil face that had not in it something of both the sneak and the fool. The sorcery of sin is that it changes a man into a sneak and a fool; but the fool does not know that he is a sneak, and the sneak does not know that he is a fool. If I were a sculptor, I should represent sin with two faces, like those of Janus, looking in opposite directions. One should be idiotic, the other Machiavellian. But the one face could not see the other. The idiot would not know that he was Machiavellian; the Machiavelli would not know that he was idiotic. The sneak would not know that he is a fool; nor the fool that he is a sneak.

2. Under irreversible natural law there is a self-propagating power in sin.

Of course, this self-propagating power depends upon the law of judicial blindness very largely; but by no means exclusively. So are we made that every effect in the growth of our characters becomes a cause—and every good effect no less than every bad one.

The laws of self-propagating power of habit bless the righteous as much as they curse the wicked. The laws by which we attain supreme bliss are the laws by which we obtain supreme woe. In the ladder up and the ladder down the universe, the rungs are in the same side-pieces. The self-propagating power of sin and the self-propagating power of holiness are one law. The law of judicial blindness is one with that by which the pure in heart see God, and they who walk toward the east find the morning brighter and brighter to the perfect day.

Of course, I shall offend many if I assert that there may be penalty that has no remedial tendency. But gentlemen, I ask you to be clear, and to remember that an unwelcome truth is really not destroyed by shutting the eyes to it. There are three kinds of natural laws: the physical, the organic and the moral. *I affirm that "Never too late to mend" is not a doctrine of science in the domain of the physical laws, nor is it in that of the organic.*

Under the physical laws of gravitation a ship may careen to the right or left, and only a remedial effect be produced. The danger may teach the crew seamanship; it makes men bold and wise. Thus the penalty of violating up to a certain point the physical law is remedial in its tendency. But let the ship careen beyond a certain line, and it capsizes. If it be of iron it remains at the bottom of the sea, and hundreds of hundreds of years of suffering of that penalty has no tendency to bring it back. Under the physical natural laws, plainly, there is such a thing as its being too late to mend. In their immeasurable domain there is a distinction between penalty that has a remedial tendency and penalty that

has no remedial tendency at all. So under the organic law your tropical tree, gashed at a certain point, may throw forth its gums, and even have greater strength than before; but gashed beyond the centre, cut through, the organic law is so far violated that the tree falls. And after a thousand years you do not expect to see the tree escape from the dominion of the law which is enforcing upon it a penalty; do you? There is no tendency in that penalty towards remedial effect; none at all; and you know it. [Sensation.] Therefore, under the organic laws, there is such a thing as its being too late to mend.

Now, gentlemen, keep your eyes fastened upon the great principle of analogy, which Newton and Butler call the supreme rule in science, and ask yourselves whether, if you were to find some strange animal in a geological stratum, and if you were to know, by having one of its hands free, that it had three fingers, and if you were to find two fingers on the other hand free from the rock, and both shutting towards the palm, would you not infer that the third finger, if you could loosen it from the rock, would also be found closing towards the palm? Just so I ask whether, if we find that under two sets of natural laws which are all included under three classes, there is incontrovertibly such a thing as penalty without remedial effect, may there not be the same under the third set? Two fingers shut toward the palm. I cannot quite trace the whole range of the moral law; but I know by analogy that, if two fingers shut toward the palm, the third probably does. *If there is such a thing as its being forever too late to mend under the organic and the physical natural law, probably, and more than probably, there is such a thing under the moral natural law.* (Applause).

3. *Under irreversible natural law character tends to a final permanence, good or bad. In the nature of the case a final permanence is attained but once.*

If asked whether final permanence of character is a natural law, what should you say if we were to speak without reference to conclusions in religious science? How have men in all ages expressed themselves in literature and philosophy on this theme? Is it not perfectly certain that all the great writers of the world justify the proposition that character tends to a final permanence, good or bad?

Gentlemen, this universe up to the edge of the tomb is not a joke. There are in this life serious differences between the right hand and the left. Nevertheless, in our present career a man has but one chance. Even if you came weighted into the world, as Sinbad was with the Old Man of the Mountain, you have but one chance. Time does not fly in a circle; but forth and right on. The wandering, squandering, desiccated moral leper is gifted with no second set of early years. There is no

fountain in Florida that gives perpetual youth, and the Universe might be searched, probably, in vain for such a spring. Waste your youth; you shall have but one chance. It is an irreversible natural law that character attains final permanence, and in the nature of things final permanence can come but once. This world is fearfully and wonderfully made, and so are we; and we shall escape neither ourselves nor these stupendous laws. It is not to me a pleasant thing to exhibit these truths from the side of terror. But, on the other side, these are the truths of bliss; for by this very law, through which all character tends to become unchanging, a soul that attains a final permanence of good character runs but one risk, and is delivered once for all from its torture and unrest. [Great applause.] It has passed the bourne from behind which no man is caught out of the fold. He who is the force behind all natural law is the keeper of his sheep, and no one is able to pluck them out of his hand. Himself without variableness, or shadow of turning, he maintains the irreversibility of all natural forces, one of which is the insufferably majestic law by which character tends to assume final permanence—good as well as bad.

4. Under irreversible natural law there may be in the soul a permanent loss of the predominant desire to be holy. Therefore,

5. Under irreversible natural law there may exist in the universe eternal sin.

It is not my duty here, as it is on the Sabbaths, to expound the Scriptures; but you will allow me to say, gentlemen, that "eternal sin" is a scriptural phrase. As all these scholars know, we must read in the twenty-ninth verse of the third chapter of Mark: He who sinneth against the Holy Ghost is in danger of "eternal sin."

Theodore Parker used to say that the profoundest expressions in the New Testament are those which are most likely to have been correctly reported. What phrase on this theme is profounder than "eternal sin?" Dean Alford well says that "it is to the critical treatment of the sacred text that we owe the restoration of such important and deep-reaching expressions as this." Lange calls it "a strong and pregnant expression."

It is not the best way in which to teach the truth of future punishment to say that a man is punished forever and forever for the sins of that hand's-breath of duration we call time. If the soul does not repent of these with contrition, and not merely with attrition, the nature of things forbids its peace. But the biblical and the natural truth is that prolonged dissimilarity of feeling with God may end in eternal sin. If there is eternal sin, there will be eternal punishment. Final permanence of character, under the laws of judicial blindness and the self-propagating

power of sin, is the truth emphasized by both God's Word and His works.

6. Under irreversible natural law there can be no blessedness without holiness.

Here I leave you, face to face with the nature of things, the authority which dazzled Socrates. God's omnipotence cannot force blessedness on a soul that has lost the predominant desire to be holy. Omniscience cannot make happy a man who loves what God hates, and hates what God loves. If you fall into predominant dissimilarity of feeling with God, it is out of his power to give you blessedness. Undoubtedly we are of all men, most miserable unless with our deliverance from the guilt and sin there comes to us also deliverance from the love of it. Without holiness there can be no blessedness; but there can be no holiness without a predominant love of what God loves, and hate of what God hates. We grow wrong; we allow ourselves to crystallize in habits that imply a loss of a desire to be holy; and, at last, having made up our minds not to love predominantly what God loves and hate what He hates, we are amazed that we have not blessedness. But the universe is not amazed. The nature of things is but another name for the Divine Nature. God would not be God if there could be blessedness without holiness. (Applause.)

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## Christian Life.

### MEMORIAL OF WILLIAM BULL.



THE latter half of the last century and the beginning of the present may be said to form an epoch in the religious life of the country. Names now well known throughout Christendom were then worn by men who for piety, zeal, learning, and *bonhomie*, have had few equals and no superiors. The cool self-possession and the restfulness of disposition by which they were characterised render the study of their lives a profitable exercise in these days of ferment and rush. Whether the contemplative side of their Christian character was out of proportion to the active may be open to question, but no manner of doubt can be entertained as to their success in impressing their age for good. We of to-day are, perhaps, too much disposed to run to the other extreme, and sacrifice retirement to publicity. We are in danger of crowding on the canvas without regard to the amount of ballast necessary to carry it



steadily. The demands upon the time and energies of a Christian worker are such that, if he be inclined to yield an easy compliance, he may as well lock his study door at once, or turn that apartment into a bedroom.

To what extent Moses was qualified to be the leader of Israel from the fact that he spent forty years at the back of the desert—a period exactly corresponding with the years of his active service—is a profitable subject for consideration. It is certainly very significant, and points a lesson which needs to be impressed upon the present age.

The period to which their term of service was prolonged shows that what the good men of the last century lost in intensity they gained in space. Doubtless their movements were deliberate, if not slow, but then time was in their favour. Moreover, they retained the vigour of their early manhood long after they had passed the meridian of life, and they grew old before they felt the infirmities of age. The average age attained by five of these men, taken almost at random, namely, John Wesley, William Jay, John Newton, John Bull, and Rowland Hill, was exactly eighty-four years. Although they cultivated the contemplative side of Christian character to a rare degree, not one of them could be called in any sense a recluse, for their years were filled with good deeds in the cause of God and humanity. The fire of their heroism was fed with the fuel of their devotion, and personal soul culture was never forgotten while they tended the vineyards of others. They never overtaxed their powers by yielding to demands which, if complied with, would have withdrawn them of necessity from the base of their own supplies.

We have selected William Bull, of Newport Pagnel, as a typical man of this class, and while tracing his history we shall show that his success was achieved by maintaining active service and devout meditation in equilibrium.

He came of a good old Puritan stock in Northamptonshire, and ultimately settled over the church at Newport Pagnel, where he died in 1814, and was succeeded by his son, who was his co-pastor for a time, and afterwards by his grandson, the Rev. Josiah Bull. It very rarely happens that a pastorate is held by three generations of the same family for such a protracted period.

William Bull's grandfather, Francis, often entertained the dissenting worthies of the day, among whom were Dr. Doddridge and John Heywood. The last was the quaint old divine of Potter's Pury, a man of anything but a clerical appearance, for he wore leather breeches, enormous jack boots, and a large wig with a well worn coat to match. The horse on which he rode was entitled to be reckoned as a lineal descendant of the

famous Rosinante of Don Quixote. It is said of Heywood that, riding into Cambridge, he was met by three collegians who had resolved to make sport of the old man. The first saluted him with, "Well, Father Abraham;" the second, "Well, Father Isaac;" the third, "Well, Father Jacob." Upon which he bade them stop while he administered the just rebuke, which their folly had provoked:—"Young men, I am neither Father Abraham, nor Father Isaac, nor Father Jacob, but if you would liken me unto any Scripture character, I think I may be compared to Saul the son of Kish, who went out to seek his father's asses, and lo here I have found them."

John Bull, the father of William, departed from the Puritan custom of the family, and married a person who had little or no sympathy with religion. Business failed, and William was taken into the family of his grandfather, where he enjoyed the advantages of godly example and teaching. There he began to manifest a desire for knowledge, and being possessed of a prodigious memory, he made rapid progress in his studies. When he was fourteen years of age he was taken to Weston Flavel on condition that he would repeat the whole of Mr. Hervey's sermon on his return, a task which he accomplished without difficulty. With a copy of the Hebrew Bible, and without tutor, grammar, or lexicon, he soon acquired the skill necessary to enable him to read the Scriptures in the original language.

For several years he was passing through an experience in which doubt often eclipsed faith, and hope was frequently quenched in despair. The issue came at length. He writes, "Walking disconsolately in the fields, and pouring out my heart before God, these lines of Young came into my mind:—

'Believe, and show the reason of a man;  
Believe, and taste the pleasures of a God;  
Believe, and look with triumph on a tomb.'

"This simple idea led me to cast myself more entirely upon Christ, and my soul was filled with peace and joy." The ministry of Mr. Saunderson at Bedford, whither he subsequently removed, was greatly blessed to him, and he became established in grace.

In 1769 he entered the academy at Daventry, of which Dr. Doddridge was formerly the tutor. Notwithstanding the rigid orthodoxy and severe discipline of Dr. Ashworth, the principal, great laxity of thought was winked at, we fear, until it culminated in Dr. Priestley's Socinianism and in the Arianism of one of the tutors, the Rev. T. Taylor.

Young Bull was not, however, influenced by the errors of these men, but held on his way and grew stronger and stronger—a proof, according to Solomon, that he was a righteous man.

“He fought his doubts and gathered strength,  
He would not make his judgment blind,  
He faced the spectres of the mind  
And laid them ; thus he came at length

“To find a stronger faith his own ;  
And power was with him in the night ;  
Which makes the darkness and the light,  
And dwells not in the light alone.”

The battle with doubt, honestly undertaken, never ends amiss ; but a mimic warfare with the foe ends in defeat and disgrace. If doubt be “devil-born,” victory crowns manful resistance.

The natural wit and playfulness of the young student were now asserted, and he was the life of the little family at Daventry. He was the hero of a little episode which would have gladdened the heart of Sir Wilfred Lawson. Growing tired of the beer with which they were supplied, the student affirmed that it was not only *small* but *DEAD*, and accordingly they resolved to give it a decent funeral. “A large can of the liquor was obtained, and carried at the head of a procession of all the students, wearing the tokens of mourning, preceded by Mr. Bull, arrayed in a surplice of sheets of white paper ; and when the BEER was solemnly poured upon the ground a funeral oration was pronounced by him with all the wit and cleverness for which he was so distinguished.

His first sermon was preached in the pulpit at Newport, which he afterwards occupied for a period of fifty years. Being called upon unexpectedly to perform this office, before he had entered the preaching class, a privilege limited to the fourth-year students, he favoured the congregation with a sermon of Dr. Watts', and enforced its doctrines with an extemporaneous appeal. He entered upon his duties as pastor of this church in 1764. The income from the church being small Mr. Bull endeavoured to supplement it by the proceeds of a small school, but his enemies threatened to set the law in motion against him, as the Act was still in existence which rendered it illegal for a Dissenting minister to keep a school without a license from the bishop. This tyrannical law was repealed in 1779, and Mr. Bull held on his way without further fear of molestation.

On the settlement of John Newton, as curate of Olney, a friendship sprung up between the two men, only severed by death. A letter from

Mr. Newton in which he says, "I know not how it is, I think my sentiments and experience are as orthodox and Calvinistical as need be, and yet I am a sort of speckled bird amongst my Calvinistical brethren;" drew from Mr. Bull the following reply:—

"One speckled bird to another speckled bird, whom he loves most dearly, sendeth greeting:

"Dear brother,—Through the great goodness of the blessed Lord of all the feathery tribes, I yesterday morning took my flight from the great wilderness, and winged my way most safely to this quiet retreat, where I am comfortably in my old nest a gain. 'Home is home though ever so homely.' Here I found my dam quite well, and Tommy and Polly chirping, and Billy very indifferent indeed, with the whooping-cough; but I know that our dear Lord will order it for the best. Oh, help me to bless his holy name! You know, brother, that those of our fraternity who are called birds of passage, before their flight, hold a kind of national assembly for several weeks, to consult about the coast to which they shall direct their flight, to try their pinions, and adjust their plumage. Exactly for the same reasons I long to see you; for I think we are not only speckled birds, but birds of passage too, and I long to hear and speak about that glorious shore to which we are bound. It is true we shall not cross a briny deep; but our singular circumstances require us to pass (not over, but through) a sea of precious blood, and our only strength will be, not a pine plank, but a glorious cross. You know, brother, it belongs to our nation to chirp, to whistle, to sing; and though I cannot (like you) sing the songs of Zion, yet I can brokenly chirp the short sweet note, 'Precious Jesus! precious Jesus! He is my Lord and my God.

Newton's testimony to the piety of his newly-found friend is worthy of quotation:—"When you are with the King and getting good for yourself, speak a word for me and mine. I have reason to think you see him oftener and have nearer access to him than myself. Indeed I am unworthy to look at him or speak to him at all, much more that he should speak tenderly to me. Yet I am not wholly without his notice."

Having dined together, they were one day enjoying familiar intercourse in the "things which accompany salvation" when they were startled by the advent of that quaint old worthy, John Ryland, of Northampton, who came to announce that poor Toplady was halting at the Swan Inn, *en route* for London to die. They were soon in attendance upon the sick man, and while engaged in conversation, the noise of a bull-baiting scene in the street disturbed them. Toplady, who was a firm believer in the immorality of animals, exclaimed "Who could bear to see that sight if there were not to be some compensation for these poor suffering animals in a future state?" Not sympathising with the belief of their friend, Mr. Bull remarked, "I certainly hope that all the BULLS will go to heaven," and then asked Toplady whether he thought it would be the case with all the animal creation. On being answered in the affirmative, Mr. Weston broke in with the *reductio ad absurdum*, "What,

do you suppose, sir, there will be fleas in heaven? for I have a special aversion to them!" Toplady ventured no reply, but betrayed by his emotion that his feelings were wounded. After this temporary interruption the good men were soon engaged on a subject on which they were all agreed.

The poet Cowper became an intimate friend of William Bull, of whom he thus writes to Mr. Unwin: "You are not acquainted with him; perhaps it is as well for you that you are not. You would regret still more than you do that there are so many miles interposed between us. He spends part of the day with us to-morrow. A Dissenter, but a liberal one; a man of letters and of genius; a master of a fine imagination; or rather not master of it—an imagination which, when he finds himself in the company he loves and can confide in, runs away with him into such fields of speculation as amuse and enliven every imagination that has the happiness to be of the party. At other times he has a tender and delicate sort of melancholy in his disposition, not less agreeable in its way. No men are better qualified for companions in such a world as this than men of such a temperament. Every scene of life has two sides—a dark and a bright one; and the mind that has an equal mixture of melancholy and vivacity is the best of all qualified for the contemplation of either. He can be lively without levity, and passive without dejection. Such a man is Mr. Bull. But he smokes tobacco! Nothing is perfect. *Nihil est ab omni parte beatum,*"

Mr. Bull was one of the most acceptable supplies at Surrey chapel during the summer vacation of Rowland Hill, and frequently preached there on special occasions. In 1798, when the new organ was opened, it was arranged for Dr. Duprè, the king's organist, to officiate. Mr. Bull writes, "I had ten minutes to pray in, and fifteen minutes for my sermon. To be sure the music was delightful, but everybody that belongs to the chapel was annoyed, and poor Mr. Hill was in such a taking that I thought he would have gone mad." On Mr. Bull's return home Rowland Hill addressed him a letter in which he says—"How you must think of my treatment last Tuesday evening, when His Majesty's tweedle-dee and tweedle-dum man interrupted our worship; and that after such a serious introduction of singing with our organ, which we enjoyed the Sabbath before. Pride must have its fall, and for the future all the tweedle-dums that kings love they shall keep among themselves. Their fine airs will never do for a Methodist meeting-house."

This is a confession which we are glad to find endorsed with the name of Rowland Hill. Notwithstanding his love of music he saw that it was highly impolitic to make the worship of God the occasion of musical

display. The silent adoration in a Quaker's meeting must, surely, be more acceptable to God than the most brilliant performances of gifted musicians, whose sole ambition is to display their own abilities.

It would appear that Mr. Bull's services were more useful abroad than at home, and that Newport proved a difficult place to work. At Surrey Chapel and at the Tottenham-court-road and Moorfields Tabernacles he commanded crowded audiences. Speaking of his inability to please everybody, he said, "I don't care a straw what they call me. I only want to live Christ—to him, for him, in him, and always with him." Writing to his son he bases some sound advice upon his own practice—"The more retirement you have before you preach, the better in general, will you preach. I like to read before I preach, some good book, and the more spiritual it is the better. Then I like to preach my sermon over to myself for at least two hours. When I do this I am sure to feel liberty. In all your praying and preaching never lose sight of the divine unction." There is a sound ring about the following passage: "Often am I bound down and overwhelmed with a sense of the infinite evil of sin and of the hidden plague of my own heart, and often do I write bitter things against myself, and for the moment believe my salvation is impossible, and I feel the bitter anguish of despair. Then I look to Jesus, and believe the glory of his person; and the riches, the unsearchable riches, of his grace, the infinite merits of his precious blood, his perfect righteousness, the sweet promises of his Holy Spirit, and the infinite heights and depths, the length and breadth of his distinguishing love to the vilest of sinners. I think of his unfailing faithfulness to his word, and behold I run away from self, quite away, as far as possible, and weep and groan, and sigh after Christ, and behold I am set at liberty and am full of comfort." Again he writes, "I daily and hourly strive and pray to walk with God, and have my conversation in heaven; and so far as I look to the secret exercises of my mind from morning till night, it is so in a very comfortable degree." "Oh pray incessantly," he wrote to his son, "to be more and more like Christ, and then I'll tell you how far you will be perfect, viz. just so far as Christ dwelleth in you, and no further. You may go a great way further in following Christ before you will be in danger of breaking your head against the wall of sinless perfection."

Mr. Bull earned the reputation of being eccentric in the pulpit, and certainly he said and did some strange things, which justified the verdict "Thus," says his grandson, "On one occasion, just as he was concluding his sermon in the afternoon, and in the midst of an eloquent appeal which commanded the silent attention of the congregation, a female ser-

vant, regardless of anything else but getting her mistress's tea ready immediately on her return home, rose up from her seat to pass through the length of the crowded gallery. My grandfather was annoyed at the unseemly disturbance thus created, and said to her in a tone of authority, "Sit down, my good woman, sit down, its no matter if Mrs. Arthur's tea kettle does not boil. I have not done yet." Mrs. Arthur sat just beneath, and, being a short-tempered woman, was not a little offended at the unexpected reference to her name.

Want of punctuality and drowsiness during the sermon afforded the old man opportunities for administering rebukes, which had their desired effect. Observing some of the congregation turning to look at the clock when he had exceeded the usual time for closing the sermon, he paused and remarked, "Ah, I see you are looking at the clock; but some of you have got into the habit of coming in late, and I am resolved you shall not beat God Almighty out of his time, and so I shall go on a few minutes longer, and make up at the end of the service what has been lost at the beginning."

Observing some of the congregation to be sleeping on one occasion, he exclaimed loud enough for them to hear, "My chest aches very much, and I will sit down and rest till you are all awake, and then I will proceed." On another occasion he resorted to the following expedient. Taking up his Greek Testament, he began to read aloud. Having gained the attention of the entire congregation, he remarked, "Well, I thought you would understand Greek as well as English when you were asleep. Now I will put this aside and go on with my sermon."

His own servant was often guilty of sleeping during the sermon, and was cured of the habit in the following way. Being soundly asleep at the close of the service, Mr. Bull said to the congregation that he wished the usual hymn after the service to be omitted, and begged the people to retire as quietly as possible, adding, "I see my servant asleep and I don't want you to wake him." On discovering the predicament he was in when he awoke he was so thoroughly ashamed of his conduct that he never slept again during service.

It must not be thought that Mr. Bull's sermons were soporific. Few men, we suppose, can uniformly succeed in keeping a semi-rustic congregation awake during an entire service on a sultry afternoon in July. A great deal must also be set down to the account of the vitiated atmosphere and the heavy dinners. However, we think the habit so bad, that we justify any lawful expedient adopted to check it.

The last time he preached from his pulpit he took for his text Psalm

xxvii. 9, "Hide not thy face from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation." Thus his life-long wish was realized that he might be useful to the last. When he lay a-dying, his utterance bespoke the confidence and peace of his soul. "I am upon the rock! I am upon the rock!", was his repeated exclamation. "Death is but stepping out of the kitchen into the parlour." As his head fell upon his pillow for the last time he faintly uttered the words, "Bless the Lord;" and thus passed away a man whose holy character, Christian friendship, extensive usefulness, and fidelity to the doctrines of grace drew from the poet Cowper the endearing epithet, "CHARISSIME TAURORUM."—*The Sword and the Trowel.*

## Christian Work.

### LIVINGSTONIA MISSION ON LAKE NYASSA, AFRICA.

**W**HEN the Presbyterian Churches of Scotland (Established and Free) resolved on a Mission to Eastern Africa, they asked and obtained from the Admiralty the service of Mr. Young, R.N., for two years. He gave the other week an account of his mission to a meeting in Edinburgh.

Dr. Duff, in introducing Mr. Young, said:—

"Here let me at once say for him that his special forte is action, not speaking. His own favorite motto is, "Deeds, not words." And such is his adventurous temperament, that I verily believe he would, if circumstances permitted it, much rather return this night to face the malarious exhalations of the African rivers, and confront the barbarisms of the African races, or the still more revolting barbarisms of their foul oppressors, the murderous slave-hunters, than rise up to address an audience like the present. Nevertheless, I am confident that when he does rise up, this audience will listen with profound attention to his homely, but fervent and forcible utterances. By way of introduction Dr. Duff then gave a rapid sketch of the rise and progress of the projected mission to Central Africa, through its different stages up to the time of its despatch under the leadership of Mr. Young, in May, 1875. He referred in glowing terms to its warm reception by the colonists at Cape Town and Port Elizabeth, Algoa Bay; to its landing at Kingoni, or southern mouth of the





VICTORIA FALLS — ZAMBEZI RIVER.

Zambesi, and the putting together of the pieces of the steamer there; to its difficult navigation up through the low, swampy, malarious regions of the Zambesi and Shire Rivers to the foot of the Murchison Cataracts; to the taking the steamer in pieces again, and the getting these carried up a rugged, roadless, mountainous tract of sixty or seventy miles, through long grass and bushy thickets, and large boulders and projecting rocks, to an elevation of one thousand eight hundred feet, in five days, under a blazing tropical sun, by seven hundred natives, to the Upper Shire, without one decamping with his load; to the reconstructing of the steamer in the Upper Shire, and then steaming along the river for upwards of one hundred miles, and entering the great lake on the morning of the 12th of October, when the rising sun was gilding with his radiance the western mountains, which all on board joyfully hailed as a type and emblem of the speedy rising of the Sun of Righteousness on that long benighted region with healing in His wings.

ON THE WAX UP.

Mr. Young, on rising, was received most cordially, the audience standing for several minutes and cheering vociferously. He said—Dr. Duff, I think, has said a great deal too much. I am neither so clever nor so good as he represents me to be, although I am satisfied with what he has said that I am out of my place here to-night. If you put me on the deck of a ship in a gale of wind, or place me in the centre of Africa, with three or four hundred natives to put into shape, I would feel more at home than I do to-night. (Applause.) But as I have to render an account of my stewardship, I must say something, although it will be in a rambling sort of way. Dr. Duff has told you of the steamer. I thought he was going to finish the whole story, but you must know that Dr. Duff got hold of me on Saturday night. (Laughter.) The last time I was in Edinburgh I told you that I thoroughly believed in the mission, and that it would be the means of doing a great deal of good in that country. (Cheers.) I was invited to go, and I told you I would do my best. (Cheers.) It was all very well for Dr. Duff to talk about the steamer, but they did not want me to take it. They thought it altogether too large. I did not think so, and I have proved that nothing less than that vessel would have done on Lake Nyassa. The steamer was taken out in sections, and when it reached the mouth of the Zambesi we erected a shed and put it together. I have just one complaint to make, but that is a very great one. Instead of the maker sending new bolts to screw her together, he sent old ones and not enough. I had to keep twenty negroes working

day and night cleaning the bolts, although my object was to push forward before the company had time to think of the fever. In passing up the river we were thrown upon a sandbank, and as at the time it was raining hard, we began to get gloomy. Next morning, however, we succeeded in getting her off. Next day our boat capsized, and we lost all our clothes. What was to be done now? Why, go on, of course. (Cheers.) That was but a trifle to what we had in hand. By-and-bye we came to a passage in the river across which the vessel could not go as she was. So we had to clear her out to the shell, and then run out anchors, attaching them to trees. By these means we got through the sandbank, and a great many others. The Zambesi finished, we got to the Shire, and then we thought we had clear way, but we found that the river altered its course, and instead of a river we found ourselves in a lake, and with no one to show us the way. Falling in with a dhow, however, we learned the direction to go. We had a terrible job to cut our way through the long reeds and grass. We had natives out in the water cutting the grass with knives. I wish now to refer to the Makololo. About twenty men whom Dr. Livingstone brought down from Makololo country in 1859 as porters and carriers, he left on the banks of the Shire. They settled down there, and being more warlike, they became chiefs in the neighborhood. I found them when looking for Livingstone in 1867, and when going out this time I was much concerned to know whether they still remained there. I knew that the Portuguese, if they could, would have driven them out. When we were about fifty miles off from where the Makololo village was supposed to be, we were told by the natives, "You must not go further till we tell our chief." I asked, "Who is your chief?" They replied, "Makololo." "Oh, then," I said, "its all right; I am English; I knew your chief very well. My name is Young." (Cheers.) I then asked that a messenger should be sent to tell that the English chief was coming, and that I wanted fuel. Before we got half way up a boat came up with fuel and food, and at every Makololo village for fifty miles we were met with boats full of wood, fruit, etc., as presents. (Applause.) How came this about? Not simply because we were English, but because there had been good Englishmen there who treated the people well, and left a good name behind them. (Cheers.) Who were these Englishmen? Why, Livingstone. (Cheers.) The University missionaries also, some of whose names are household words. (Cheers.) We got up successfully to the foot of the cataracts, and then summoned the whole of the Makololo. They had followed us along the banks, the women clapping their hands, and all crying, "Our English father has come back again." I summoned the chief, and

laid the law down to him. (Laughter.) I asked them if they were going to do it, although I meant them to agree whether they were pleased or not, but they showed every disposition to come to terms with us. These were the people whom the Portuguese called African savages. I never met with a savage in the interior—(cheers)—although the African is a savage when corrupted by the European. I told the Makololo the object of our mission, and that by-and-bye some of our party would settle among them. They asked if they would have liberty to send their sons to be educated at the station. This was what I wanted, and so I said yes; and now some of them are at Livingstonia. (Applause.) I said that I required about eight hundred carriers to transport the steamer, and they were at once sent. It is to be remembered that if a single piece of that steamer had been lost, the whole scheme would have fallen through. I felt so satisfied, however, about these men, and especially those set over them, that I entrusted two hundred and fifty loads without any European with them, and I did not lose a nail or a screw. (Applause.) They never asked me what I was to pay them, trusting that I would give what was right. Some of these men had to come fifty miles and bring their provisions with them, and then had to carry their loads over seventy-five miles of cataracts. I paid them six yards of calico each, and I don't think you would say that was too much. (Laughter.) I gave them a yard extra since, and they were satisfied and so was I. (Applause.) After some difficulty the steamer was again built and successfully launched. Going up the river all the natives were afraid of us, the news of our arrival having spread. They were nearly all subjects of the great chief Mapunda, on Lake Nyassa. The chief rushed down to meet us, and shaked hands with me in a regular English style. He said he was very glad to see me, and I was equally glad to see him, for although a noted slave trader, I wished to make friends with him, as I wanted to obtain ground. Mapunda was a very rich man. To begin with, he had a hundred and one wives—(laughter)—and a large number of bullocks and sheep. After a cruise on the lake, I agreed to settle on Cape M'Lear, in Mapunda's territory, which has a sandy bay with good anchorage for a steamer, and is a strong position. In cruising on the lake I came across a slave dhow. Having heard of our arrival, they tried to escape, but I steamed after her and overhauled her. The crew then sung out "we have no slaves on board," when I replied, "I did not say you had, but I want to get a look at you." In conversation with them I learned that they had not taken slaves for a month, because they heard the English were coming, and they knew that we were fighting men. I of course told

them that as they were not carrying slaves I did not want to meddle with them. I think, however, that it was fortunate that they had none, as I would have taken them, and that was contrary to orders. (Laughter and applause.) I put part of the crew ashore at Cape M'Lear, while I went down to the cataracts to bring up the stores. The next time I came to Mapunda he was changed in his demeanour towards us, as the Arabs had got to him and told him that we would eventually put him out of his country. I spoke to him about the matter, and asked him what good the Arabs did to him? He said that they made him presents. I told that I would give him six times as much as the Arabs, and three times as much at once. I accordingly made him a present, and he thought he was amply rewarded at a cost of \$5. Unfortunately he is often drunk, although not with English grog or brandy, but native beer. We succeeded in getting a good house built before the rains set in, and then I started for a cruise round the lake. I thought I would have got round in ten days, but I was much mistaken. It is a lake with a coast of more than eight hundred miles, and with water as blue as the ocean. The country round the lake is certainly the finest I have ever seen. With your vessel on this sea there is nothing to oppose you, but the Portuguese, under whom the slave trade flourishes. At the north end of the lake I found the country depopulated, and the beach strewn with skeletons. The scenes to be witnessed are revolting. From conversations with the natives I learned that the slave hunters surround a village, and seize every one. The young people are yoked together, and the old people are killed on the spot, so that none may escape to alarm the neighboring villages. Passing round the lake we came to Kota Kota, the great depot of the slaves from the interior. Jumba is the name of the chief. Being ill at the time he sent off his Prime Minister for medicine from the doctor. Afterwards I waited upon him, and he asked me what I had come for? I said, "I have come to bid you good morning, but you may depend that if you go on with this murderous traffic I will come and bid you good evening—(laughter)—and I will give you medicine somewhat stronger than the doctor has now given you." Showing him a rifle ball, I said, "I will give you that if you do not desist." I said so, and I would do it, too. (Cheers.) You must remember that I am talking of a wholesale murderer. This trade must be put down, and with a strong arm, too. The last time I was there twenty thousand slaves crossed Lake Nyassa yearly. Some time previously thirty thousand reached Zanzibar, and for every one that reached that point ten lost their lives. Was this poor bloodthirsty Jumba to be allowed to carry on the traffic, and you in possession of the lake?

(Applause.) I don't believe in missions fighting, but I was not a missionary when I was visiting Jumba.

When Mr. Young left Livingstonia, Dr. Stewart, of Lovedale, who conducted the second party, had charge. Dr. Stewart thus writes with regard to the place—its position and prospects.

THE PLACE—ITS POSITION AND PROSPECTS.

Livingstonia at present consists of a line of wattle and daub houses, roughly but strongly built, some twelve in number, exclusive of work-shop, goat houses, sheds and other erections, and forms one side of a square two hundred and twenty paces long. The line faces the bay, and will be continued at right angles on two sides down to the beach. The houses, however, are not mere huts. One of them is fifty feet long by twenty-five, built somewhat like an Indian bungalow. It is cool and airy, having four doors and a beautiful supply of windows, and a verandah all round. Another is a two-storey house, with a verandah on the upper storey as well. This is the idea of Dr. Laws, and bed rooms twelve feet above the ground will no doubt be healthier than those on the driest of floors below. The houses face a very beautiful bay, in which lie three large islands, distant one or two to five miles. The beauty of the position is beyond all question. Its possession of the capabilities of extensive growth is a matter not so easily settled. That depends very much on the capabilities of the small plain facing the bay, and on which the settlement stands. This plain, which is four or five miles long, has been described to me as good agricultural land. A portion of it may be, and a larger portion of it, according to my view, is not. But I have not yet sufficiently examined it to be able to say, and wish at present to express no opinion. It is shut in behind by high rocky but tree-covered hills, and its outlet to the country on the south is through a gorge about five miles distant. On the nature of the soil and of the outlet through that gorge, so easy or difficult, depends chiefly the question as to whether this is the best position we can get at present or not. The islands are rocky and tree-covered like the hills, and are too steep to be of any use. As to the vast superiority of the climate here as compared with that of the valley of the Zambesi and the Shire no one need be at this place more than a few days to be thoroughly convinced. There is always, or nearly always, a delightfully cool breeze blowing to or from the lake. Its waters are as blue as the deep blue of some parts of the Mediterranean. And I notice that the men can do, without distress, nearly twice as much work outside, as they could in any position in the valley of the Zambesi or the Shire. Still, let

no one think that here there has been, or will be for some time to come, perfect immunity from our dreaded enemy, the fever. I have always said that no part of Central Africa was entirely free from that. At Livingstonia during the past year each and all have had some attacks of fever, but it is likely that in the future, with less exposure and a more settled life, they will suffer less. I believe that boarded floors, if they were possible here just now, and plenty of good wheaten bread and milk, and some other things, common articles of daily use at home, but great luxuries here, would reduce the fever rate and improve the health and strength of all on the station. These good things will come in time. We have as yet no domestic animals but goats, fowls, and dogs. We shall have a few sheep this week, and we hope by-and-bye to get some cows. Had we a team of oxen we should make rapid progress in the whole settlement. The nearest point we can buy them easily is at the mouth of the Shire, and the difficulties of the journey and risks of losing them by death are so many that we have not attempted to bring them. They cost there £3 per head, with cost of transport here £5; and if some of our friends at home would send to the committee as much as would buy twenty or thirty head, and we could get them safely here, their labour and produce would soon make a great alteration on the place. Judging from the appearance of all here, the type of fever is much less severe than nearer the coast, and we can hardly expect that so great a change of climate and of living would be undergone by any body of men, however healthy, without some ailments. We must also remember we are on latitude 14 degs. S., that degree runs almost through the site of Livingstonia. Our longitude also is about 84 degs. 35 min. E. From this any one can find our position. The average temperature at noon, from records kept during the year by Dr. Laws, is from 80 degs. to 85 degs. F., but with cool and pleasant nights. The mornings and evenings are also very pleasant. From this it will be plain that a position so near the equator is not exactly suited for a European colony, as some people have always been ready to regard this settlement—if we use the word colony in its strict sense. The out-door labourers here must be natives. But on the whole, keeping in mind that we are in Central Africa, there is every reason to be thankful that we have got so good a position. Of this I am certain that Englishmen are living within the tropics in large numbers, in a hundred worse places. So far as my limited experience goes, I have great hope that time will fully confirm our favourable impression of the climate of the lake—for this, after all, is the main question, and great issues are dependent on our being able to keep our position, and keep our bodily health and mental vigour at the same time.

“The people are beginning to gather about us, and I have no doubt they will soon be here in sufficient numbers. A few families are already settled, and there are always a good many men from the villages a few miles off, who are here for a few days or a month at a time assisting at the different works. Their rate of pay is half a yard of calico a day. The place is also becoming a centre for the sale of such goods as they have to offer in the shape of food. We require to be sparing of our European stores. When Mr. Cotterill and Mr. Thelwall arrive there will be seventeen white men on the station, and though the supply for these could be no cause of anxiety or difficulty at home, here in the wilderness it is. Every day now there are canoes coming and going with *malonda*, or things for sale—fowls, fish, sweet potatoes, maize, millet, etc., etc.

“This is just the sort of thing we want to encourage, and show them there is no use stealing and selling a man when they can get quite as much for a canoe load of potatoes. We are beginning also to grow for ourselves, but only beginning. The wheat last year was a failure. A little was grown, and we have got the beginning made to sugar cane. One import after another will thus be reduced. Ground nuts will soon supply us with oil, and native salt for the coarser purposes can be got here. There is also abundance of good fish in the lake, and with a good seine net, or one such as they use in the salmon fishings on the Tay, we could have abundance of fish every day. As it is, with native nets, short and poor, made of a fibre which grows on the hills behind, we have a few every day. The exceptional mornings are when the report is—no fish to-day.

“Missionary operations are not yet on a large scale, but they are begun. I was glad the day after our arrival to see a congregation of forty assemble to listen to a very simple address from Dr. Laws, with a Bible picture, the brazen serpent, as a subject. Generally the service begins with a few pictures to attract their attention. The congregation, such as it was, consists of those living on the place and of those who come to work. To some this audience may appear exceedingly small. To me it appeared very large, considering the rudimentary state of things here. I have been on a mission station established ten years, with a population of many thousands close by, and seen on a Sunday a congregation of not half that number. This was in Zululand. The secret was, the chief was hostile to the missionary's efforts, and a few private words to the head men are sufficient to reduce the numbers of listeners on the Sundays of many years to a mere handful.

“Dr. Laws has also had a few patients on whom he has practised and operated successfully. One was for tumor above the eye. The result



was very satisfactory. One poor fellow came here with injury to the spine. His case was hopeless, but he was carefully attended till he died, and more easily than he would at his own home. He is the first interred in the cemetery, and will, I hope, be the only one for a long time to come. As he had opportunity, Dr. Laws carried on at intervals a school, but to-day we gathered together, Europeans and natives, at ten o'clock—work being stopped for an hour—and made a formal opening of the school on the station, with fourteen pupils—twelve boys and two girls. We had a black board and a few slates, and the lesson consisted of the first few letters of the alphabet and the first few numerals, with the names in English and Manganya. We commended the school in prayer to God, and asked that His blessing might be given now and henceforth to the work this day begun. This is the first school on lake Nyassa. The pupils were also informed they would have to work a little for a certain time each day, probably an hour, as it was as necessary to have to work as to know the names of those marks on the board. Christian people at home have long wished, I believe, to get a hold of Central Africa, to find a basis from which extensive Christianising operations might be carried on. So far as I can see *the thing is now done*. We can extend northward on a great inland sea for 350 miles of latitude, with a coast line of 900 miles to work on. Still further north with only 200 miles of land, lies Tanganyika, and westwards at about the same distance, lies Bangwen. Southwards, when we choose to venture into the valley of the Shire or get native agents (and there are half a dozen boys here already from the Shiré valley), we have 300 miles of water line to work upon. I don't want to be sanguine or to hold out delusive hopes; but no man with his eyes and with any experience of Central Africa, can look at this position and not feel its extreme importance. And if I may, without presumption, I would say, let the two Churches carry out the work so auspiciously begun. It will require the strength of both to take advantage of the opening now made. The Free Church has taken the first risks in the expenditure of money, and has shown the enterprise to be a safe and practicable one, big with beneficent results to the people of a vast area of this Continent, if the thing is successfully wrought and not allowed to languish after the first burst of enthusiasm is over. Let the sister Church now come forward and throw its weight and influence into the scale. At the least, it is to be hoped that Dr. Laws will not be recalled, and the single link that binds the two Churches together in this work be broken. Let them together hold the position that has been gained. It would be a thousand pities and a shame to do otherwise.—Yours affectionately,

—“JAMES STEWART.”

**ITEMS OF THE GREAT WORK.**

REV. MR. LEBURN, of the Southern Presbyterian Mission to Greece, regards a warning that the Holy Synod has issued to its members, against "the soul destroying and impious heterodox teachings" of the Presbyterian Mission, rather as a good advertisement than an anathema.

THE United Presbyterian Foreign Missionary Society are anxious to send Rev. William Harvey and Dr. J. R. Johnston to their Mission in Egypt, and they are ready to go, but there is no money in the treasury, and the Board is in debt.

THE REV. R. BRUCE writes that great opposition is being experienced at Ispahan, not so much from the Mohammedan rulers as from the agents of corrupt Christian Churches. Mrs. Bruce has arrived safely after her long journey.

SIX Missionary Societies are now labouring in Java, the richest and most valuable colony of Holland, which has become Mohammedanized through the former opposition to Christian Missionaries by the Government.

THE five principal Woman's Missionary Societies in America have raised since their organization (and the earliest only dates back to 1860), for Missionary purposes £312,718. These Societies now support 287 Missionaries abroad.

SIX Young Missionary Volunteers set sail for Hong Kong lately in company with the Rev. E. Davys. They go out as students, to receive a couple of years training under Bishop Burdon at St. Paul's College, Hong Kong, during which time they will also acquire Chinese, and they will then be sent forth as evangelists into the interior of the province of Quan-tung.

MISSION YACHT "EVANGELIST."—The editor returns hearty thanks to the many friends who responded to his appeal for Scripture portions, tracts and books, in various languages, for distribution among British and Foreign sailors, by the students on board the Mission Yacht "Evangelist." This little cutter is still lying at Falmouth Harbour, where she is doing a good work, especially among the smaller vessels that in large numbers seek shelter there from the contrary winds, or call for orders. The young evangelists on board visit from fifty to one hundred vessels in a week, and find them manned with crews of various nationalities. They carry a supply to suit each and all; and in most cases meet with the heartiest welcome. Contributions may be addressed to the Editor, Harley House, Bow.

A VALEDICTORY meeting was held by the Society for Promoting Female Education in the East, on the 8th of November, at St. John's Hall, Highbury, to take leave of six ladies about to proceed to different spheres of labour. The Misses E. and S. Davidson (both Honorary) are gone to join the Agra Zenana Mission; Miss Wood and Miss Eyre are to assist in the Agra native female training school, Miss Naseef is gone to help Miss Whately in Egypt, and Miss Huber returns to Nazareth.

A REMARKABLE movement has begun among the Spanish Jews at Oran, Algeria. Mr. Benolial, an evangelist, writes that his church, which holds about three hundred, is thronged every Sunday by Jews who have become interested in the doctrines of Christianity, and publicly professed their desire to be instructed. The London City Mission at work in our great metropolis is also receiving a large blessing in its labours among the Jews. There are hundreds of Jewish inquirers into the truth of Christianity in London.

REV. A. MABILLE, of the Basuto Native Mission to the Baniai, writes: "We hope the Lord will enable us to start the expedition afresh about next December, *via* Kuruman and Shoshong, a much longer road. The same Catechists are going with our brother Dieterlein. To this object our people want to give, they have plenty of grain for sale, but nobody will buy, so that we have not the money. If we could accept of the corn it would be all right, but what could we do with it? If friends of this mission in the colony and elsewhere would give us a little help at the present time it would be very opportune."

DR. I. G. BLISS of Constantinople, agent of the American Bible Society, says that Hussein Anvi Pasha, the late secretary of war, was prominent in opposition to all evangelical movements in Turkey. He resisted the permission to print the Bible in Turkish, refused to grant the deputation of the Evangelical Alliance an audience with the Sultan, and always insisted that no Moslem could change, much less be allowed to change, his religion.

THE Chinese Presbyterian Mission in California employs seventeen labourers; has Mission-Schools at San Francisco, San Jose, and Sacramento, with an average attendance of 167; has received thirteen to church membership in San Francisco during the year, four at Sacramento and nine at San José. In Oakland fourteen members of the Sunday School united with Rev. Dr. Eells' church.

**Christian Miscellany.****GOSPEL VICTORIES.**

BY MRS. D. WINTERS, PHILADELPHIA.



WO hundred years ago upon the walls of the fort of Kewsew, Japan, one might see written in Japanese characters this inscription;—

“As long as the sun shall warm the earth let no Christian be so bold as to come to Japan, and let all know that if the King of Spain himself, or the Christians' God, or the great God of all, if he violate this command, shall pay for it with his head.”

At the close of the sixteenth century when Christianity, as introduced by the Jesuits, excited the apprehension of the government, an order was issued for the utter extermination of the Christians. Many of them fled to the beautiful sea-girt island of Takaboko, which lies off the west coast of Japan. But thither bloody persecutors followed them, and all who did not perish by the sword were driven over the rocky precipice, and perished in the sea. But there are no persecutors severe enough, no barriers strong enough, no declarations powerful enough, though backed by kings and emperors, to keep back Jehovah from fulfilling his promise to His Son, “Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” And now that Government which defied and blasphemed the name of the God of heaven, protects the missionaries who go to proclaim to its subjects the glad tidings of the gospel of Christ, and Christian ministers are called to responsible positions in Japanese institutions of learning.

A few years ago the inhabitants of Madagascar destroyed their idols, and pulled down their temples of worship almost in a day, and many turned to the new and living way, which a few faithful Christians had been labouring, through long years of fearful persecution and privation, to point out to them. In their case the prophecy of Isaiah seems to have been literally fulfilled:—“Behold thou shalt call a nation that thou knowest not, and nations that knew not thee shall run into thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee;” and now in the true Christian spirit they have established a Missionary Society in the island, which meets twice a year. One of these semi-annual meetings was held last January in the Memorial Church at Ambatonakang. The Foreign Missionary of the Presbyterian Church in

the United States for November 1876, says:—"It is to be remembered that this "Memorial Church" marks the spot where martyrs suffered for the faith in the days of persecution. This missionary work is indeed the springing up of the precious seed of their martyr blood. At the above named meeting two chiefs were present from the southern extremity of the island. They were introduced in the true Exeter Hall style, the chairman shaking hands with them amid the breathless interest of the assembly. The reply of one of the chiefs is a model of practical brevity:—"This is all true that you have said, but show us the teachers who will go home with us—that will please us best." Two missionaries were sent accordingly, and that under the auspices of the government, which sympathizes fully with the Missionary Society.

The Queen of Madagascar who, it is said, was an intemperate woman, before she became a Christian, has just issued a proclamation prohibiting the sale of rum in Antananarivo. She tells her people her reasons for doing this are, "Because the rum does harm to your persons, spends your possessions in vain, harms your wives and children, makes foolish the wise, makes more foolish the foolish, and causes people not to fear the laws of the kingdom, and especially makes them guilty before God." Would that all who are in authority in Christian lands would deal as faithfully and wisely with their subjects in this matter as Queen Ranavalomanjaka has dealt with hers.

We may take Italy as another instance of the triumphs of the Gospel. That fair land was for ages trodden down by the Pope and his cardinals, bishops, and priests. The city of Rome in which, for a time, Paul preached the gospel, became the very hot-bed of Papal corruption and the mother of harlots. The "Sacred Bambino," a wooden image of the infant Jesus, was carried in a chariot through the streets, attended by cardinals and priests, for the people to worship. The people were not allowed to sell or read the Bible, and even persons visiting or passing through the country had their Bibles taken from them. We read in sacred writ of a king who, "Arrayed in royal apparel, sat upon his throne, and made an oration, and the people gave a shout, saying, it is the voice of a god and not of a man, and immediately the angel of the Lord smote him because he gave not God the glory, and he was eaten of worms, and gave up the ghost." But when Pius IX added to his other impious acts and assumption, the one of arrogating to himself the Divine prerogative of infallibility, he was suffered to live. But his throne began to totter from that moment, and his kingdom was taken from him and given to another, and Italy, so long enslaved, became free. The

Bible is in circulation and read, and evangelistic churches are built almost under the eaves of the Vatican, so that the Pope may now hear the notes of the hymns sung by the worshippers in some of these churches, wafted in at the windows of his palatial prison. Surely the same Lord who caused the chains to fall off from Peter's hands and led him out of prison, is striking off the chains of superstition from darkened minds and saying unto them, arise, gird thyself, and bind on thy sandals and follow me. There is no darkness too deep for the light of God's truth to penetrate, and when it falls upon any land the bolts and bars of superstition and idolatry must give way before it, as the walls of Jericho fell before the children of Israel.

These are only a few of the many victories achieved by the gospel in our time, but they are significant as types of more glorious things to come. The everlasting gospel is pressing forward with the banners of the cross, and by and by the anthem of ten thousand voices will be heard proclaiming through the earth, "Hallelujah; for the kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever."

## Children's Treasury.

### A SERMON IN A BOWL.



CITY boy by the name of Ferdinand, whose parents were very rich, took a long walk into the country. Becoming a little weary, he stopped at a farm house and bought a large bowl of bread and milk. He took it under a shady tree and sat down to enjoy the luxury. It was so good! but a little way off stood a poor boy who had also wandered out of the city. He was thin and pale, and looked hungry; but he had no money, Ferdinand knew right well. At one moment he thought of dividing his bread and milk with the poor boy, as the thought came that it would taste even better to him, but he smothered his generous impulse and ate the whole. On its being emptied, he saw at the bottom of the bowl a picture in blue which he began studying a little. Around the picture were some printed words. He read, he blushed, and then, as if suddenly struck with a thought, he hastened again to the house, ordered the bowl to be filled, and went back to the poor boy, to whom he gave it, and told him to eat while resting by the roadside.

Now for the sermon that proved so effective in its work :

"HE DESERVES TO SUFFER HUNGER WHO REFUSES TO SHARE WITH THE POOR."  
*Selected.*

### PAUL'S PRAYERS.

THERE are many, young and old, who do not pray, and who do not know the importance of calling upon God. Such may well be instructed by the example of the great apostle, Paul.

One whose attention has not been directed to the subject, will be surprised to find how much evidence the Scriptures furnish of the number, variety and constancy of Paul's prayers. The first intimation that we have of his conversion is in the words of Jesus to Ananias : " Behold, he prayeth." Acts ix. 11. From this time, through all his life of toil and suffering, he was eminently a man of prayer. The correctness of this remark will strikingly appear by quotations from the Acts of the Apostles and his epistles :

" At midnight Paul and Silas prayed." Acts xvi. 25.

" When he had thus spoken, he kneeled down, and prayed with them all." Acts xx. 36.

" And they all brought us on our way, with wives and children, till we were out of the city : and we kneeled down on the shore, and prayed." Acts xxi. 5.

" When I was come again to Jerusalem, even while I prayed in the temple, I was in a trance." Acts xxii. 17.

" The father of Publius lay sick of a fever ; to whom Paul entered in, and prayed." Acts xxviii. 8.

" God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers." Rom. i. 9.

" Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Rom. x. 1.

" Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." Rom. xv. 30.

" And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee ; for my strength is made perfect in weakness. 2 Cor. xii. 7-9.

"Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all saints, cease not to give thanks for you, making mention of you in my prayers." Eph. i. 15, 16.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ. . . that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Eph. iii. 14-19.

"I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now." Phil. i. 3-5.

"We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Jesus Christ." Col. i. 3-4.

"We . . . do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding." Col. i. 9.

"We give thanks to God always for you all, making mention of you in our prayers." 1 Thess. iii. 9, 10.

"For what thanks can we render to God again for you, for all joy wherewith we joy for your sakes before our God, night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?" 1 Thess. iii. 9, 10.

"Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness and the work of faith with power." 2 Thess. i. 11.

"I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day." 2 Tim. i. 3.

"At my first answer no man stood with me, but all men forsook me. I pray God that it may not be laid to their charge." 2 Tim. iv. 16.

"I thank my God, making mention of thee always in my prayers." Philemon, verse 4.

These quotations furnish matter for the preparation of a volume.

The prayers of Paul were comprehensive. He prayed specially for the churches in Rome, Ephesus, Philippi and Thessalonica; and there is no reason to suppose that he was less anxious for the welfare of other churches founded by his own ministry or that of his co-laborers; or was less earnest in praying for them. Nor did he intercede only on behalf of the churches. Of all the men in the world, the Jews most hated and persecuted him; and for their salvation he was most concerned and prayed most fervently.

*Religious Herald.*