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THE NEW RELIGIO MEDICI

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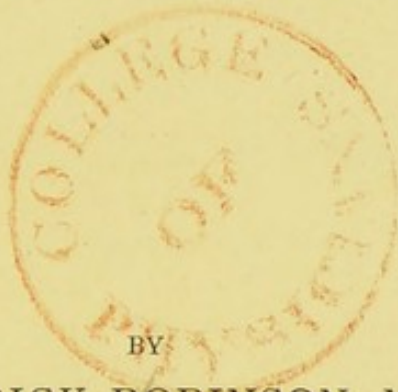


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THE
NEW RELIGIO MEDICI.

CHAPTERS ON PRESENT-DAY SUBJECTS



BY

FREDERICK ROBINSON, M.D.,

FELLOW OF THE ROYAL COLLEGE OF PHYSICIANS; LATE SURGEON-MAJOR OF
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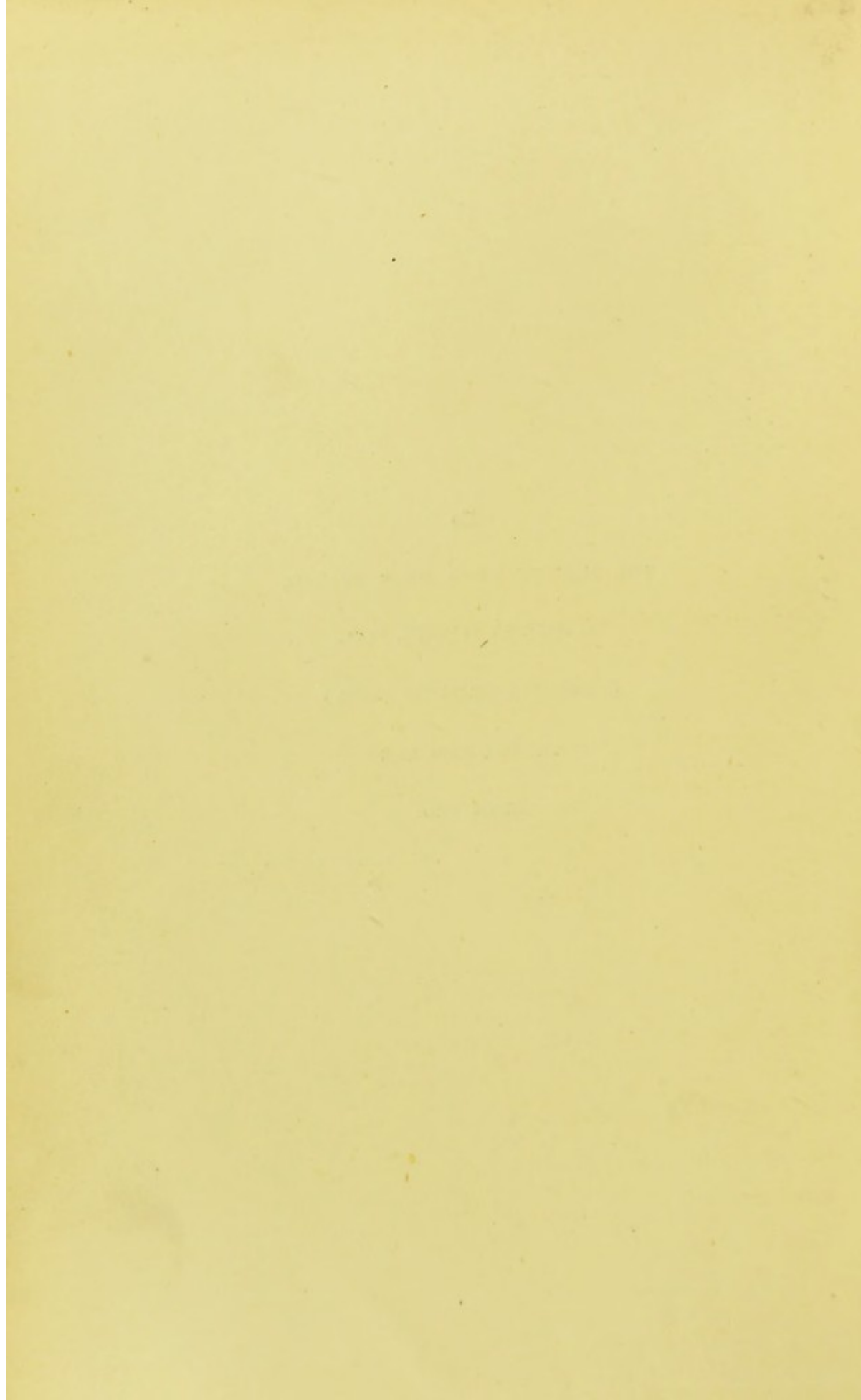
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To
THE MEMORY OF A DEAR FRIEND,
ACHILLES DAUNT, D.D.,
(SOMETIME DEAN OF CORK,)

THESE PAGES ARE
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PREFACE.

A WORD explanatory may be offered anent the title given to these fugitive thoughts. Were the good old knight of Norwich to revisit earth as a Rip Van Winkle, what would he see? Mysticism, if dreamy yet reverent, superseded by open negation; a revolution (or evolution) fraught with evil. But happily, also, an element of good—good in which his own profession was main factor. He would find in it the instrument, acknowledged, for reclamation of that heathen world about which he sentimentiously discoursed.

Some other features too, alien to his day. Fusion of callings, abolition of class distinctions, are becoming features of our time—a levelling up or levelling down,—which? Take, *e.g.*, the Legal (solicitor in relation to barrister); the Medical (general practitioner to physician); the Church (clergymen to nonconformist minister).

In especial sense do these present-day changes apply to a union of Physic with Divinity—‘the medical missionary.’

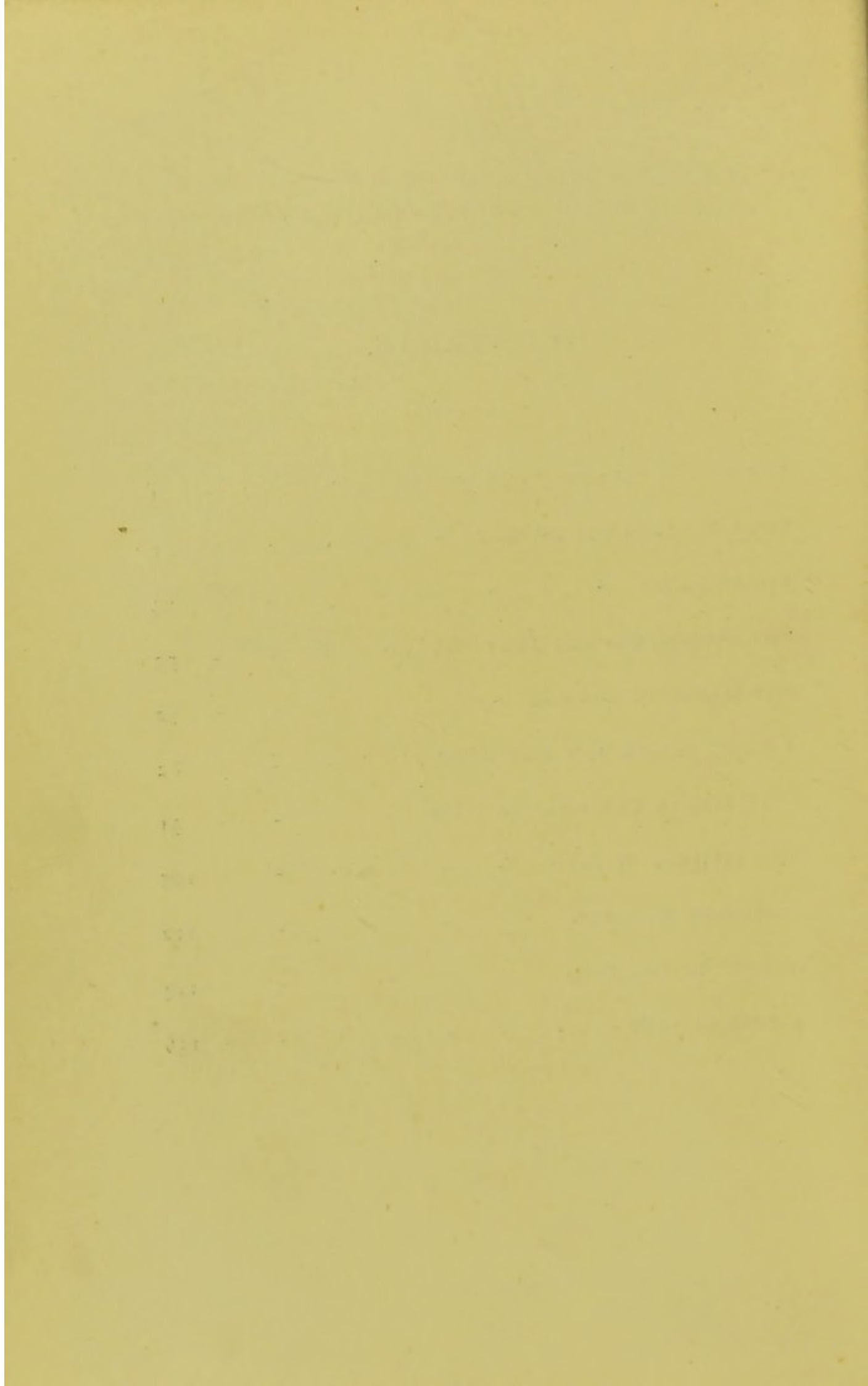
In a near-home light the author ventures to weigh certain subjects from a medical standpoint;—to view them as ground fairly open to members of the twin professions.

Several of these papers came out in the *Churchman* magazine,* and for permission—indeed suggestion—to republish, the author’s best acknowledgment is due to the editor.

* These articles have been partly re-written and added to.

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THE SUNDAY SERVICE—‘VAIN REPETITION.’

THAT lengthened prayer is not essential to the attainment of an object, we learn on no less an authority than that of our Divine Teacher. More, the converse, if not actually commanded, may be reasonably inferred from the words of the Saviour. By the wisest of monarchs we know that brevity in supplication to the Most High was enjoined. Whether the Church of England, through her appointed rulers, is judicious in sanctioning the lengthened services which obtain so generally—how far the warranty of Scripture is accorded for so doing—are thoughts which obtrude themselves on the minds of such lay members of the Establishment as have at heart a fuller development of her capacity for good.

It may be that the laical voice, less weighted by rigid conventionality and usage of centuries, is better fitted to raise a question in which their spiritual well-being is the admitted object concerned. Left undisturbed, unmooted, now, a day, possibly not distant, may arrive when the National Church must stand on her own strength, disestablished and disendowed; when, so to speak, the clergy will have to take spiritual stock of the requirements of their congregations; and when the un-

wisdom of a course of procedure deterrent of the very object which it was their avowed aim to accomplish would be patent to the world.

Her chief pastors might *then* consider how far the words of the Jewish king, and of One who was greater than Solomon, were a guide to the higher life in prayer and praise ; whether, too, on grounds of human expediency, apart from higher motives, procedure, which has no weightier recommendation than 'custom,' must give way to a general demand for vitality in the Worship of the Sanctuary.

Objections by laymen to length in the ordinary morning services of the Church on Sundays are met by the ready answer that separate services are therein joined together. Also, that of late years authority by Act of Parliament has been given for modification, as far as relates to the use or omission of the Litany. Is this latter procedure generally followed? Rather is it not in the main a dead letter, and does not old usage obtain very generally in the Evangelical, and, to a considerable extent, in the High sections of the Church? True, Ritualists, less it may be in deference to episcopal precept than to Roman Catholic practice, have abbreviated—divided—such services. Be the motive what it may, let credit be given for the step which, in principle, must commend itself to thoughtful men.

We venture to submit that—(1) Prolixity ; (2) Repetition in prayer, tend to sap its very foundation and object ; and (3) To introduce the element of self-worthiness in a worshipper.

The pages of Scripture afford testimony negative, as well as positive, on these points.

Alike in Old and New Testament, if we except, as we may legitimately do, the prayer of Solomon at the dedication of the Temple—prayer which embraced the spiritual wants of a nation—it would seem that in proportion to the very brevity of supplication was the blessing vouchsafed in answer. In our direst necessities, perils, and dangers, we instinctively follow the example—often the very words—of the Publican. During the progress of grave, it may be of painful, disease, we know that prayer is intuitively, and necessarily, limited to short, fervent utterances. And, when the hour of dissolution comes, the Christian narrows still further down his supplications to *a name* which is his creed, his gospel of salvation, his ‘All in all.’

At other periods, indeed, it is not so. In health, with the special temptations which it brings; in the far more general state of bodily derangement and the temptations which *it* also brings, who cannot recognise conditions that call for such closet prayer as may not be limited to time nor words?

But any lengthened public worship is to be viewed in a different light. We take it to evidence, when analyzed in the light of Divine truth, an antagonism through which man’s fallen nature asserts its empire over the heart, and introduces an element of self—a rag of creature righteousness—against the striving of the Holy Spirit. Faith is lacking, and compensation for deficient measure virtually claimed in the scrupulous or superstitious utterance of ‘many words.’ Is it not in some such aspect we may regard—regretfully, not uncharitably—the opposition of certain members of a congregation to shorter service? They claim an old-established right to the whole ritual

in which they have been brought up, and—to use a commercial figure—on full receipt go away self-satisfied.

We learn from our Lord's scathing denunciation of the Pharisees, that long prayer *may* be a cloak to great sin: 'vain repetition' and 'much speaking,' we also find condemned by the Saviour. Vain repetition—much speaking! Can anything bearing this semblance be found within the pale of the Church of England?

In an extreme section of our Church frequent service, frequent reiteration, obtains. When so hurried over that the value of time appears to be the first consideration; when, as a necessary consequence, a hasty mechanical assent is all that the mind can render; and when duty rather than privilege stamps the whole procedure, how far does it stand the test of examination in the light of Divine Wisdom? of Him who 'knew what was in man?'

And, from a different standpoint, much the same results practically ensue from public worship as carried out by the other sections of our National Church—the main body of clergy.

It is not the object of the writer to consider in lengthened detail the Liturgy of the Church of England, beautiful and comprehensive as it is, taken as a whole, with reference to adaptability to the wants of a congregation in the days we live in. A volume of wisdom and truth speaks to us in the very figures which span three centuries. Omitting no iota of doctrine, holding firmly to the principles of the Reformation, acknowledging fully the sound scriptural truth of the Articles on which the Prayer-book rests, the question, withal, is one that forces itself more and more on the attention of

earnest men, alike clergy and laity, of the present day. Do we not hear of frequent Congresses which, if 'much speaking' availed, should yield fruits? As yet we see blossom—which drops off again and again—not leaving even an immature 'fig.' Elasticity, to use a familiar term in party warfare, is indeed advocated from widely divergent bases and in very opposite directions. The professed objects, however, are the same—to bring men to Church—to save souls. Are these ends gained by existing means; *can* they be gained by them?

Thus far these remarks have applied rather to the highly educated members of a 'congregation.' But what of the working classes? The per centage of church-goers among them in London* has been recently brought prominently before the public. The statistics are appalling enough to paralyze the mind and efforts of the Bishop, and to justify the grave misgivings of the veteran philanthropist, the late Lord Shaftesbury, as to the future of the Metropolis.

In duly weighing the great desideratum, spiritual edification of the masses with relation to the National Church, there are elements heretofore little recognised, almost ignored. These are the state of education, social status, and (*pari passu*) requirements of the nation at the Reformation period, contrasted with those of the nineteenth century. Who would venture to affirm that there is any parallelism? That any system of public worship albeit wisely and well adapted to meet the wants (as a whole) of an ignorant and superstitious people, living in

* Reference is only made to London. In a letter the writer has just received, he is informed that in a large manufacturing town in the North the per centage of those who attend any place of worship on Sundays is 9!

disturbed times, and in an exceptional period of the Church's history, would be suitable for the present day? Yet, virtually, we act as though such were the case. To a future generation it may well appear surprising that recognition of a fact so patent and—more—action based on such recognition, were so long deferred. To touch but upon one bearing of the matter. There is an agency powerfully operative at the present day, wholly wanting then. This agency has assumed a predominant position at Church of England services in congregations widely opposed in tenet and character. It is the Hymn-book. To the higher classes associated with music it appeals strongly to the religious as well as to the æsthetic principles within. In them it cannot be easily determined how far 'singing with the spirit and understanding,' how far extraneous influences through the senses are concerned,—which predominate. Too close an introspection might evoke a greater, a more subtle antagonism to Heavenly communion, only to be combated by looking in child-like faith from self to a Saviour. That this latter element mingles a good deal with the devotional, especially among the young, as regards chants, anthems, oratorios—all that constitute 'ornate worship'—may reasonably be conceded. The fact remains that singing in its varied forms at public worship has established a great, an increasing hold, on congregations. This much admitted, it follows that any pre-existent need, assuming that there might have been such, for a lengthened liturgy, no longer obtains.

But what of Hymnology in relation to the lower orders—to the outside waifs and strays, ignorant and

debased, who know not the Gospel, who come not to hear it, and to whom its messengers must go out among the lowest byways and hedges? Nothing less than an all-potent instrument and channel of Divine grace which first awakens, then feeds, spiritual life. With the spell of Sacred music, again and again a chord is touched by the hand of a Divine Master, breathed upon by the Holy Spirit, and that melody of the heart which we know heralds a still higher harmony above, speaks of the return home to the Father of the 'one sinner that repenteth.' Well does an old Divine, whose ministry was a great power generations ago, say, 'The loveliest emblem of Heaven that I know upon earth is, when the people of God, in the deep sense of His excellency and bounty, from hearts abounding with love and joy, join together both in heart and voice, in the cheerful and melodious singing of his praises.'

It might not be wholly unprofitable for the Episcopal bench in the exercise of functions, grave indeed, both as Bishops and Legislators, to weigh outside utterances—the words especially of ministers of other Protestant denominations whose position frees them from the colour of party, and whose warm commendation of the Liturgy of the Church of England renders an opinion the more worthy of consideration. Dr. Norman M'Leod and Dr. Guthrie arrived at a like conclusion as to the material of effective public service, that it should include both prescribed and extempore prayer. In this view, in degree qualified as regards proportion of each, we fully concur. We would add a proviso that due consideration be given—1st, to avoidance of repetition, 2nd to duration of service.

And surely this plan meets all the wants, fulfils all the essentials, of true worship. The congregation can join fervently in familiar words which they feel to clothe their Heavenward thoughts and aspirations, while opportunity is afforded the clergyman to include in subsequent short petitions such matters as either the particular subject of his discourse, particular 'wants' in the well-being of his people, or, it may be, passing providential occurrence, render him desirous of pressing home. More, might not such procedure tend to bring into the fold of the National Church outsiders of the Nonconformist communities? who object to the hard and fast lines of the prayer-book, but yet, not unfrequently, so highly appreciate its beauties, as at the hand of their ministers to include portions of it in public devotions.

That the need of *some* departure from the 'deadening' precedent of centuries exists, we have only to look around us. Why else the mission services, now so frequent and general, and which at the hands of one section of the Church seek to draw into the gospel-net not only lifeless members of the Establishment and 'Heathen,' but, perchance, stray fishes from other waters? Why else Missioners and Missions by clergy holding widely opposed doctrines but imbued with the same Christian spirit?

As exercising no light bearing on the subject which heads this paper, we would ask the question, 'Does not the Church in her public offices overlook, ignore, the bodily condition of the individual worshipper, as regards receptivity for Divine truth, as well as for that office which George Herbert so beautifully renders, as:

'God's breath in man returning to his birth.'

Much as the Liturgy in the mouth of a congregation assumes—alas! with what measure of sterling fact?—that all who utter the words are Christians like those of old in Antioch, so she acts virtually on the principle that members of a congregation are blessed in the fullest degree with a ‘*Mens sana in corpore sano* ;’ that all present are perfectly sound—well, all absent very much the reverse. Hence the capacity of mind for assimilation—the amount of spiritual food salutary for a congregation viewed in its entirety, so to speak, is not duly considered and weighed out. That very large class of individuals, particularly women—to say nothing of children—who are neither in robust health nor in definable sickness, is not allowed for. Strain such physique, either by spiritual or bodily over-effort, and the outcome is morbid—disease—mental or physical. The history of revivals illustrates this, as well as records of asylums. We by no means assert that such consequences are to be especially laid at the door of the Church of England. Indeed, within her portals, there is ordinarily a sufficient safeguard against over-excitement of the brain. It is one that runs on a line not to be desired either by clergymen or laymen. For, if there be not during the long service a recoil by the mind to mundane thought, a sense of weariness creeps in. The faculties which at the commencement can grasp freshly and fully the words of prayer, by reiteration, render a mechanical assent. Is it not so? and at the close of each Sunday, when we take a retrospect of the past hours, do we not with pain often confess as much?

Apart from more abstract general considerations, the

season of the year, extremes of heat and cold—particularly the former—are no insignificant factors in the matter, and merit attention.

It may be urged that any fault lies, not with the Church—her services—but with the individual. Be it even so. Is it not true wisdom when things not essential are involved to allow for human weakness, to act in some measure on the lines of that great teacher and expert, St. Paul? Both letters and life show that *he* did not ignore the body in its just relation and subordination to the great object of his mission,—how he carried out the instructions of his Divine Master, and was ‘Wise as the serpent,’ ‘Crafty to win souls.’ As a physician administers nutriment in quality and quantity suitable for diverse conditions of the digestion—an illustration aptly used by the Apostle*—viewing mal-administration the thing to be avoided, so did St. Paul, in public ministry and Epistles to the Churches, practise and enjoin. In one instance, indeed, we have a departure, or what appears to be such, from this principle. We read it in the 20th chapter of the Acts of the Apostles, and 9th verse. ‘And as Paul discoursed yet longer,† being borne down by his sleep, he (Eutychus) fell down from the third story, and was taken up dead.’ We can well understand how the Apostle, on this exceptional occasion carried away alike by love to Christ and that tender human love—reflex of his Lord’s—which so often finds expression,‡ lost sight of his own infirmities in the flesh as well as of those whom he addressed. Probably this lesson was not lost on him afterwards.

We take avoidance of repetition to be a principle

* 1 Cor. iii. 2.

† New Version.

‡ Philip. ii. 27.

essential to the objects of public worship, striking to its very foundation. Likewise, that such principle is based on the Bible, on human reason, and on human experience.

Let any one in his closet go reverentially and thoughtfully through the ordinary public services of the Prayer-book. Let him note, (1) Those petitions which in verbal entirety are repeated, (2) Those in which slight variation of word, none in purport, are employed.

As regards the latter, any hard and fast line would doubtless be a mistake. Some repetition there must be unless prayer, liturgical and extempore, be reduced to a dead level—automatic and dangerous in tendency—as in certain alien churches. Some synonymous word, some cardinal thought will assert its mastery over the heart, will leaven the mind, will force expression, in true prayer. But withal, is there not both room and grounds for omission while leaving intact every truth and doctrine, every supplication and thanksgiving, evolved at the Reformation?

There are those, indeed, who would virtually place the Prayer-book on the same pedestal as the Bible, who would view with fear and aversion the transposition of a comma. They ignore the facts that it was the work of men, who, possessed of undeniable piety and Biblical light for the age in which they lived, were yet uninspired; that it may not be wholly free from a spirit of compromise on various points since clearly defined; and that three centuries of progress in knowledge, Divine and human, have set their mark on language and expression in prayer. It is surely somewhat puerile, with

reference to certain portions of that book, to assert, as some practically do when they explain them away, that words in the liturgies have one signification, and in lexicons and in the usages of society, another! Unwittingly it may be, do not such persons trench too near on Jesuitism?

If there be any one class of the community, high in position, and entitled to the deepest respect, among whom the axiom, 'Quieta non movere,' obtains, surely it is the Bishops of our Church. Powerless, unhappily, to enforce law and discipline among the clergy, the words of the wise king * appear to be their refuge, and so with the ægis of the Latin saw, alike, points of doctrine scarcely dubious, and cummin and aniseed of tradition, are covered.

In the army we know that an officer and gentleman considers himself bound to obey those in command. Insubordination is unknown. The general is to him a judge whose word is law. It is otherwise with certain officers in the Church Militant. To laymen there is a fine irony when words of St. Paul and St. Peter on obedience to lawful authority fall from the lips of teachers and exemplars.† But there is a yet graver aspect. We read in Macaulay's history that statesmen received King William's pay and served King James. And we know how posterity judges of *their* character.

To return to the former class of petition—viz., where in the entirety it is repeated over again during the same

* Proverbs xxiv. 21.

† Since this article was written—very recently, in fact—yet more forcible illustration comes to us in the position assumed by certain of the Irish Roman Catholic hierarchy in relation to the National League.

service. Is such procedure commendable, and, if so, on what grounds?

It will have occurred to all who have followed these remarks that there is one prayer in our Church service which stands pre-eminent, sublime in simplicity and power of diction, comprehensive in scope, adapted to the wants of mankind in every age. It is the prayer of prayers—'The Lord's Prayer.' And surely every sentence, every word in it, apart from the great truths and lessons inculcated, is an argument in favour of the principle we would advocate—a standing protest against existing usage in the National Church. 'After this manner,' we are taught to pray. Practically, how widely we depart from it! Clergymen not infrequently deplore spiritual insensibility in the mass of their congregation, the absence of fruit from their ministry. In no carping spirit would we ask their consideration, among other possible hindrances, of those which proceed from within, and in which the pastor, rather than flock, are concerned.

In the foregoing pages it has been maintained that, on different grounds, reiteration in prayer is antagonistic to earnest public worship. If this inference be fairly deducible from—among such grounds—the pages of the Bible; in what light can we regard the frequent employment of the Lord's Prayer in each Sunday Service of our Church? It is repeated ordinarily four times, and, if we add the office of Holy Communion, five times, during Morning Service. Some of us too may recall days in our boyhood when, for a sixth time, the words were uttered before the sermon. Occasionally, even now, a clergyman of the old school who does so may be

met with.* How many can say, after due introspection, that, *each* time, his heart rises to a full apprehension of, and response to, the petition? More, may not the officiating clergyman, as well as devout laymen—for of such latter we now speak—put the question to himself? For, whether it be from length of service in prayer, or—alas! that such conclusion should be sometimes *forced* on a congregation—motive less excusable than human infirmity, the words Divine are hurried over in a way that necessarily precludes anything save mere mechanical response.†

It is humiliating, yet not the less true, that Nonconformist ministers place the mirror before our clergy, and in more than one aspect. Enter a chapel, and you may hear the Lord's Prayer offered up *once*, devoutly, reverently, befittingly. The careless even may catch somewhat of the Spirit of Him who gave it, for the moment, and find his heart drawn upwards to the Father of all Mercies—the God of all Comfort. And contrast, as a rule, the elocution of men some of whom have struggled manfully through all the difficulties incident to insignificant social position and imperfect education, with that of clergymen trained at Universities. At the humblest Dissenting place of worship a stranger may feel assured that he will hear the Bible read feelingly, and prayer offered up in a reverential spirit. Can as much be said for *all* Church services? Monotone, sing-song, rapid utterance, is defended on the plea of relief to the voice—lessening of physical effort. Were prayer abbreviated

* 'Baptism' and 'churching' during Sunday services of course further lengthen the latter. Again, there is reiteration of the Lord's Prayer.

† A little girl, at L—d, after hearing the prayers thus rapidly gone through, said to her father, 'If Jesus Christ had been here, He would have taken a scourge of small cords and driven that man out of the Temple.'

and, so to speak, quality, not quantity, the consideration, such undesirable need would not exist. But why should not practical instruction in elocution, tested at the time of ordination, form part of the curriculum of a candidate for Holy Orders? In the other two liberal professions, progress—*utility*—have made their mark of late years in preparatory studies. Is the ministerial office alone so perfect as to admit of no improvement among its neophytes? As matters stand, defective delivery is so common as to be a matter of frequent comment by flippant Churchmen and inimical Dissenters. Reading is often stilted, the pitch of voice high, unnatural, and unmodified by the varied subject matter. One is reminded too often of some technical legal document, when necessarily gone through as a prelude to real business. Surely these things ought not to be.

Reverting to the Lord's Prayer, the question may perhaps, not unprofitably, be rendered thus: 'How can I, under existing usage at public worship, realize the petition, enter into its spirit, strive against antagonisms?' It is one of those matters for the attempted solution of which each must look to his own heart. The writer tries to meet it, *not* unpreparedly, by apprehending, as far as may be, the prayer in its integrity when first offered, and, on subsequent repetitions, by dwelling mentally on one or other of the several sentences which shape the grand harmonious whole. Can we too profoundly and reverently search the depths of Divine words, the first learned by infancy, the last uttered (often) by old age,—words on which volumes have been founded?*

* Some two years ago, a young nobleman lay on his deathbed, the sole

But is there no remedy for *misuse*—surely the phrase is not too strong—of this soul-stirring petition? We believe that a solution, very simple, is to be found—one of a nature to meet with general approval. Let those with whom authority legitimately rests be empowered to issue a mandate prohibiting usage of the Lord's Prayer oftener than once in each service of the Church, excepting on the occasion—now so frequent—when the celebration of the Holy Communion takes place.

Reference has been made to this Prayer as an illustration—meet indeed to take precedence—of the position into which custom has led us at the present day. If the foregoing principle be conceded, further argument is scarcely required to point its application to the component parts of Church service generally.

A step universally approved was taken some five years ago, when Parliamentary sanction was obtained for a modified use of the Litany—its optional exclusion on Sunday mornings. Add to this formula the General Thanksgiving, together with hymns and sermon, and a terse, admirable service for either afternoon or evening is afforded. Preferably the latter, inasmuch as a larger congregation attends, and from physical causes, sufficiently obvious, a condition of greater receptivity may be expected. Surely further concession, to meet exigencies increasingly recognised, might be sought for through the

occupant of a tent pitched in an African desert. He had been overtaken by fatal illness while hunting there with some brother officers, and, with no dear one to close his eyes, no minister of religion, the hour of departure was come. Prolonged insensibility was broken, the voice was heard clearly and slowly repeating the words of Jesus, and then the spirit took its flight. A vision of infant years at a mother's knee perchance.

same channel.* The Liturgy of our Church has been well designated 'matchless.' With an ascription of praise to the Triune God, such as the *Te Deum*; an embodiment of human wants and supplications, such as the Litany, and of gratitude to the Most High, such as the General Thanksgiving, what other uninspired system of worship can vie? It remains only to utilize such material—to readjust and abbreviate services to meet the altered circumstances of the present age.

The initiatory of the procedure might emanate from Convocation—in committee. The basis of such re-arrangement is sufficiently patent, its object sufficiently manifest—edification.

A layman may well feel somewhat diffident in approaching details on this subject. We would submit, in such spirit, the following as among changes meet to be entertained :

1. One of the Creeds to be used, at the option of the officiating minister (as in the American Episcopal Church).
2. One Collect for the Queen.
3. One reading of the Collect for the day.
4. That the response to the Ten Commandments be limited, as in the Communion Service, to the word 'Amen,' with the exception of the last inclusive one. Surely a hearty, brief assent is preferable to the long-drawn sentence sung after *each* command, both as regards the worshipper and the time utilized.

* The most profitable week-day service we can recall was that carried out in the church of St. Mathias at Dublin, where the much lamented Dean Daunt was Incumbent. It consisted of the Litany, chapter from the New Testament, one or more hymns, and a short, earnest sermon.

The Bishops of our Church have spoken of late on the high importance of an order of laymen—sub-deacon or evangelist—set apart to supplement ministerial work. Such persons are commissioned to hold short services, including prayers, hymns, and brief expositions of Scripture. A wise and timely measure, it may be admitted. The mass of the people do not come to church; the Church, in a generic sense, goes forth to them. Perhaps some little weakness in the ecclesiastical system might be inferred from this. But do their lordships consider the possibility that the lower orders, whether they be found in the alleys and dens or in the mechanic's room, for whom such necessarily brief—let us hope, earnest and hearty—services are designed, may little appreciate the lengthy Ordinances of the Sanctuary, to which the former is a stepping-stone?

We have already pleaded for relaxation in the direction of extempore prayer—literally 'ex-tempore.' The practice obtains, whether legal or otherwise, among some clergy of the Evangelical school, so far as the introduction of a few words in addition to—more occasionally substitution for—the usual Collect before the sermon. And sometimes also such are heard after delivery, at a time when the preacher's heart is stirred, his sense of the value of immortal souls, as well as of his own responsibility as a 'steward,' quickened. Has any hearer ever wished such words unsaid? Surely elasticity may be permissible at such times, and freshness of utterance, *with its acknowledged power to arrest attention*, be the gain.

And this leads us to the subject of duration of public service—what time it should cover. Clergymen are

differently circumstanced in town and in country, and, if we set aside the calibre of the preacher, the position in the life and surroundings of the congregation must needs affect the length of a sermon. What greater contrast can there be than, let us say, between the peasant or small farmer, who comes from a distance to church, and wistfully looks forward to his Sunday dinner, and the Templar, who, freed from such considerations, would gladly listen for an indefinite period to acute, logical reasoning, enforced by fluent speech. These are extremes. If we place the average entire service at from one hour and a quarter to an hour and a half, we might consider two-thirds of such period applicable for prayer and praise, a third to the sermon.*

One great principle alone should underlie all efforts to further an object of such solemn import as public worship. It is met with in St. John's Gospel, iv. 24.

Not without prayerful consideration, the outcome of many years, has the writer approached his subject in the light of these words.

There are, indeed, profound difficulties to the untrammelled minds of Christian laymen when they seek to harmonize the Church based on the Apostolic mould with a Church in the age in which we live. Not with the scepticism of a heathen governor or philosopher, but rather with the mind of that Apostle who spoke of an undivided Christ, must he, too, supplicate the Spirit of Truth to guide him into all truth. For he knows that the day will come when the fiat everlasting will depend

* The physical strain to aged Country Clergy too poor to afford a Curate, is an additional plea for shortened service, brought to the writer's notice.

upon such apprehension in relation, directly and individually, to the Judge Himself. While here below, he will—wisely, for the avoidance of an otherwise inevitable chaos — be identified with a recognised scriptural pastorate and church government. Yet, rising above sectarianism to some conception, however dim, of the Church of Divine Writ—the Church Catholic—he sees in all its branches below, the word ‘imperfection’ indelibly stamped. May he not withal in humble faith recognise, albeit dimly, the purpose of the All-Wise, All-Good, thus drawing us from the finite to the Infinite, from the Church on earth to the Church triumphant—‘the multitude which no man may number?’

At the present age we find man, on the one hand, demanding such demonstration—analysis—of Scripture as would virtually supersede all faith, and on the other resting on a superstition which would ignore the faculties with which God has gifted him, and, with such gifts, the responsibilities thereby created. Thus alike, in the so-called empire of reason, or in that other sovereignty which arrogates to itself attributes of the Most High, truly we behold impious man ‘as God, sitting in the Temple of God, declaring himself to be God.’

At least, so far as the ascription of praise and prayer in the Sanctuary reaches, and, with it, the highest aim, the worthiest means, by which worship in spirit and truth may be effected, the path is open. Here, surely, difficulties are not insuperable. The idols of tradition and conventionality have to be encountered and overthrown. Should that disestablishment, which some bishops already speak of as a question of brief years, arrive, the sifting of wheat from the chaff in public

worship must needs begin, and the great question from without, as well as from within her pale be, not only 'What the Church says,' but, also, 'What can the Church do?' Is it not preferable to be timely wise?

Some time after the publication of these remarks, an article from the pen of one of the master-minds of our age came before the writer.* In it is the following passage :

'It is too commonly assumed that, provided only we repair to our church or our chapel, as the case may be, the performance of the work of adoration is a thing to be taken for granted. And so it is, in the absence of unequivocal signs to the contrary, as between man and man. But not as between the individual man and his own conscience in the hour of self-review. If he knows anything of himself, and unless he be a person of singularly favoured gifts, he will know that the work of Divine worship, so far from being a thing of course, even among those who outwardly address themselves to its performance, is one of the most arduous which the human spirit can possibly set about. The processes of simple self-knowledge are difficult enough. All these, when a man worships, should be fresh in his consciousness ; and this is the first indispensable condition for a right attitude of the soul before the footstool of the Eternal. The next is a frame of the affections adjusted on the one hand to this self-knowledge, and on the other to the attributes, and the more nearly-felt presence of the Being before

* 'Ritual,' by the Right Hon. W. E. Gladstone, M.P.

whom we stand. And the third is the sustained mental effort necessary to complete the act, wherein every Christian is a priest ; to carry our own selves as it were with our own hands into that nearer Presence, and uniting the humble and unworthy *phosphora* with the one full, perfect, and sufficient Sacrifice, to offer it upon the altar of the heart ; putting aside every distraction of the outward sense, and endeavouring to complete the individual act as fully as when in loneliness, after departing out of the flesh, we shall see eternal things no longer through but without a veil.

‘Now considering how we live, and must live, our common life in and by the senses ; how all sustained mental abstraction is an effort ; how the exercise of sympathy itself, which is such a power in Christian worship, is also a kind of bond to the visible ; and then, last of all, with what feebleness and fluctuation, not to say with what duplicity of intention, we undertake the the work—is it not too clear that in such a work we shall instinctively be too apt to remit our energies, and to slide unawares into mere perfunctory performance?’

The truth and force of this analysis of the heart, its relevancy to the ordinary services of the Sabbath, who can question? But certain practical lessons also are derivable. These the present writer essayed to put forth in the foregoing article.

Exercise of the highest organism—the brain—may for illustration’s sake be classed with that of locomotion—the muscles. A man in the prime of life goes forth to pedestrian exercise—let us say a walking tour in Switzerland. Up to a certain point there is the enjoyment,

physical and otherwise, of health. Prolong it, and the border-line is passed ; weariness and automatic performance creep on. So, too, when that 'juste milieu' which attends *all* action, be it mental or bodily—even worship in the sanctuary—is exceeded.

The subject opens out a wider application than, possibly, Mr. Gladstone at the time conceived. Among others, the question : 'How far does monastic or conventual life—a life not now limited to an alien Church—and procedure much akin in very frequent services throughout each day, affect the measure of 'intense spiritual worship' of which he rightly speaks as being due to God ?

THE CHILDREN'S DAY OF REST.

THE vast importance of Sunday Schools has recently received public endorsement by the erection of a monument to the reputed founder. The statue of Robert Raikes speaks of a great fact, the existence of an institution recognised, honoured, and confided in by the Christians of all denominations. Coincident with this general acknowledgment is a belief that by such means the insidious scepticism of the present day—negation of truth—which not a few regard as the beginning of the end, is to be met and combated. So the good seed of the Gospel is sown in prayerful hope that light springing up at the dawn of human life may preclude darkness in adolescence, deadness in manhood, apathy in old age.

Keeping in mind considerations so momentous, it may not be ill-timed to weigh seriously Sunday School work as now in operation, and to ask ourselves the questions whether—

(1) The existing system is as efficient as practicable?

(2) Whether modification is desirable?

and, (3) In such case, the form it should take?

The great principle toward which all agencies should

coalesce and subserve is sufficiently obvious. It is to sow the good seed wisely as well as lovingly; it is to commend the Gospel of Christ in a form so attractive as to afford promise 'of the life that now is and of that which is to come.' Those who are experienced in the work realize that this is no easy task. Far otherwise. Something, too, might be said—indeed is said—by ministers as to the wisdom and un-wisdom of the teacher, his very varied conception of such office, its duties and way of fulfilment. To this bearing of the subject we shall recur.

Truly a child is a complex machine which needs to be studied, developed, worked as a unit. What mother of ordinary intelligence, however unlettered and unlearned, desires not to realize this truth?—willingly limits the instruction of her offspring in things human, much less things divine, to class teaching? Yet from obstacles sufficiently apparent this individual training (we speak now of the highest aspect) is unattainable, as a rule, in the large mass of the community—the lower ranks. On grounds equally patent, though of a very diverse character as regards causation and accountability, it may be feared that the like untoward consequences are witnessed, now and again, at the opposite pole of society.

What different elements compose an average Sunday School in a city, and, to a less marked degree, in the country! There is the sharp, perhaps precocious, child who anticipates all others of the class in replies, and whose pride in so doing is so manifest as to call for wise restraint at the hands of the teacher. There is the average well-informed and well (or ill) conducted; the idle and inattentive, who regard the occasion as an

opportunity for display either of personal possessions or of colloquial powers; and sometimes, unhappily, the radically bad.* All these meet together for instruction, and on but one day of the week. And as they cannot, except momentarily, be dealt with as units, surely it is of much importance that common ground or grounds of action most conducive to the great end desired, should be educed with all possible wisdom.

First, then, as to the existing system—its efficiency, sufficiency. As a principle we all acknowledge the beneficial operation in everyday life of established usage. It is a great factor, and lever, in social life. Stability and confidence are the proper outcome. But the need of fresh thought and, now and again, fresh consequent action, is taught—sometimes by somewhat stern lessons. Take, for example, the British Army; its organization and adaptability for active service when we entered on the Crimean War, as contrasted with the sad experience gained at its close. Once fixed in a groove, well worn by time, and the Englishman's axiom becomes very generally 'Let well alone, avoid friction.' And somewhat as the army in Wellingtonian times was treated and used as a machine, the soldiers drilled and treated much in the automatic manner of their wooden representatives by little children, so, we venture to think, are Sunday scholars as a body practically dealt with. Drill, albeit kindly enforced, is the consideration; usage, dating from the foundation of the whole system, is stereotyped; and teachers and taught alike swim on in the smooth tranquil current of conventionalism.

* Instances of malignity of disposition (sadly ominous of the future career, and not limited to the very poor) are met with which illustrate, at the age even of boyhood, the force of Jeremiah's words, xvii. 9.

Let us glance at the ordinary routine of a Sabbath as regards children of the humble ranks of society. With occasional and exceptional modifications it will be found as follows:—First, early in the morning, school, and immediately afterwards, the long morning service of the church.* The very young are allowed, however, in some instances to return home; in others, to remain for a brief liturgical service.† Following but some two hours after morning church comes afternoon Sunday School. In the interim, scholars and teachers take their chief daily meal, necessarily much after the manner of our American cousins, and traverse a distance more or less lengthened to the school buildings. The evening service terminates this 'day of rest.' Sufficiently trying an ordeal were the weather in our climate perfect. In winter-time—the physical aspect of Sunday School work is now before us—the procedures of a Sabbath so passed through have attendant ills and risks of one order; in summer, those of another. In the former, lung-affections consequent on hanging about the doors before service and sudden transition from heated, too often vitiated, air, to the raw cold atmosphere without.‡ In the latter, evils, less noticeable but yet more pregnant

* The writer limits his remarks to the Established Church.

† The writer recalls a town in the south of Ireland, where, on the termination of the ordinary morning service, Sunday School begins, in the church. The poor children are thus gathered at an hour when they need food for the body (Sabbath ministrations are later than in England), penned together in pews, more like unruly goats for punishment, than little lambs for pleasure.

‡ Clergymen are, as might be expected, fully cognizant of such evils—alive to the requirements of sanitary science. But they are hard put often, to afford space with ventilation adequate to the number of children in the rooms at their disposal. Sufficient cubic measurement of air is indeed *very rarely* met with.

of mischief in the long-run, are recognised by an observant eye. And it is in summer, rather than winter, that the female teachers as well as the taught suffer. In cold weather, by due precautions, adults can guard against mischief. In summer all fare alike. We have, in a former paper,* spoken on a fact sufficiently patent—viz., the undue length of morning Church service. To such young women of a congregation, particularly of the higher grade, who participate further in that labour of love—school-work—the tax on constitutional powers is indeed great. The frequency—rather, perhaps it might be said, constancy—of appeals by parochial clergy for more teachers is accounted for. Think of the noise, heat, expenditure through various channels, of nerve-power at a time when the season and system (physique) call for conservation and repose! That Protean class of ailment of the nervous system in which the head becomes chief offender, is but the natural rebellion of an over-wrought frame. And so, as regards Christian young ladies, their enjoyment of the Sunday, in its highest, holiest sense, is marred, albeit such self-sacrifice brings to them, as they take retrospect of the day's work, its own reward.

The girl element of Sunday-School classes, in proportion as age assimilates to that of the teacher, suffers in like manner.

If these premises be admitted, it may be well to consider (2nd) whether modification of existing procedure might not be productive of higher ends, spiritual, moral, and even physical?

A somewhat startling fact presented both to psycho-

* 'The Sunday Services.'

logist and philanthropist is the proportion of crime—not insignificant, and sometimes heinous crime—brought home to men and women who were brought up in Sunday Schools. To the experienced clergyman and Christian layman these untoward incidents weigh not a feather in balance against the scale of Divine Wisdom and Omnipotence. The Word of God, unfolded by the Spirit of Truth and received in the light of faith—the great mirror in which, albeit dimly now, we see reflected His dealings with man, satisfies the believer in that which perplexes unsanctified human intellect. None the less is it granted to all who desire to advance the Father's glory below and, in so doing, the good of others, to perfect as far as may be finite agencies.

There is, we all admit, a certain leaven of zeal in the world which is not in accord with knowledge—knowledge of human nature, too. In the matter before us it looks on the juvenile mind, virtually, as an instrument to perform certain functions for a given time, longer or shorter. Surely, if anything can be done to counterpoise this very inherent 'mechanical' tendency in those who train the young, it may be legitimately essayed. 'Self-help,' in its aspect as a moral lever, is much advocated by certain shrewd writers of the day, who take no higher view than that honesty, plus perseverance, is the best policy. May not such chord in loftier tone be touched with profit at Sunday Schools, the child taught on higher vantage-ground, more as a unit, and therefore more intelligently?

We have referred to the varied lines on which teachers work. Some rest satisfied with automatic repetition over and over again, of Collects which embody in language,

beautiful indeed, aspirations scarcely to be reached by the very young. Others give a verse detached from some parable or passage which cannot be rightly understood, save as a whole. In another category are instructors (?) who let the hour slip by in efforts—sufficiently fruitless!—to establish perfect order as the one thing necessary. And, happily, there are some—of the other sex chiefly—who with winning wisdom ‘born indeed,’ like poets (Christian), put things old in such new light; so arrest wandering minds by ‘telling’ truth in terse words and with clear voice—no factor to be despised—that each little one carries away ‘something’ rooted in memory, in lieu of ‘nothing’—literally nothing!*

Capacity for apt illustration is indeed a high qualification for such work. Even to those of us who are not ascending, but rather descending, the hill of life, how often does new light on old familiar words break in through ‘fresh’ imagery at the hand of a gifted minister. For the Master Himself is Exemplar and Teacher in this potent channel of wisdom, as well as ‘the one Shepherd to fasten the nails’ in a sure place:—

Thou must be true thyself, if thou the truth wouldst teach;
 Thy soul must overflow, if thou another's soul would reach;
 It needs the overflow of heart to give the lips full speech.

(3) Granting that it be expedient to open new ground, in what form should the effort be essayed?

In considering the question we must keep well in view the state of the community, in its religious aspect, a hundred years ago, and the conditions which obtain now. On the whole, what change for the better—let us thankfully recognise it—in every respect, religious,

* Need we name one thus pre-eminent, Frances Havergal.

moral, social! Now, we take as a rule of Christian obligation words which, in the mouth of Cain, expressed the contrary.* A century back, what was the condition of Churchfolk, men and women—of Protestants of all classes, old and, *ergo*, young? Stagnation, deadness, indifference. What now? An opposite extreme, tending to exoticism. A brain forced alike in theology as in science, and an outcome, if timely guidance be not used, in rationalism—abnegation of *all* truth.

As cardinal objects to be borne ever in mind we would, in order of importance, name five.

- A. Fasten the attention.
 - B. Fix some *one* definite truth or principle to be carried away.
 - C. Aim at '*rest*' in every bearing of the term.
 - D. Endeavour to make the Sunday, *positively*, a day of pleasure to children. (Is it so now, if incentive in the shape of reward, direct or indirect, be abstracted?)
- and E. In the use of such agencies keep more in view adolescence—'its rocks ahead'—in the present day.

Profit may rightly be drawn from the basis of an old saw, too little recognised, 'the child is father to the man.' Practically we ignore it by narrowing down instruction, religious and otherwise, to boy and girl life, oblivious of coming manhood and womanhood. Vague, undefined, teaching, founded on mere negative, ill prepares lambs to withstand the assaults of wolves of 'modern thought;' of science, 'falsely so called.'

* Genesis iv. 9:

Apart from any other argument for change—the term ‘relaxation of discipline’ were perhaps better—there is one sufficiently weighty to the physician. It is expressed comprehensively in the two words ‘competitive examination.’ They speak volumes. With Board Schools in the present, clerkships—female as well as male, let us remember—in the future, parents in humble life naturally aspire to raise their offspring in the scale of social status. Such bait is kept before the children, and has its due weight with the more intelligent, and, too often, *pari passu*, delicately organized. So during the week faculties are kept at high pressure, and when Sunday comes—what then—rest? No, rather continued work under the semblance of repose. Now this strain cannot be salutary. May it be lessened without disadvantage? more, may such lessening be made subservient to good? Let us weigh the matter over.

First, then, we hold that two school services on Sunday are a ‘mistake.’ Rather let there be one—on the lines ‘A, B’—in the afternoon during winter; in the early morning during summer. Some modification in rural parishes might be necessary. In these, bearing in mind distance and short days, it would be preferable to have Sunday School always in the morning—say at ten o’clock—to terminate a few minutes before eleven, so as to afford time to settle down at church; and in the afternoon the ‘reading,’ while the parents are at service then.

What then, it may be asked, of the rest of the day; how obviate the unwholesome influence of questionable homes during time thus void? how keep children from

the streets?*

We reply, supplement this one service by a reading to further objects 'C, D,' and as a whole outcome, 'E.'

These are the days of good Sunday literature, and it is needless to particularize magazines. Now, there is no more inherent desire in the juvenile mind, whether it be good or bad, than to listen to 'a story.' Why not bring to bear such influence in a more comprehensive and distinct form than heretofore? The seed by which error and falsehood in after-days may be withstood, truth evolved, can be sown less directly, none the less efficiently, by means of a tale well told. Gather then the children together; let them, above all things, consult their own case and comfort as listeners; do not plant them like sparrows on a spout on rows of unbacked benches. The mischief these abominations cause to delicate children in the form of spinal and other disease is great. No clergyman should tolerate seats without a back rest. If some drugget could be spread temporarily, all the better. It imparts that feeling of cosiness which it is well to foster, and somewhat of the home character—grouping—which pleasantly illustrates the fireside of the better classes. Then, as the story is read to the mass, each little brain takes it in, individually revolves the incident and teaching, builds its own small castle in the air, and happiness now, hereafter fruit, in Christian living, by Divine blessing, may be the outcome. If such reading be chosen with a view practically to enforce the Scripture lessons of the day, all the better. In any case this one procedure supplements—links together—the other. A

* The influence for good on children by closing public-houses on Sundays is a very important bearing in this most desirable legislation.

few questions cheerily put fitly follow any religious instruction. Children like to be thus appealed to on any subject, sacred or otherwise. And by anticipation of what follows the interest is the better sustained. Hymns of course are indispensable, albeit we must make allowance for somewhat automatic rendering. Childhood is an age when 'melody' operates powerfully—more so indeed than at any period of life—and when words, at the time, are apt to be overlaid by a sweet rhythm, and thus to be 'words'—nothing more. But the refrain at least lingers, the verses come up with true import when sickness lays its grasp on the scholars; and not infrequently the child-mind has, at the hour of departure, been permitted to see further within the veil than even gray-haired saints.

A word or two on other subjects at odd times, as, *e.g.*, on social questions when the boy or girl is old enough, are salutary, and give freshness to intercourse. An occasional call at the home furthers this end. Ladies who have time at their disposal can thus maintain influence for good from girl to womanhood. Obstacles lie in the way of men dealing with the boy element. This is, however, compensated for in great measure by that admirable appendage of Sunday Schools, the 'Young Men's Christian Institute.' But the far greater influence of the other sex, both over boys and men, is an indisputable fact. In the army, particularly when the soldier is removed from the evil influences of town quarters, much, very much, of the work of conversion is due to ladies. And why? It is explicable on several grounds, among which, certainly, the early associations of Sunday Schools, and gentle kindly influence, there, play their part.

To the teacher a change such as we have ventured to shadow forth would be appreciable and salutary, in every respect. But one, perhaps two, would be required at a 'reading' in addition to the superintendent. A roster might be kept by the clergyman, the duty would fall lightly—perhaps every second month or so—and ample time would be afforded in the interim for selection of suitable matter.

The whole mechanism of Sunday-School work, we conceive, should be in the direction of *quietude and repose*, mind and body—rather than of fussy activity; to the reception of and reflection on a little well-chosen truth, rather than of much in misty, diluted outline; and thus, on surer foundation, to erect a superstructure fitted to encounter 'storms' incident to this nineteenth century. The keynote throughout should be love—that love portrayed by the master-hand of St. Paul.* The intellect is taxed quite enough on week-days; let the heart be taught on Sundays. Not by rote, not by strained mental effort, but by bright illustration of what love has done, is still doing, let the children be taught, and that Christ and happiness are truths inseparably united even here below. For let us remember, on a right use and real enjoyment of the Sabbath by our children now, national issues of paramount importance may depend.

A word here as to an epoch in the male life momentous indeed. It is the interval of from two to three years which links boyhood to youth—adolescence. Fifteen to eighteen, we know, is the age when education is most effective; when the future success or failure of the man in secular affairs is shadowed forth. So, too, is it a

* I Cor. xiii.

period when, as to spiritual things, the adversary is most active in sowing tares. It is, indeed, the February in man's little year of existence; a time when the lad is malleable as clay in potter's hand under influence of close companionship with young men of eighteen to twenty-one. Young Men's Christian Associations, admirable as they are, fit in better with this latter age. A link is wanting: an elder brother of the right sort supplies it in home life. He is looked up to; instinctively, unconsciously copied.

To a lesser degree we would say the same as to girls and the elder sister.

An extract from the writings of that kindly yet keen observer of human nature, the Rev. Dr. Boyd, may fittingly close these remarks: 'The man who is able to *put things* so strikingly, clearly, pithily, forcibly, glaringly, whether these things are religious, social, or political truths, as to get through that crust of insensibility to the *quicks* of the mind and heart, must be a great man, an earnest man, an honest man, a good man.'* Sunday School teachers may not possess the first of these qualifications. Let us hope and pray that the other requirements are not lacking.

* 'Recreations of a Country Parson,' concerning 'the art of 'Putting things.'

FAITH-HEALING

AMONG the various phases of active religious life in the present day, we see one which is founded on a single isolated Apostolic utterance ; which includes in tenet the highest manifestation of Divine power committed to renewed man, and which abrogates the office of physician. The supporters of this doctrine, there is reason to believe, are increasing in numbers. They are not limited to any particular denomination, although all hold decidedly evangelical views. It may be said, too, that the adage ' Extremes meet ' is fulfilled in them, inasmuch as the poor and ignorant, as well as the affluent and in a strictly religious sense highly cultured, approach to the same end—arrive at the same conclusion.

It will be apparent from the heading of this paper that we refer to certain who advance the doctrine of healing by prayer of faith, to the exclusion of remedial agencies—' Faith-Healers,' as we shall term them. Virtually such. For although it may be plausibly urged that anointing with oil is a medicinal agency ; although in remote times it did enter somewhat largely into use, chiefly for outward injuries and diseases, as well as for supposed invigorating and beautifying properties ; although, moreover, at the present day a general injunction of the body by oil in certain forms of fever has

found advocates in the medical profession—it yet may reasonably be assumed that, by the cultured* advocates of ‘faith healing,’ the act is regarded in the same light as those by which the Great Physician brought potentially and visibly home to man His wondrous cures. In other words, just as our Church Catechism speaks, with reference to baptism, of water as ‘An outward and visible sign of an inward and spiritual grace,’ so does anointing stand with relation to the body and diseases at their hands.

That the procedure in an outcome of faith—faith, too, in its highest aspect and exercises—may not be questioned. Its promoters are individuals whose supreme object, when ministering to sufferers, is the exaltation of the Redeemer. The Divine prerogative involved and, subordinately, the eminently Christian walk of the exponent, alike demand reverential and respectful consideration.

We venture to advance that there is harm from the doctrine thus put forth; harm to the Christian, harm to the cause of Christ from the world without.

The subject may be regarded (1) in its human relationship and procedure, (2) from Scriptural authority and precedent, and (3) in the issue for good or evil, present and prospective.

(1) Truly, ‘extremes meet.’ There are the educated and well-to-do, to whom we have referred; and there are also the uneducated and poor, known by the name of ‘Peculiar People.’ Very untoward results as concerns the practice of the latter are, from time to time, brought before us by the newspapers. The instances in which

* We use the word in distinction from the ‘Peculiar People’ sect.

their tenets are illustrated at inquests, consequent on death from acute disease; cases which shock the instincts of humanity as we read of them. Maternity revolts at the thought of tender infants left to do battle against disease uncombated by God-given science—by God-given medicines.*

With the educated class, conditions are very different both as to the individual and the ailment, though the standpoint be the same. The ministering agent is ordinarily a lady, and the invalid is found almost invariably among women.

Physicians well know how much light is revealed by the simple word 'sex' in its relation to disease.

For the word foreshadows on the one hand complaints, protean indeed in form and number, but often of no serious import. Some are incidental to age and conditions when the mind, if it be not actually warped from a healthy standard, yet looks within too much; when the imagination is a motive-power too often on the wrong side. Temperament, hereditary predisposition—moral as well as physical, let us remember—social surroundings, may all cause departure from the standard of health, when the individual is debarred from salutary maternal and domestic activities. How nobly such rocks ahead are shunned by women who throw themselves heart and soul into self-denying Christian work, is also well known. But there is another, far sadder

* Within the present century an able but eccentric gentleman—at one time a legislator—adopted toward his children the usage of the Indian race. As far as possible (*i.e.*, within doors) clothing was dispensed with, and a coating of oil to the whole body substituted. The procedure, much commented upon at the time, was untoward in result, and found no followers.

aspect. Sex (in relation to middle age) is associated in the minds of Physicians with disease of a dire character.

Through the more direct transgression of the 'mother of all living,' we read came the fall of man. May we venture to ascribe to such event the greater suffering which is the lot of the weaker being? The All-Wise and Good alone knows, and 'Shall not the Judge of all the earth do right?' The 'mystery of pain' is indeed profound, and it should be the last subject for dogmatism. This much in its finite relation we indeed verify, that the palm of fortitude, of submission, of faith triumphant, rests with the 'daughters of Abraham.'

We have sought to put before our readers two very diverse states of health in womankind, because we deduce, from such an important relationship to the subject of 'faith healing.' In the minor one the imagination and will are strong factors. The invalid needs to be lifted from self, from introspection—perhaps morbid. Here faith, mundane and working by human agency and means, is rewarded.

But alas, we see the reverse side of the picture—a picture which no hand may portray in colour too vivid. To its consideration the eye of the reader is especially invited.

We reverentially contemplate the fiat of the Most High in which is seen the extreme of physical suffering—whether natural or against nature—and the extreme of unselfish joy, meeting in weak woman. The Gospel Prophet tells us in imperishable verse of the one when speaking of maternal love, and it is among the familiar metaphors of Holy Writ. Not so of the other. In the fell disease of which we speak, the fabled story of

Prometheus finds literal fulfilment. Remedies, the most potent of recent discovery—let us devoutly acknowledge such boon—mitigate suffering, but as yet heal not the sufferer. And here it is that we join issue with those persons of whom we write. For cases of cancer form a large proportion of those who are the objects of their ministrations.

Faith, setting aside more abstruse definition, can be grasped by all under two aspects—active and operative, passive and enduring. Each finds due place in the Testament, old and new. Suffice it for the present to ask if the latter of the two bearings is not by Faith Healers ignored, or else, so to speak, absorbed into the former wholly?

This naturally leads on to the question of human procedure, curative and otherwise, in which the physician is concerned.

Is this man the appointed channel of Divine mercy to sufferers from 'the thousand ills' to which human flesh is heir? Is he, too, when the skill vouchsafed to him, as a talent, finds its limit, the instrument by whom timely warning to 'set the house in order' is ordinarily imparted? And has not the Creator Himself, has not the Incarnate Son, has not 'the chiefest of Apostles,' when no great issue as to Truth Eternal called for the supernatural, worked by human means?

What, otherwise, the object or gain in discoveries by science? By whom are they given? Are such to be recognised in all that contributes to enjoyment in home life; in all that affects commerce and prosperity in nations, while in the highest bearing, the gracious gifts of God are set aside? Are we (virtually) to say,

'No, we acknowledge Divine operation by secondary cause in subordinate matters, but healing is to be sought by miracle.'

(2) As to Scriptural authority and precedent. The foundation of the tenet rests mainly, if not wholly, on a certain passage in the Epistle General of James. No additional weight is fairly deducible from Messianic and Apostolic teaching elsewhere. The writer, we learn, was identified prominently with the Judaic party in the early Church;* and this circumstance is not without import in the matter.

In the Old Testament we find no reference made to anointing by oil, in association with disease, except at Leviticus xiv. 18, *when the sufferer is healed*. Then indeed might it be the 'oil of gladness' and thanksgiving, typical of health to soul and body alike, as in the case of the Samaritan leper. As an emblem of Divine Grace, and of temporal prosperity, the word often recurs, particularly in the Psalms.

In the New Testament there is one, and that an apposite illustration of the use of oil for surgical purposes. It is found in the parable of the Good Samaritan. The soothing oil, mingled with the stimulant wine, is poured into his wounds. What was the condition of medical science in those days? and more, how far were remedies, if we except outward application, conducive to recovery? Quite possibly more harmful than useful in many cases. Simple recumbent rest, either demanded by the complaint itself, or else rendered expedient by the anointing, would be no unimportant factor toward recovery then, as it is now, when this

* See 'Life of St. Paul,' by Canon Farrar, D.D.

restorative power of nature is fully and *scientifically* recognised.

Seventy, and at another time 'the twelve' Disciples were Divinely commissioned to heal the sick. Yet they returned rejoicing in unqualified success.

Anointing was not enjoined by the Master. True St. Mark speaks * of the twelve employing such means, But may we not fairly consider the act as unauthorised, though not forbidden, by the Saviour? As in fact one of those Judaic rites which the followers of Jesus, either by way of conciliation or concession to their Jewish brethren, or, possibly indeed, from lingering attachment on their own part to ritual of the Old Dispensation, retained in the new?

In the first recorded miracle after the Ascension, and indeed in all following, we read of an invocation of the name of the Great Physician—nothing more.

It is with death—preparation for death—and as a tribute of love rather than as an attribute of power; it is with incidents hallowed through all time in the person of our Redeemer, that we chiefly read of anointing.† The act itself may be alleged, by those of whom we write, as wholly subordinate, symbolical of, not accessory to, faith. Granted. Yet take away this accessory as a tenet from the uneducated class known as 'Peculiar People,' and how long as a distinct body would they exist.

Some twenty years ago the religious world at Zurich, and afterwards in this country, was much stirred by events which occurred at Mannedorf. These events

* See Acts xxi. 20-26.

† St. John xii. 3-7; St. Luke vii. 37-47.

centred round the person of an unmarried young woman in humble circumstances and position in life—Dorothy Trudell. Reference to her character and work may be fittingly made here, inasmuch as it is on lines then formulated that 'faith healing' has been followed, and even a hospital for its exercise established in London. Pure and single-minded, we may regard her as a Joan of Arc going forth in fervour and faith to combat sickness with the sword of 'all prayer.' By occupation she was a flower-maker, and the first manifestation of her religious views was put forth when four or five of her work-women fell ill. The precise ailment is not stated, but it is said the Doctors were at fault, and their treatment inoperative; that then the passage in St. James came to her mind; that she followed fully the injunction laid down by the Apostle, and that the patients recovered. The outcome later on was an institution for those suffering from disease of every kind. There, cases of sudden death occurred, probably from heart disease, and investigation at the hands of civic authorities of Zurich was demanded by the medical faculty. Judgment was at first adverse, but on appeal to a higher court, favourable, on the ground that no medicines were used, and no payment was sought.

Setting aside at present the higher issue concerned, let us glance at the bearings of the matter from a medical point of view.

Artificial flower-making is recognised *now* as an exceptionally unhealthy occupation. Deleterious pigments, such as arsenic, enter into the fabrication of the articles, and would fully account for protracted sickness; and on withdrawal for a time from the source of danger,

recovery. Moreover, chemical analysis was less advanced, less resorted to, then ; while it is not too much to add, a village practitioner in Switzerland at such date might not be highly skilled in his profession.

In the brief memoir of Dorothy, there are certain features in her character which to the physician versed in the more psychological branch of his profession, would at once arrest attention, and throw light on manifestations which to other eyes would be associated with the supernatural. Thus there was a distinct hereditary tendency to insanity. Again, she was the subject of spinal disease, an affection which reacts on the whole nervous system, and is prone to cause mental development of a morbid kind.

An epidemic of typhoid broke out at Mannedorf, and among its victims was Dorothy Trudell. Her age was but forty-nine years.

Let us again look at the words of St. James, primarily in their application to the early Church, and secondarily to the age in which we live.

Two questions meet us at the outset, (1) Does the exhortation apply only to the Church of Apostolic days, viewed in light *Judaic*, or to that of all future time? (2) If observed, was it in the sense now applied? For certain gifts, such as speaking with tongues, exorcising evil spirits, ceased to exist.

Our argument points to universality, but in a sense divergent from that of 'Faith Healers.'

We find no endorsement in the Acts of the Apostles—written, we may remark, by an inspired physician—nor in those Epistles which treat exhaustively of sickness and suffering in the body, with relation to both present

and future state. Outward procedure, anointing, has indeed been retained and handed down to us in connection with doctrines which Protestants generally hold to be subversive of truth. It is here unnecessary to do more than name the Roman Catholic and Greek Churches. They differ, noteworthily, in that the first practises 'Extreme Unction' as a death-bed right, while the latter looks to it as both a channel of grace and (possible) instrument in recovery. We do not see the Physician's aid dissevered and disowned in the Greek Church, a marked point of divergence from the Healers' procedure. Yet which would commend itself to the eye of what has been well designated 'sanctified common sense'?

It may be urged by them, 'Yes, but with the Greek Church the motive-power is superstition, unsound doctrine; but with us faith—faith pure and unalloyed.' And again, 'To the Romanist the oil symbolizes hope, but hope departed as to this world. To us Protestant "Healers" the converse signification obtains—a renewal of life here below.' In reply, we turn for light to Holy Writ. An aspect of truth profound and momentous appears to have been lost sight of. It is that of Divine Will wrought out in and by suffering. Here we tread on no uncertain ground. Apart from the Great Exemplar of whom we read, He was thus 'made perfect,' we have recorded the life of the chief Apostle. And there is not only the personal experience of St. Paul, but—a point of especial relevancy to our subject—*his relation to sick friends*. Reverentially passing by that highest aspect of suffering, which reached an acme unfathomable in the passion of our Redeemer, we yet from Scripture and

human experience arrive at a great fact. It is the universality of disease, of pain, and of death, to *all* men, good and evil. The providence of God demands this exercise of faith in humble, uncomplaining obedience ; it is recognised by Christians as a fundamental principle of their belief. They are permitted to see so far within the veil ; to be so far recipients by grace of the mind of Christ, that what to the outside world is a problem insoluble, to them is no enigma. Such principle is acquiesced in, as a principle, by the people of whom we speak. Why then in practice ignore it? This dual contemplation, the wicked prosperous, the righteous suffering, tried the mind of righteous Job—only for a moment, and faith emerged triumphant in words unsurpassable as its exponent.* And the believer echoes the language of the Patriarch when those in full tide of life and of activity and of blessing to others pass through ‘much tribulation,’ by disease, to their rest.†

In a remarkable book‡ of the present day, an hypothesis is advanced that all pain is traceable up to and resolvable into the highest type of pleasure ; that this latter principle underlies suffering. A ‘hard saying,’ perhaps, yet, in a certain sense, intelligible. In one form it may have been illustrated in martyrs of every age.

St. Paul speaks of a ‘thorn’ in the flesh. What was it? Opinion has differed as to its source, whether moral or material. The first rests on shadowy hypothesis ; the

* Job xiii. 15.

† Cases, recent, of several pre-eminent for piety and usefulness are before the writer ; no more painful maladies could fall, as a scourge, upon the wicked.

‡ ‘The Mystery of Pain.’

other on certain passages in his letters which scarcely admit of other interpretation than that of bodily ailment.* They point to disease of the eyes and eyelids as a sequence of that blindness which befell the Apostle when on the road to Damascus. We may reasonably conclude too (as Dr. Farrar remarks) that it took a chronic, painful form, liable to aggravation under the exposure and hardship incident to 'journeyings oft' and sudden vicissitudes of life.† And how distressing was such visitation may be gathered from the supplication thrice made for deliverance. Divine support in large measure we know was vouchsafed in answer, and he remained unhealed. Again, we read that a dearly loved friend was sick 'nigh unto death.' The friend recovered, we may reasonably infer by human means blessed to the sufferer. No supernatural agency by the hand of Paul is manifested. Rather the words of tender pathos and gratitude in which he speaks of Epaphroditus's recovery are just those in which a mother would pour out her heart to God when the instrumentality of a physician was successful in the restoration of an only child. We read too of Trophimus left sick at Miletum.‡ Yet even handkerchiefs taken from the person of the Apostle effected cures. But then God wrought 'special miracles' with special objects, and at a special period in the history of the Church.

What is the reasonable deduction from these incidents? Is it not that the Most High fulfilled His purposes then,

* Galatians iv. 14, 15.

† See 'Life and Writings of St. Paul,' by Conybeare and Howson; 'Horæ Subsecivæ,' by Dr. John Brown; and 'Life of St. Paul,' by Canon Farrar, D.D. Tarsal ophthalmia from disease of the eyelids is a very distressing and intractable malady.

‡ See also a fair inference from John iii. 2.

as now, *whenever demonstration by the supernatural was uncalled for in the Divine economy.* Even in the temptation of our Redeemer, we see subversion of nature in relation to the sustenance of the body invited by Satan and cast aside by the Saviour.

So we believe that the exercise of healing by faith at the hands of the Apostles accomplished certain providential ends with relation *only* to a particular era in the Church; that these ends were promulgation of the Gospel and the accrediting to the world of His ministers; and also that the operation of the Holy Spirit in after-days was to be manifested in subjective rather than objective form.

When weighing the words of St. James, it is obviously of importance to view the latter clause of the verse in close relation to the former. Thus taken, the whole may well be rendered as an exhortation in general terms to commit the sick, soul as well as body, to the tender mercies of God. Moreover, the elders (presbyters) of the Church, men set apart to fulfil certain offices in it, were the instruments, and not friends and relatives.*

(3) The outcome of the movement, for good or evil? It is much to be feared, the latter; that the faith of 'weaker brethren' will be shaken, and distress and self-accusation accrue, sooner or later, to the prime movers themselves. To the less grave order of bodily ailment

* Disease as a direct consequence of sin is implied, at least in some instances, from the words of the Apostle, as indeed from those of our Lord in St. John v. 14. Dr. Farrar reminds us that anointing with oil was enjoined in the first Prayer-book of Edward VI. 'if the sick man desire it.' But there was a reservation, most cogent, in the petition, which stands thus: 'Our Heavenly Father vouchsafe for His great mercy *if it be His blessed will* to restore to thee thy bodily health.' Canon Farrar adds that the anointing was 'wisely dropped' in the Prayer-book of 1552.

of which mention has been made, and in which the patient needs a 'spur' to lift out of self and into action, the issue is comparatively of small moment. It is in cases of disease, malignant, and in the *present* condition of medical science incurable, though happily mitigable,* that grave evil has come. The physician is dismissed. The consequence ere long is a reaction, downwards, which hastens a fatal issue. Excitement of the system, perhaps unnoticeable at the time to an unskilled eye; more rapid combustion in the lamp of life; suspense albeit fortified by religion, and then the end, not unfrequently sudden.† And this is in lieu of peace!—perfect peace, otherwise attainable.

What or where then is the way, it may be asked, in which faith equally with 'common-sense sanctified' may go hand in hand? The reply is so obvious and simple as scarcely to need mention. And it is that, moreover, to which we believe firmly that the tenour of the passage in James, as a whole, points. Prayer—prayer by all, minister, physician, relative—for a blessed instrumentality of every means by God's infinite love and wisdom given to mankind, and with such prayer entire sub-

* Chloroform, that inestimable boon to the sick, may well furnish an illustration of what has been said as to the goodness of God in alleviating, through medical science, what He does not see fit to remove. As grace to the inner man (*e.g.*, 2 Cor. xii. 9), so may we not reverentially regard this remedy—put forth, moreover, by an eminently Christian physician, Sir James Simpson—in relation to the outer man, the relief and support to the diseased body thus afforded.

† Instances have come to the writer's knowledge of persons in the last stage of lung disease rising from bed, going to a place of worship, the power of prayer in faith extolled in such evidence of approaching recovery and of death immediately afterwards. Also cases where the beneficial effects of medicine were evident—acknowledged—but at the suggestion of a friend discarded in favour of prayer only. The issue was fatal.

mission of issue to His will. It is sufficiently apparent that this latter bearing of the matter is virtually put in the background along with skill (divinely appointed) and remedies. The prayer of faith thus rendered is intelligible. It is a placing of the hand of a trustful child within that of a loving Father; it is the assured confidence that all is well; that neither life nor death shall separate us from the love of God in Christ Jesus be the issue what it may. It is above all the embodiment of that principle which underlies prayer divine from the mouth of the Master Himself.*

There is a feature in this movement painfully suggestive. It is this. When restored health has not followed prayer, when the shadow of coming departure has fallen, such result is attributed not to natural causation, not to the good providence of the Father, but to lack of faith in the Holy Spirit's power in the person of the ministering friend, or—alas that it should be said!—in the poor sufferer. Is the trial by disease not enough in itself without superadded distress—a 'strain' on faith diverted from its true channel and object? Nay, is there not in the procedure some analogy to that procedure condemned by the Prophet, and a 'making sad the heart' of those whom the Most High would not grieve?† For there is such a thing, we know, as being taken from the 'evil to come'—evil in some shape known but to the prescience of the loving God, and from which death is the harbinger of mercy and not of judgment.

A safe basis of action we believe is attainable. It is to recognise the physician, however feeble and fallible,

* St. Mark xiv. 36.

† Ezekiel xii. 22.

as the instrument of the Most High.* While He tells us there is a shadow of hope—nay, while there is no *material* evidence to the contrary which annuls hope—pray. We have again and again known cases of disease where hope hung but on the gossamer thread of a remedy which would declare itself within a brief hour in an issue for life or death. Prayer as oft has been made—and answered.

* Reference has been made to certain institutions at home and abroad in connection with our subject. There is one in this country which may not pass unnoticed in these remarks. It has accomplished, is now accomplishing, a work which speaks for itself, of faith, operative in fruit. We refer to the Müller Orphanage at Bristol, and its associated missionary branches. Some years ago an epidemic of typhoid disease attacked its inmates. Was medical science disregarded? No. Its operation went hand in hand with prayer, and the happiest result was the outcome. 'While we desire to use all precaution, and are far from acting fanatically, yet we desire to own, especially, the hand of God in this very heavy affliction.' (See 'Brief Narrative of Facts,' 1875, by George Müller.)

THE CHURCH AND THE ARMY.

IN a recent number of the *Churchman* the organization and work of the Army Scripture Readers Society was ably set forth. Of the need for such instrumentality there can scarcely be two opinions; it is admitted on all hands. The article treats of one agency in a concern of momentous import—the Spiritual Requirement of the Soldier; momentous, because his influence for good or evil is nowadays not limited to the ever-present associates with whom the man's lot in life is cast for a term of years, but extends, in a degree heretofore unknown, to the community at large. This result of re-organization of the army—its social bearing—demands more attention than has hitherto been accorded it. And, perhaps, if one individual more than another should feel interested in the matter, it is the parish clergyman. For the military leaven will permeate his flock—a factorage borne on the current of a quiet, steady stream from barrack to cottage. Especially must the village and village church tell their tale in the furtherance or hindrance of ministerial work. In large cities and manufacturing towns the returned soldier stands less predominant; his voice is less weighty. In the hamlet it is otherwise: he is an oracle—a man who has seen the world.

Two questions arise for consideration :

1. Has religion* in the army been recognised and advanced in a like proportion with the temporal welfare of its members ?

2. How far do existing means cope with the spiritual wants of the soldier?

To weigh these points thoroughly, it is expedient to look at his condition morally and socially at the beginning of the century, and to compare it with that of his successor toward the end.

Then, the soldier was uneducated ; his animal nature was unchecked, if not indeed fostered, by the State. As he entered the ranks through the portals of the beer-shop, so he lived at it, and save when war and pestilence intervened, practically died at it. For though disease—*much* both avoidable and curable, as seen in present daylight—slew its thousands, truly drink, with its handmaid, vice, slew its ten thousands. Yet the greatest general of the age considered men of such material best fitted for their calling, and viewed adversely, as a weak concession to philanthropy, humanizing measures of reform ! *Now*, the soldier is sent to school a second time, and is provided with a library and reading-room. Temperance (*i.e.*, abstention from drink) is approved by all the military authorities, quite as much, perhaps, on grounds of State economy as of morality. *Then*, he was regarded as the black sheep from the country,† a waif of humanity, to be tolerated and expended. *Now*, he is beginning to be recognised, entitled to the respect of society as much as

* We use the term in its generical—highest—sense.

† Formerly, the army was almost wholly recruited from the rural districts.

the civilian, nay even to deserve and share some of the good things heretofore reserved for hard-worked butlers and worn-out valets! As his life was animal, so, too was his punishment when the code of military law was transgressed. He was flogged.* *Then*, what was the lot of the married private—even of the sergeant? It was a condition that entailed such loss of womanliness and self-respect as hardly a wigwam could present; a toleration of profanity happily unknown to the Indian. *Now*, the Benedict is comfortably housed in quarters of the approved model lodging-house order. As to the unmarried man, he occupied a kind of 'bunk,' with scarcely more light and air than pertained to the cabin of a ship. Sanitary procedure was a thing unknown. *Now*, he has his regulated cubic feet of air, is regarded much as a valuable plant, and, indeed, sleeps in a 'conservatory.' More care, more scientific attention, is bestowed upon him than upon any other public servant of the same rank in life. *Then*, his food—daily boiled meat—was nauseating alike from sameness and from ill cookery; the 'cuisinières,' ignorant (necessarily) of the very rudiments of the art, were changed almost daily, and 'told off' in rotation for this as for any other duty. *Now* cooking is varied, the nutritive properties of the meat are preserved, and the food is served up by trained soldier-cooks retained in such post.†

* While heartily condemning the indiscriminate use of the lash in former days, the writer cannot acquiesce in an unreasoning and emotional humanitarianism which would, in military life, abolish flogging for *all* offences, and, in civil, capital punishment for *all* murders.

† The greater aptitude of the French soldier for campaigning may be set forth by an incident or two witnessed by the writer. Before the 'famine' period of the Crimean War, our soldier-butchers viewed the heads and tails of oxen as so much valueless offal. The Frenchman found

The recruit was asked his creed when he joined a regiment. Very generally the reply would be 'Church of England.' But it was a well-known fact, viewed rather as a joke, that the answer came often from without, and at the suggestion of the recruiting sergeant or orderly-room clerk. These officials hurried through a necessary formality, and on several grounds the National Church was most convenient. Hence Dissenters were by stroke of pen sometimes transformed into Churchmen. Things are changed now. The sectarian is given every facility for worship in the denomination to which he has hitherto belonged. The declaration of faith is, in every sense, a 'sober' procedure, and, in some measure at least, it may be said, 'as a man thinketh in his heart, so is he.'

As regards godly living, practical religious life among our soldiers, speaking broadly, we must look back to the first quarter of the present century: its ground was India.* Expatriation from country and home undoubtedly helps onward any latent or feeble desire for the better life. Especially does such condition speak to the young man. So among Indian officers, detached to isolated military or civil posts, and shut off from Church ministrations, it came to pass that first on one, then on another, the light of Divine truth shone through the Bible. Some slight evidence of awakening—*not* through official channels—is noticeable in Legh

this out, and for the merest trifle bought them. Again, when spring came, and scurvy abounded, the latter exploring the plateaux, and here and there picking out with his knife a blade of young dandelion or other material for '*une salade*' of antiscorbutic property.

* The records of Wesleyanism show that there were godly soldiers serving in the French wars of George II., *e.g.*, at Fontenoy.

Richmond's 'Annals of the Poor.' But religious life in the army can only be said to have established a firm footing in the days of the Crimean War, and then from the example of Hedley Vicars. Among officers, the Gospel found quickest apprehension, most followers, in the higher-educated, 'thinking' branches of the service—the Artillery and Engineers. The field-officer or captain of a battery or half battery has a greater field and influence for good over his men than the captain of a troop of cavalry or of a company in the line. The intercourse between officer and man is more individual, and, so to speak, there is more of home-life than pertains to a regiment. Yet of every corps it may be said that witnesses to the truth gathered from all ranks—men whose prototype was that centurion who feared God and led his soldiers to do likewise—are happily to be found.*

To come back to our subject, the question whether the spiritual needs of the soldier have met with the same proportionate recognition as the physical, and whether the agencies are such as would be pronounced satisfactory by the incumbent of a well-worked parish? We venture to answer 'No.' Fully admitting the difference of sphere and far greater obstacles incident to army life, yet to a certain extent there is some parallelism between the two. The regiment *is* a condensed parish, with its constituent men, women, and children, its schools and services, its hospital. But the word 'change' is now stamped on every part of army life,

* Witness the large annual gathering in London of naval and military officers for united prayer. The youngest subaltern, the gray-haired general, there meet.

and this fact, while it constitutes the difficulty in a military chaplain's work, also points to the grave moment of the subject under consideration.

As long as the life of a soldier was almost virtually dissevered, save in the pot-shop, from that of the civilian; his military career so hedged in that it might be indeed said 'there was no discharge in that war;' the public might be excused, though not exonerated, for lack of interest in its lost sheep. Regiments served as long as fourteen or even sixteen years in such climates as India, and were completely re-manned during the period. Few men lived to obtain a permanent pension. Those who succeeded reached it through a questionable portal—some obscure ailment, to which the military surgeon gave the benefit of a doubt when the sufferer was an old veteran.* All that is changed. Still young, after serving at the most impressionable age just long enough to form a character for good or evil, the soldier returns home to leaven the field and workshop; to sow tares or wheat. Which shall it be?

We cannot dissever ourselves from obligations which, ignored, may—must—react prejudicially on the home. A lesson may be taken in time from France, and a horoscope be drawn as to possible consequences from military commingling with the populace. An empire of reason, of communism, or of religion—which shall it be?

If further argument for fuller evangelistic work in the army were needed, it may be founded on the increase of

* Worse things happened occasionally. 'Malingering,' a well-known military term forty years ago, was practised. A young soldier on the eve, say, of embarkation, sought by some destructive process to an eye or limb to obtain emancipation from a dreary outlook.

crime—drunkenness and insubordination. In a recent article,* rather alarmingly pessimist in tone, one of our highest military authorities, while treating the subject of army organization with unanswerable facts and logic, mentions these ill-omened truths. Much of this crime doubtless arises—assuredly the latter form—from the age of recruits. Boys are enlisted, and of course they think and act ‘*as boys* ;’ especially when their non-commissioned officers are scarcely older and wiser than themselves.

How, then, is evil to be combated ?

Let us look at existing agencies. And there are two aspects in which these may be considered : Peace and War.

Religious ministration comes through three recognised channels :

1. Commissioned chaplains (Church of England, Presbyterian, and Roman Catholic) attached to the larger stations at home and abroad.

2. Chaplains not commissioned. These are ordinarily clergymen of the parish where troops are quartered, and are *ex officio* appointed. They are paid by a fixed scale proportionate to the number of their charge. Roman Catholic and Presbyterian ministers also, when the attendance meets a certain numerical requirement, are salaried.

3. Army Scripture Readers, located in garrisons, and working under the control and supervision of chaplains. They are for the most part retired non-commissioned officers of varied Protestant denominations. Such men

* See *Nineteenth Century*, July, 1883, article on the British Army, by General Sir Lintorn Simmons, G.C.B.

are restricted to unsectarian Bible-teaching, and are paid by a Society which bears their name.

Of instrumentalities *ab extra*, the chief is the 'Soldiers' Home.' Its influence for good, admirable administration every way by lady-superintendents, can scarcely be overrated. These homes are but few, however. Effort, not hitherto very successful, has of late been made to establish them on Established Church lines, and to associate more of the secular, less of the religious feature. It emanated from those who viewed public-houses and Dissent with much the same aversion.

In London, some sixteen years ago, a 'Soldiers' Institute,' of professedly secular character, was established by officers of the Household Brigade. It was virtually a club for non-commissioned officers and men, and, as such, alcoholic drinks were supplied there. A considerable outlay was incurred; a handsome building erected. The movement fell through completely; and, by a strange irony of circumstance, the house which resounded to the feet of soldiers' wives and sweethearts* has become the residence of Cardinal Manning!

It is only fair to add that a 'Guards' Home,' formulated on the Aldershot plan, has also met with but qualified success. The exceptional temptations of the metropolis, distance from barracks, together with severity of military duty, sufficiently explain why the boon is less appreciated there than elsewhere. It would seem that much in proportion to mileage from the home centre (regarding London in such light), so is the likelihood of good result in Mission-work. Thus, when two battalions of Guards were sent to Canada, during the

* Occasional dances were given.

'Trent' difficulty of 1861, religious influences brought to bear on them were attended with happy results, previously unattainable. The village church, the Sunday-school, and, more than either, the mother's voice, spoke from distant fatherland.

More recently, a coffee-palace, on the distinctive Church lines referred to, has been opened in London. The locality is Pimlico, a good central position. The house is situated in the same street as the pre-existent Home, and they can only be regarded, unhappily, as in antagonism.

In former days a commissioned chaplain was borne on the strength of each regiment. It may be asked, Why not revive the appointment now?

Let us glance back at old times, which in no sense may be designated 'good.' What kind of man filled the post then? What were his qualifications, how was he appointed? We know little, and that little may be gleaned most reliably from the condition of the Church at large in the time when Whitfield and Wesley preached. Yet, making due allowance for exaggeration by novelists such as Fielding, and in our own time by partisan historians like Lord Macaulay, light comes to us through their pages. The military chaplain could not have stood higher than his civil brethren; it may possibly have been lower. Religion was closely interwoven with politics in those 'Stuart' days, and, overriding sectarianism for awhile, they together leavened even the lowest stratum of society, men and officers alike. So, doubtless, a staunch Protestantism and 'interest' would be *the* qualifications—nothing higher. And the army, in all ranks, 'drank and swore as in Flanders.'

Dating from the year 1662, such chaplain, then, formed part of the establishment of every regiment. These functionaries were also appointed to most of the garrisons and fortresses. The outcome was unsatisfactory; and we need scarcely stop to surmise why such should have been the case. Were the antecedents of 'the parson' (as he would colloquially be styled) be even above suspicion, the homely adage concerning the touch of pitch may well account for something worse than a barren ministry. A veritable Gomorrah must a regiment have been formerly. Who may cast a stone at an unfortunate man brought into closest contact with evil, and living in days when vice was as fashionable, as openly avowed, as is the profession of religion itself in this nineteenth century?

'Irregularities' prevailed, and these led to reform. Regimental chaplaincies were abolished. By a warrant in 1796 it was provided that, to corps serving abroad, chaplains on the staff, in the proportion of one to three or four regiments, should be appointed. On home-service the troops were to attend the parish church, or else a curate in the vicinity was to be paid a small additional stipend for the charge.*

This procedure obtained until 1809, when civilian clergy, in Great Britain, gave place to staff-chaplains, for all large bodies of troops at home and abroad. Parochial clergy were left only in charge of detachments. Prior to this year, matters, judging from army-lists of the time, could not have been very satisfactory. Regi-

* See Clode's 'Military forces of the Crown.' The author's thanks are due to his friend, J. Johnstone Bourne, Esq., late of the War Office, for this information.

ments were raised or disbanded as the scare of war or State economy prevailed. Hence the circumstance that, in the year 1800 there were but 22 chaplains on full pay, 39 on half-pay. And again, in 1806, the yet more curious feature is presented of 38 of the former to 73 of the latter! Corps appear to have been ill-advisedly (?) disbanded, too, on return from lengthened foreign service. Some exception doubtless, on the heads of both nationality and religion, was made in favour of subsidized foreign troops. Thus, in 1811, we find 5 chaplains serving with the King's German Legion.

Looking yet nearer to our own days, what was the strength of the department about the close of the first quarter of the century? We see some 16 chaplains apportioned to about 90,000 men, and a half-pay list of 18. It must be borne in mind, however, that the infantry was largely recruited from Ireland, a procedure that obtained, more or less, until pronounced national disaffection, together with increased facility for emigration, checked it.* For their religious needs civilian priests would be provided.

Enough has been said to show that any reversion to the old system of chaplaincy of a regiment is simply impracticable. A corps is now a town or village, so to speak, with the like varied forms of religion.

After Waterloo, the office of Chaplain-General was created. Exclusive of this administrative head, there are at the present time 105 commissioned officers, classed as follows: Church of England, 83; Presbyterian, 7;

* The exigencies of the Peninsular War led to enlistment of Irishmen for even Highland corps. More recently the famine years of '47-'48 filled our ranks with fine-framed, but half-starved Roman Catholic youths.

Roman Catholic, 15. As the entire strength of the British army now serving with the Colours is about 141,000 men, this would give the proportion of one such officer to 1,342 men,—say a chaplain to two battalions. But a large proportion of our troops is quartered in India, where no British army chaplain is stationed. Hence concentration of the latter is available. Yet, as the services of the Presbyterian and Roman Catholic chaplains must not unfrequently be limited to one corps of such persuasion in a garrison, it is practically found that two regiments, or a number numerically equivalent, is ordinarily the minimum charge of the Church of England officer.

It will be observed that the chaplain's department has been much strengthened since the century opened. A special feature has been the extension of commissions to ministers of other bodies than the Church of England.* Let us look in detail at the work of these officers.

If it were asked, where is the chief sphere, the most hopeful ground for successful ministrations? we would unhesitatingly answer—the hospital. In the barrack-room there is more or less interruption, antagonistic influence in one form or other. This applies to visits even of the Army Scripture Reader; obviously still more to those of the chaplain. But in the hospital ward, where, with scarcely an exception, all men pass sooner or later, it is otherwise. This is *the* field. There are no distractions from without: the monotony of life is *very* great, *malgré* means such as books and periodicals, and the patient welcomes every instrumentality that breaks it.

* The appointment of Roman Catholic and Presbyterian Chaplains to the Forces dates from the Crimean War of 1854-56.

How is this field utilized? Generally a service is held on Sunday in one of the wards, or day-room, and includes men out of bed. This service is brief, necessarily, for the public duties (embracing a parade service in the morning, and, often, a voluntary one in the evening), together with distance traversed, tax the chaplain considerably. A similar service obtains about the middle of the week. And, like the picket officer, the chaplain looks in after the surgeon's visit on most days to inquire if anything special has occurred, or to visit special cases. He signs his name in a book likewise. Add to these manifold offices of the ordinary parochial character, necessary interviews with the commanding officers of regiments and General, certain returns and reports, and it will be found that a conscientious man is much 'put to it,' and tempted to a more or less perfunctory routine, and to the acquirement of the smartness incident to other officers.

The Army Scripture-reader ordinarily comes once, sometimes twice, a week. His work, it must be remembered, extends over a whole garrison, irrespective of denomination. It is only in the exception of a great hospital like that of Netley that he, and the society which he represents, can do more. His hospital ministration is varied and valuable—only but too limited by demand on his time elsewhere.

One other lay agency, but sometimes utilized, may be mentioned: that of officers, personally working among their own men. They are often regarded as 'obstructives,' and inconsistently tabooed as such: inconsistently, because generally—almost invariably—their line of procedure is identical with that of the Scripture-reader; viz., a simple, unsectarian Bible exposition. Very occa-

sionally a hot, perhaps fanatical, young officer may, by disrespect to an ordained ministry, bring down merited rebuke. Far oftener it is otherwise. The individual is too soberly, seriously in earnest to regard anything but 'Christ and Him crucified.' Officers have some qualifications higher than the reader. They have the weight of position in dealing with *their own men*, and they possess classical attainments—telling adjuncts. But they are looked upon as 'dangerous ;' *why*, we need not go far in these days to inquire.

If there be one individual of this order who may be used as an instrument for good, it is he who, by virtue of his calling, is brought most in accord with the daily objective life on earth of the Great Physician. Add to experience in it, some measure of the 'mind of Christ,' of the love which St. Paul portrays, and who should be more fitted to combat sickness as well as 'sin,' through which, overtly or otherwise, that sickness comes? Who can speak with like force of the frail tenure of life? of the subtlety of disease? who else forecast an issue in health restored or—the grave? And who may so weightily set forth the fatal error of delay, of waiting for the 'more convenient season' of a death-bed?—a season which he knows must ordinarily, from pain, or mental confusion, or utter loss of consciousness, unfit the sick for seeking peace? The example of a dying repentant thief prompts many to relegate pardon to the issue of the 'last syllable of time ;' the Medical Officer can teach that few—very few—visitations of death leave, as did crucifixion, faculties unclouded.

The position in India is exceptional. The chaplains of the three recognised denominations are there ap-

pointed by the Secretary of State. They are no longer military, but civil servants, and receive instructions from Government through the Bishop in whose diocese they are stationed. These employés are fixed in garrisons. When small bodies of men are detached, the routine functions of a minister devolve on the officer in command. Hence, as we have said, sometimes very striking and providential issues. The Army Scripture-Readers' Society, recognising fully the great field of India, has striven (with but little commensurate result hitherto) to raise a special fund for this department of their work.

Non-commissioned, *i.e.*, attached chaplains.

It might at first glance reasonably be supposed that the civil requirements of a parish or district would militate against the subordinate interests of a military charge. This is not the case. Experience shows indisputably that both the Clergy and Nonconformist ministers appointed to detachments enter heart and soul into the work, and are instruments of much blessing to soldiers. With the close union between civil and military elements now foreshadowed, this branch of Army Church ministration is the more important and hopeful.

To such good end, doubtless, the absence of restraint incident to relations between the military chaplain, as an officer, and private, must contribute. The confidence of the man is more readily obtained. Again, there is more of home life—that feature which the better, *thoughtful* class of soldier yearns for amid the racket and publicity of a barrack-room. He enjoys social tea-meetings, and the temperance cause is undoubtedly thus furthered in the army. Possibly the great frequency of such gatherings among Nonconformists may help to account for the

indisputable fact that the bulk of soldiers brought under religious conviction—the men truly pious—belong to one or other form of Dissent, and notably the Wesleyan. In a former article* the ‘spell’ of hymnody over the lower classes was noticed: the present instance affords apt illustration of the fact.†

Let us look at the relation of war to our subject. A commingling of good and evil, surely. If the campaign be very brief and decisive, as in those which have characterized British arms of late, then the good side of human nature is apparent, and rises to the surface. But in protracted war, with its contingent suffering of every kind, the evil assuredly crops up largely. The value of a life, of a soul, what is it then? The young soldier ordinarily passes through three several phases. There is the shock (which none may forget) at first viewing violent sudden death; then, indifference; then, callousness. ‘Self,’ broken though it be at times by chivalrous acts, develops much. Few conditions of life more powerfully demand Christianizing agencies. And here, *en passant*, it may be remarked as a pleasing feature of the present day that a high, not unfrequently distinctly religious, tone, often characterizes the public utterances of distinguished generals.

It has been maintained in these pages that there is need for—room for—additional workers in peace times. But in war the chaplain is simply overpowered, much as the medical officer in past days. Some parallelism, indeed, exists between the two. But the latter is *now*

* See *Churchman*, January, 1882. The writer may be allowed to express his satisfaction at the increased feeling in favour of shortened services in the church everywhere manifested.

† The Wesleyan body now sets apart ministers for Army work.

helped materially by new agencies, such as the Red Cross Society and self-sacrificing lady nurses.

Not so the former.* True, the Army Scripture-Readers' Society steps in happily (as in Egypt), but its hands are sorely hampered by lack of funds, and two or three readers among 10,000 men—what are they among so many? Reference has been made to the Red Cross Society, and it might be said, 'Could not its members be utilized for religious purposes also?' On grounds sufficiently patent to need no comment, the reply should be—'No.' A passing word to direct the dying on a field of battle to their Redeemer might indeed well fall from their lips, as from the lips of any Christian. but nothing further.†

If we face the contingency of war, let us ask (as to the National Church), Would any Government supply an

* In the Crimean War a Church of England chaplain had charge of a brigade—three regiments. The routine duties were very heavy, and such officers were often incapacitated through sickness. Hospitals were left unvisited. A sad vision of men, young for the most part, dying without spiritual succour, rises to the mind of the writer.

† The writer can never forget a lesson taught him of the value of a dozen words under such circumstances. The incident has been told, but may bear reiteration. At the battle of Inkerman, a soldier of his regiment, when lying wounded and disabled on the ground, subsequently received another (and, as it proved,) fatal stab. When ministered to, he was loudly cursing the Russian who had acted so inhumanely towards him. A glance showed the fatal nature of the injury. Shocked at the thought of a soul passing to eternity so awfully unprepared, the sufferer was urged by the surgeon to seek pardon from God. The whole current of thought was instantaneously turned; the dying man as fervently supplicated Divine mercy for himself as previously vengeance on another. He was placed for support and shelter behind the low bank of an earthwork, and necessarily left awhile. On return, at the close of the action, with a party to remove the wounded, the medical officer found his patient in the position where he had been placed. He was in the same attitude, too, sitting against the parapet, and—dead.

adequate number of clergy as chaplains, and, if so, are ministers, experienced and fitted, to be obtained? Past and present both point negatively in each direction. Since the last great war competitive examination came in, and very many young men at the Universities enter the lists. Already—not altogether from such cause, however—the requirements of an ever-increasing mass of city populace fall short. Bishops are in accord as to the urgent need for lay ministration as an adjuvant. It is no longer a question with them, ‘Shall we employ laymen?’ but *only* what is the best form of utilization—designation—limit.

It is from such *matériel*, we submit, aid must be sought—existing means be supplemented, in the Army. Voluntaryism is a growing force in this age; statesmen are not slow to take advantage of it. Were theological students forthcoming in adequate number, it would not do to send them, like their medical *confrères*, to a war-camp, but rather men experimentally taught in the school of life, and in the Master’s service. Such happily may be found. Government would so far assist, doubtless, as to grant quarters and rations—essential requisites. The educated layman would supply a link between the commissioned chaplain and the Army Scripture-reader. Fitted by education and position, he could take the place of the former in emergencies, help him at times in functions (which, indeed, already devolve, not unfrequently, on isolated laymen abroad), and further religion—especially among the officers.* It is more than likely

* In the latter part of the Crimean War, *after* the great strain of the famine period was ended, and the procedure rendered feasible, such help would have been very valuable.

that under such circumstances Nonconformists will put forth much voluntary aid.

Whether it be with us war or peace, as God's good providence disposes, the object of these remarks is to show the paramount importance of the soldier being more fully equipped, more fully armed, for a yet higher warfare. To this end all 'divisions' may well be subordinated. And, from another standpoint, it may be wise and in accord with the equally Christian and State policy of the late Archbishop Tait, to look forward, and, in the interests of our Church, strengthen her hold on an increasingly important element of society—an element which may otherwise in our children's days be potent in the direction of religious, *ergo* national, decadence.

NOTE.—Since this article was penned, the 'Story of Chinese Gordon' has issued from the Press. In it the following passage, illustrative of spiritual wants during the Crimean War, appears: 'We have a great deal to regret in the want of good working clergymen, there being none here, that I know of, who interest themselves about the men' (p. 20). And this was written by a very young officer—one whose name is now an incentive to 'holy living.'

UNIVERSALISM THROUGH THE FLESH.

NOT long ago there passed away in the prime of life a gifted man, member of the healing profession. Robust and rugged in faith, intolerant of the conventional and unreal; of temperament markedly nervous and sympathetic, he established a name among philosophically religious free lances of our time. Besides other works stamped with originality, he wrote 'A Book for the Sorrowful.'* Without special reference to them, obviously, suffering women rather than men were before the author. Indeed, in tone the brochure is womanly, tender, and sympathetic. It might well be that some hopeless ailment incident to the sex was his ideal. Some lifelong 'cross' reaching from girlhood to the grave.

Temperament may account for exhibition of an attribute ordinarily associated with the 'weaker vessel'—a disposition to push views and principles somewhat beyond legitimate, logical bounds. And we see a line of argument squared (unwittingly?) to an exceptional groove of Scriptural exegesis. For the mass—*as we find them*—the book can be of little or no practical benefit. Apart from any doctrinal ground, the author shoots too high. An exceptionally gifted woman filled with high

* 'The Mystery of Pain: a Book for the Sorrowful,' by James Hinton. The italics throughout are introduced, now.

aspirations *might* follow him. Not so the ordinary mind, specially when unfitted by sickness for apprehension of the 'abstract.' To them, notably if of humble social position, it would appear as though comfort were held out in a paradoxical assurance that pain is really pleasure, black really white, and that light is only obscured by (so to speak) spiritual colour-blindness. The thread interwoven throughout and all but confessed, is Universalism. Wittingly or otherwise, the author is a disciple of Maurice and Erskine. Salvation is wrought out, as far as the physical is concerned, through brotherhood of suffering ; the human being, risen from self-thrall to acme of bliss, is virtually absorbed, effaced. The love in St. Paul's exhaustive definition is further perfected ; the instrument is man in relation to his fellow ; the element, sickness. Each one by a species of substitution bears the burden of the other in a sense that at once calls to mind the Levitical goat. True, toward the end of the book such ordinary interpretation is anticipated and disavowed. But, virtually it comes to this : through the much 'patience' in tribulation of the flesh the sufferer is accessory to the salvation of another person in a sense other than that of an exemplar. The great Atonement is but glanced at passingly, and in a book professedly religious and designed for the sorrowing, it is remarkable that little comfort is deduced from the Inspired Word, and very much from the domain of metaphysics. The author takes for granted experimental acquaintance with the Bible. Yet we read after reference to those (Christians be it remembered) who in faith bear their cross : ' But there are others, I think they are the more, the chief poignancy of whose sufferings comes from an

irrepressible doubt of right, a burning passion to penetrate the impenetrable meaning of their anguish.'

If we are correct in surmising that the other sex was before Hinton when he wrote, we can understand that the thought might indeed arise in the breast of some afflicted woman—*for a moment*. We hear of lives, weighed by earthly standard, more than blameless—a blessing to humanity. In full tide of usefulness such are cut off, and by agonizing disease. But man stands, ordinarily, on a lower pedestal. To him come home, too vividly for question, the condemnatory words of Job, unless, indeed, Revelation and a Future be regarded as but myths.

The need from all time of 'a change in human nature is spoken of by Hinton as springing from some hidden (?) motor fact.' Divested from metaphysics, to this proposition it might be supposed any average Sunday-school scholar could render a ready assent—and solution. But the Bible is only cursorily noticed as 'Record of thoughts of the best members of the human race,' and we are told that 'theologic doctrines and verbal disputes cloud the apprehension of this change.' Essentially Maurice-ian is the passage that follows (p. 15): 'If man's nature need a change and there is some fact we are not conscious of, causing our experience, then may not this fact be the working of that very change in man?' Again, 'Our experience is the working out of a change in man; or, to speak in clearer and more familiar terms, *it is the carrying out of man's redemption.*' The *modus operandi* of this redemption is then given. 'It may, however, serve to guard against mistake if I say that of course no meritorious character is assigned to human sufferings.

Man's redemption is accomplished in them ; not in any way by virtue of them ; the restoration of humanity is carried out in our experience, not wrought by us. I need scarcely say that, because in these pages man's condition has been compared to that of disease, it is not to be supposed that other aspects of his state are not recognised, especially his sinfulness, or that Christ's work in relation to sin is not valued ' (p. 96).

Were it not for this somewhat scant and qualified acknowledgment of the Mediatorial office, the reader would be left much in the dark as to the tenets of the author. Roman Catholic and Unitarian might each have claimed him as of their communion ; while, curiously enough, an element of philosophic paganism crops up as to the subservience of pain in the economy of man.

The Stoic of ancient, the Fakir of modern days, rise, as we read, before us, and element of Buddhist creed even is not lacking. The Indian fanatic, indeed, is instanced by Hinton to prove that pleasure may be educed from pain under a powerful incentive.

Read as follows :

' We see in bodily disease that our feeling certain things utterly and intolerably painful, may arise not from evil in the things themselves, but from want of a perfect life in us ; they may be the very conditions of a natural and healthful pleasure.

' And, if we accept the thought of man as sick, does not the whole fact of human wretchedness, the heavy total of the pains of man stand before us in a new light ? Do we not receive (a joyful gift) a perfect inversion of our thought respecting it ? *All pains may be summed up in sacrifice ;* and sacrifice is—of course it is—the instru-

ment of joy. To health, to life, it is so. If it is not so to us, what does that mean but we are sick?

‘Man’s life, his true and proper life, his health, is of such grandeur, of such intensity and scope, that it would absorb and turn into servitors of its joy, all that we now find intolerable pain, all agony and loss. Man’s life is measured by his pains. It is such life, so large, so deep in consciousness, so rich in love, that in these sacrifices it can find its joy, its perfect satisfactions, its delights. These utter losses, and unfathomable miseries, and cruel strokes that leave us nothing, *are its pleasurable efforts, its rejoicing gifts, its glad activities* (!). So far short we fall; and so vast and glorious is the true human life. To apprehend it we must measure it by its pains, that is, by its capability of sacrifice. Man’s being is cast on that scale, planned to that magnitude; it claims that intensity: a scope and intensity that should make the uttermost evil and sacrifice to the self—intolerable evils to us now—but as the healthful exercise, the hearty toil, that makes the limbs throb with exuberance of life.’

Speak to an ordinary intellect, to some poor woman affected with internal cancer—Promethean of all maladies—in this exalted language, and what would the words convey to her? Almost travesty; certainly unreality. To be solaced by assurance that she is (as elsewhere implied) instrumental towards the accomplishment of man’s redemption, and so to rise above bodily sense, that agony is transmuted into ecstatic joy, *in relation to her neighbour*—this, it may be said, demands such creature-abnegation (credulity?) as exceeds even Messianic and Apostolic precept.

Pain—unremitting—with day and night such as led

Job to yearn for death, has a logic of its own. It is simple, inexorable. Man at his best then regards but two objects, annealed together in a fiery furnace. And these are the Divine Will, bodily relief. Kindly commonplace of friend, perfect theology, devoutest metaphysics, give place to yearning for the presence of Heavenly and, subordinate, earthly Physician. This logic summarily dismisses the abstract, be it never so lovely, and moulds a very concrete and realistic self.

Such a being, such receptivity, Hinton ignores—a condition which, whatever be the ultimate end purposed by God through physical suffering, is essentially innate, human, and, viewed in *one* aspect through the great head of the body—Divine.*

Applying, yet varying, the Master's metaphor to the material side of man, this body may be likened to a field. The virgin soil (producing varied crop) is gradually used up; there is decay—'the course of nature' we term it—through expenditure of vital fructifying elements, and then, the falling asleep. Far more general is a forced culture, the factor of which is an un-natural life. This is 'a dressing' that generates disease, speedy exhaustion of the soil—death.

Character in a sick-room is unmasked to an extent that, were it known, would much qualify opinion in the outside world.† Part is natural—controlled or in abey-

* We may not stay here to contemplate—reverently—the nature and degree of bodily pain endured by our Redeemer; some reference is made to it elsewhere. Of others, devout men of old—David, Job, Hezekiah—it is needless to speak. When under pain from sickness they assuredly weighed no impersonal consideration.

† One illustration out of many will suffice. A moral lapse, inexcusable by 'Society,' is witnessed. To the physician it bespeaks the advent or insidious progress of brain disorganization. And apart from exceptional

ance when man is in health; part is attributable unquestionably to the malady—its nature.

There are complaints, *e.g.*, forms of consumption and certain ailments, undesirable to specify here, which seem to engender, or at least enhance, high aspirations. But generally speaking, disease depresses.

Among prominent features of our day is one to which reference has been elsewhere made. It is that of crude generalization. With every desire to keep clear of this rock, it may yet be said that three factors of the mind are operative in the sick chamber:

- (1) The disease;
- (2) Temperament; and (superadded to both)
- (3) Antecedent environment.

Temperament plays a part, colouring or decolourizing present and future. To the one patient, black is white—very white—in sanguine hope, prompting sometimes unwisdom, and ceasing only with death itself. To another, white is black—very black—in cloud continually overshadowing a fugitive sky. To a third pertains neutral tint, scarcely to be termed indifference,

instances, there is much scope for mercy (charity) to weigh against judgment, under the dull grinding of a persistent commonplace ailment. The position of the moment—who knows not?—may suddenly override a Bayard rectitude. Actual experience alone can fully evidence how changed we become under abnormal life-surroundings. Take the familiar illustration of famine, and consequent subversion of the highest instincts of human nature. The writer can speak advisedly under minor form of it. He recalls the condition of mind—blunting of moral sense, greediness for food, etc.—arising from slow starvation during the siege of Sevastopol. In forensic point of view, he holds that a period is reached, under such circumstances, when a man ceases to be legally accountable for his actions. A recent work on Arctic Travel, by Lieut. Greely, fully illustrates this condition.

though occasionally much akin to it. Varying feeling of the hour, vague expectancy that all will come right through the doctor and (much-abused word) 'Providence'—these are exhibited. Some speak even of good luck and 'pulling through.' They say in heart, if not in word, 'Physician first, God afterwards.'

Among the pious-minded there are indeed 'diversities of operation'—diversities reasonably attributable to bodily organization, and which embrace special affinities and repulsions. Subordinated, tempered by work of Grace, but nevertheless, in a sense, dominant to the very end is inborn individual-distinctiveness.*

That this principle obtains from first to last in relation to the earthly side of man, few would question. But in the heavenly how many see a reflex of it? Such obtains none the less although Hinton, and not a few clerical writers of the day, ignore it. When once the great change has passed upon man, he is regarded and addressed as a homogeneity. The great fact is unrecognised that before every eye, renewed and (it may be) unrenewed, there is depicted a spiritual future upon which no fellow-being may look; a world which we conjure up, fashion, people, but speak not of; a world which we shrink from clothing in spoken language even to ourselves. And 'Paradise regained,' converse there may reveal how widely divergent was the ideal conception of life above, and how that law of individualism acknowledged below in operation of mind and body, applied no less to our apprehension of the spiritual and eternal. Dominating this God-ordained personality is

* An apt illustration is afforded by the human countenance; its infinite variety and distinctiveness in feature and expression which render no two members of a family quite alike.

the POWER which through all forms and phases of sickness, of temperament, of environment, forges the new being and welds it to the great Head.

There is then a 'natural law' which strikes at the root of doctrine, such as that put forth by Hinton.

The individual is pronounced in normal life—health ; it becomes accentuated under the abnormal—disease. Most of all, when through this 'mystery of pain' comes the end, with accountability to be reckoned as something beyond perfectest ministration of man.

To how many, not the lowest, least educated, does Heaven represent a Mahomedan Elysium minus but *one* element? And aspirations! (if any) are they not comprised in another dissyllable—safety.

Physicians are familiar with a diseased condition of nerve-centre from which results preternatural sensitiveness to impression in the members. Something much akin to this 'hyperæsthesia' is noticeable in the religious world. Source and phenomena are abnormal—unhealthy.* Mortared by a lofty and pure æstheticism, if not founded upon it, the fabric may perchance crumble under the last assault of the enemy.

It cannot but be unprofitable to gloss words and attributes instinct with humanity, and so to misrender the Will of the Most High ; that Will by which pain, pure and simple, is through perversion of language, feeling and sense, spoken of as 'joy and pleasure.'

* Putting aside credulity in vulgar form, do we not witness in some beings, highly intellectual and cultured, a subtle blend of morbid supernaturalism which carries its possessor, by a strong under-current, into the calm pool of superstition? Confessions of the most gifted ecclesiastic of our time, when closely weighed, the writer ventures to think, throw light on the issue of his life.

Pleasure rational and pure ; pleasure of which God makes *gift* in shape of buoyant health and spirits, in beauties of earth, in that vast range of enjoyments whose very *raison d'être* is *freedom from suffering*—should this be assimilated with, absorbed into, an ocean of religious soul-communism in which pain and pleasure are convertible terms ?

High social status pays penalty. The delicately nurtured suffers for such advantage in greater sensitiveness to pain than the outdoor labourer, ever familiar with it in some shape. Age and sex, too, are considerations that go without saying.

Hinton recognised the gift while misinterpreting or distorting purpose in the Giver.

As we remarked, while loftiest purest ideality is presented, scarcely a passage from Scripture is adduced. The one or two admit of quite an opposite bearing. Why such paucity of illustration from the natural source ? Plainly this: the whole context of the Bible tells against, rather than for, the author's argument.

Forcibly and fittingly indeed he speaks of pain voluntarily incurred, as being associated with pleasure—lawful as well as unlawful—in life's daily round. Thus in the simple but apt example of the morning bath during winter. Right in premiss, conclusion may not be pressed far on his behalf. For the one element here precedes the other ; Hinton treats the two as coincident. In the acts of the Great Teacher when reclaiming an outcast woman ; in certain dealings of (say) woman with her sex when following in His steps, the two principles may scarcely be disassociated : they walk hand in hand. But with respect to the *involuntary* pain

of sickness, analogy fails. The Book of Job affords a sufficient refutation ; no intercurrent paradox meets us there.

We read (p. 29) as follows :

(1) 'Pain is used for a discipline ; but can we say it exists solely for that end when those to whom it is no blessing but a curse, whom it rouses only to bitterness or sinks merely into despair, have no exemption and seem to plead in vain for pity ? Most often in this sad world pain works to our eyes evil and not good ; and where it works no good it often falls most heavily. *Some other source and reason must be found for pain than the moral benefit it visibly brings to the sufferer.*'

(2) Again (p. 30) : 'Pain, if it exist for any purpose, and have any end or use—and of this what sufferer can endure to doubt ?—must have some purpose which extends beyond the interest of the person who is called upon to bear it.'

(3) And (p. 31) : 'These uses of pain which concern the one who suffers only, must fail and be found insufficient ; they ought not to be enough, *for they do not embrace that which is unseen.*'

(4) Then follows : 'Confining ourselves to that which is visible to us, we ought to find ourselves in darkness, unable to answer irrepressible questions. But when we extend our thought and recognise that not only there are in pain, ends unseen by us, but that these ends may not be confined within the circle of our own interests, surely a light begins to glimmer through the darkness. While we look only at that which directly concerns the individual who suffers, *no real explanation of suffering, no satisfaction that truly satisfies, can be found.*'

'But if we may look beyond and see in our own sufferings, and in the sufferings of all, something in

which mankind also has a stake, then they are brought into a region in which the heart can deal with them and find them food.'

An eminent Christian philosopher of a past generation* tells us that, 'in seeking to fathom God's purposes the point of wisdom is to advance as far as we may, and there to stop.' Has not such limit been exceeded here?

In passage '1' we see the argument of a benevolent Atheist.

To '2' the answer is obvious: The 'purpose' is the glory of God manifested (hereafter) to and through the soul then enlightened.

In '3' we see the doctrine of Faith quietly shelved. The demand, the 'why and wherefore,' might indeed be expected from the avowed infidel who 'walks by sight'; not so from the Believer.

In '4' we recognise a basis of truth on which speculative unsafe superstructure is raised.

That underlying *all* suffering, physical or other, there *maybe* ulterior purposes to mankind which God will unfold hereafter, and so doing, manifest infinite wisdom, infinite love, who may question? It is another thing to advance such opinion in support of doctrine which strikes at the root of the great Scripture principle of 'Recompense.'†

Unsatisfied with the measure of light afforded by Scripture as to Divine object through 'pain,' and with the moral pointed *through* the one visited, Hinton demands more. Thus (p. 29) he speaks of 'pains innumerable which benefit neither body nor soul; which punish no moral wrong,' and then instances the sufferings of industry condemned to reluctant idleness.' Relevancy of illustration is somewhat hidden; the deroga-

* Isaac Taylor.

† Genesis xviii. 25.

tion from Providence of God is not ; it declares itself in a spirit which would delight the communist of our day. The Roman Epistle gives sufficient answer. If more be asked (by professing Christian), there is the fiat : 'The poor shall never cease out of the land.' On the same basis sickness and poverty stand. Both subserve Divine end ; through both appears a great principle which, needless to say, permeates and illumines Christian life. Once recognising hand omnipotent of the great Potter, Faith bids and enables the sin-marred vessel to calmly await re-moulding into a glorious one at the time 'when all things shall be made new.' This fundamental principle is overlaid or minimised by Hinton. He has freely used the scalpel as well as that other adjunct of his calling—the microscope. It may be said that he has cut too deep with the one, used too strong a power with the other. Assuring the sufferer that pain was quite supportable under needful operation, has the latter been successful, the anæsthetic efficient? Rather does he not administer (through his book) one of those potent Asiatic drugs which lead the recipient to an Elysium for a while :—a bliss, alas! here possibly ended by awakening to '*reality*' at the last hour.

Has the lens revealed true germ or but counterfeit fantastic bacillus?

The subject cursorily treated in this paper was suggested by the growth of Exotic Optimism. One side—the fringe only—of a question of no little import is touched. Holy Writ and healthy reason are much in accord as to the end subserved by disease. Not so when Perfectionism, thinly veiled and prefiguring Universal Salvation, is the medium through which a glamour is cast over bodily

affliction. Apostolic aphorism is transposed. 'Work out your neighbour's salvation with assurance' supersedes 'your own—with trembling.' Old Pietistic dogma re-appears grafted on a new stock. To man is accredited a co-helpership with Christ which Paul himself would have been the first to disclaim.

The Church is putting forth crusade against hydra-headed Self. Yet in such aggressive warfare there is possibility, or more, of wrong issue from right premiss; of a reaction whereby the one permissible form is imperilled or dethroned; that form by which the soul is 'kept straight' before God; that principle by which we love our neighbour as well—not better—than ourselves. Self, existent, not effaced but rehabilitated on a federal footing which leaves identity distinct while incorporated with the Master—Christ; this is comprehensible, attainable. Logically and theologically, there can be no more annihilation of it here than hereafter.

The backbone of religion must ever be *accountability*. Departure from this, albeit subtilty disguised, characterizes modern religious life. Under the surface may be read a doctrine of substitution much at variance with the Great Original. Over this Pietist and Agnostic join hands. Burden is shifted from the back of the Personal being—the Pilgrim of Bunyan—to the broad shoulder of the Impersonal. And the cult most popular is that which lulls conscience and dilutes individual responsibility. Safety in (with) a multitude not inaptly represents present-day creeds—religious and political.

Co-operation is not an unmixed good in things spiritual; there is a unity of strength, and there is a unity which only betokens *weakness*.

THE PATIENCE OF JOB.

IN the previous article passing reference was made to a personage in Scripture whose name is more colloquially known (and lightly?) than perhaps any other name in the Bible. We speak of Job. The reason is apparent. He is identified with varying incidents of common life, in relation to our own merits and the demerits of somebody else. Virtually so. But how many see in the Book of Job a mine to be explored, dug into for hid treasure—a mine in which, besides precious stones, rubies of wisdom,—even the ‘pearl of great price’ may be discovered?

The narrative is unique; its instruction many-sided. It links early dawn in the Old Testament with the Sun-rising of the New. And very specially it comes home to us in relation to a profound fundamental principle; viz., the position of disease in the economy of God.

Fruit of sickness in typical sufferer, a broad philosophic tone which finds only parallel in writings of the great Apostle, renders the book especially valuable in these days.

Led through a furnace heated, like that of Assyrian despot, ‘seven times,’ Truth—sublimated—is the residue.

Adjustment indeed we wait for, in the language of

Abraham, at the great assize. Meanwhile, certain revelation of exceeding value comes to us through his contemporary, (?) the Patriarch of Uz.

Such are—

The personality of Satan ;

The position of Disease in his warfare against Man ;

The accountability of the unit (Man).

The personality of the accuser is as unquestionably revealed here as in an equally pronounced instance of the New Testament. No comment is needed to prove this. There is indeed much parallelism as to recorded incident, between the temptations of Jesus and those of Job—a typical renewed man in the Old Dispensation. We see :

In each—exercise of Satan's *fullest* power—malignity.

In each—a temporary withholding of supernatural aid.

In each—temptation in threefold form, rising to a 'crux.'

In each—temptation culminating in assault of, or through, the *body*.

The weight of Job's 'cross' has become a by-word for all time. But, in the very magnitude of calamity and the misery of the man, pregnant teaching is apt to be overlooked. Especially does this apply to a clear conception of disease in its highest lessons. In this aspect, and with relation to the Paper mentioned,* we would briefly consider the life of Job.

Loss of possessions, loss of children, loss of all that, in moral and material sense, makes the full cup of human misery—these were borne uncomplainingly by him.

* 'Universality through the Flesh.'

Then sickness came, and Job cried out. Why? The clue is given in the tempter's own words.*

Creature—Adam nature—call it what we may, roused to fullest development and manifestation by Satan, asserted *Self*, and this *Self*, like the rod of Moses, swallowed up all that appertained to the impersonal, the *ab extra*, of affliction.

Bodily suffering, surely, is the strongest weapon forged in the armoury of Satan. It made the Patriarch long for death; it finds illustration—reverentially be it said—in the last hours of the Redeemer.

Minute detail in Messianic prophecy, as well as legitimate analogy, testify to this. Engrossing contemplation by Theologians of 'the spiritual' has subordinated very much that which was 'corporeal' in our Lord's life. To assume, as do some, that the element of pain has been exceeded in certain martyrs by reason of the manner of death, is to raise an issue faulty indeed; † for, as elsewhere we have remarked, bodily organization, as also certain other elements of being, affect the question. We need not go far for illustration. Look but to the human side of the Saviour's crucifixion. Can we believe that the thieves' sense of physical pain equalled *His*? So far as the spirit of prophecy comes home to us, so far as finite conception admits, so far are we justified in believing that an acme of corporeal, *as well as* of mental, anguish met at the Cross—in *the* Cross—of the All Blessed.

* Job ii. 4, 5.

† It is almost needless to observe that there were features in a martyr's death which found no counterpart in that of their Master: a fire within, burned, and it may be said to have consumed the fire without, as to *their* sufferings.

The Godhead of Jesus—humbly be it spoken—could but enhance sensitiveness to everything, physical and sacrificial, comprehended in the word *pain*, and we must needs derogate from *it* if we take lower ground.

What would life be here in the absence of sickness? How would the world go on? The thought appals. If the conjecture (elsewhere advanced by the present writer) that disease came as visitation to mankind after the Flood as judgment for more pronounced wickedness, be tenable, then may we more vividly picture Antediluvian existence and its awful realities. But even now?

Accident (so called), with its teaching, is evanescent. In these times, more than bygone, it is discounted, so to speak. 'Chance'—'the inevitable'—express general feeling. The stroke (of injury) comes suddenly; the issue if fatal, the recovery if otherwise, are ordinarily soon forgotten. In any case Hope is buoyant, and, proportionately, impression transient.

Disease stands on other footing. The word conjures up days and nights when Hope, if not departed, is but a receding phantom. Then is a test-time reached; then is evoked a cross-bearing which may bring us very close after, if not into, the footprints of the Master. St. Paul speaks of Law as the schoolmaster to bring us to Christ. There is yet another teacher of which the same may be said;—Disease.

Depth within depth opens out in meditation on the bearings of bodily ill to a *Future*—depths which enter much into Apostolic writing; which ascend from the shallows of man's knowledge through man, to profundity unfathomable in contemplation of his Redeemer.

Apart from analogical teaching, the fact that disease

is the *ordinary* instrument through which the Divine fiat ('Dust to dust') is accomplished, inferentially yet not less clearly, points to a future state of being. The testimony of disease as subserving resolution of the body into primeval elements, we conceive strikes at the root of much argument against man's immortality. Creative and conservative, disciplinary and distinctive—power, are displayed by the Most High through such channel. Throw into the scale all weight that can be given by man's voluntaryism (*i.e.* superinduced sickness), and there yet remains a huge counterpoise, sufficient to negative the hypothesis of 'survival of the fittest' by reason of innate vitality.

The fact is significant, that now, when longevity is markedly on the increase, such view should be promulgated. Physicians know that, in a very literal sense, the race is not to the swift, nor the battle to the strong. For the early history of Centenarians—increasingly numerous—shows that, not infrequently, life was frail in childhood and in youth, while the converse is continually witnessed. The vigorous, those blessed with abundant vitality and muscular power, often succumb in middle age, and *not* necessarily, from abuse of bodily gifts. Let it be shown that 'the fittest,' with all the unquestionable advantage further derivable from a well-ordered life, dies only from senile decay, that this manner of death befalls successive generations—father and son, and then there may be some tenable ground for Darwinianists, and others who disbelieve in a future state of being. If not, all logical argument, we conceive, tells in an opposite direction.

And it would seem as though the very capacity for

sorrow also increased with successive generations of mankind ; that it went, *pari passu*, with greater outpouring of the Holy Spirit, until maximum of both had place at the advent of the Messiah—God-Man—and in His full ‘cup’ of redemptive suffering. From comparative superficiality of feeling, of woe, observable in patriarchal and Mosaic days, do we not pass on to far deeper realization, evidenced by David, and at last reach the culmination of pre-advent grief in the life and lamentations of Jeremiah?

Another aspect yet sadder.

Man’s true education we know extends from sundawn of infant intellect until its setting in senile haze. Extending our line of thought to the human race in all ages since the flood :—What place of knowledge do we fill in this world-school of ours, both in relation to the past, and the (possibly, near) future? Do not the times portend a progressive growth of intellect, a capacity of mind and sequent power in action, all but, if *not*, supernatural—diabolical? Such conditions, we take it, *are* foreshadowed in the Apocalypse.

But, reverting to Job, it may perhaps be said :—‘Granted that he was a striking type of the Redeemer’ (as we have tried to show) “in the flesh” sense, was he not also an example beyond all other Old Testament saints—Abraham (?) excepted—in point of faith, in prescience of the Messiah?’

‘I know that my Redeemer liveth!’ portrays a rock indeed, on which *we* build securely, but (in Messianic sense) may this be said of the Patriarch?

The writer joins the ranks of those who see God the Father thus designated. For there are passages else-

where in the book (Job), antecedent and subsequent, which show the Patriarch as one groping mid prison darkness to an unlatched door, past which shoot fugitive gleams of resurrection light:—a light presaging noon-day illumination, when the portal was wide opened *by the hand of the Almighty.*

In the brief sketch here attempted, we picture Job as essentially witnessing to the human side of man, and under circumstances which present no slight analogy to a phase of Paul's life.* The Patriarch 'agonized' under all that the adversary could pile upon man through the potency of a diseased body and (consequent) mind, which, if *not* diseased (temporarily), surely was much 'distraught.' But in words as imperishable in grandeur of faith as in deed was the act of Abraham, he triumphs over all:—'Though He slay me, I will trust in Him.'

The Most High manifests Himself to 'His servant Job,' and after fullest confession of creature nothingness, 'at the eventide' of his days 'came light'—peace.

* We refer to the Apostle's three days' blindness; to the conflict then within (who may depicture it!), and to the thorn (left?) in the flesh. It may have differed, indeed, from that of Job in less intensity of suffering; but as a *lifelong* cross in the flesh *possibly* may be weighed against that briefer trial of the latter.

NOTE.—It may be said that the words of Job were echoed in the mind of the Grecian philosophers, long ages after, in men who touched all but the fringe of the robe of righteousness:—'If a man die, shall he live?'

THE SCHOOL OF SICKNESS.

DOCTORS OF MEDICINE gain but little instruction from Scripture Commentators on subjects bearing upon their profession. Look at the technicality* said to characterize the narrative of 'the beloved Physician.' How essentially '*post hoc*' is the inference! Set aside tradition and Church History, and who may fairly deduce, from that Evangelist's version of the Gospel, evidence of the Medical more than of the Painter calling, or indeed of either one or the other? But devout minds have worked up a picture within the shadowy outline of a name, and unreality is consequently portrayed.

Why is this?

An explanation presents itself readily.

Apart from knowledge philological—a clear elucidation of original text—it follows that the cleric's exposition of disease must rest on one of two bases: the intellectual grasp of a highly educated man, or on 'second-hand' medical knowledge. The latter would ordinarily take the form of a popular hand-book; occasionally, perhaps, of more direct and less fallible source.

* The distinction of *a* (not *the*) great fever, applied by St. Luke to sickness of Peter's mother; a term used by Galen to designate a graver form of disease,—is the only colourable ground for this assertion. To the mass of Bible-readers does the word 'great' convey other than the natural signification,—that of severity, intensity?

True, an element far higher is to be reckoned ; factorage however not limited to but one order of the community. Be it as it may, the outcome hitherto has been unprofitable to laymen. An interpretation strained when *not* coloured by theological bias ; an adaptation of end to predetermined lines—this is no infrequent outcome.

The antecedent training bears fruit either in subordination of the natural to the non-natural, or the converse. We speak of clergy as a body. The pious, if fanatical, layman, working also in a groove—it may be deeper and more remote from the fountain-head—stands at the other pole.

‘Truth’ on the subject that heads this article may be approached from varied standpoints ; yet only hopefully, when not handicapped. And the (possibly) too subjective thought-basis of Clergyman may be weighed against the (possibly) too objective outlook of Physician.

Exegesis up to recent times rested solely in the hands of the ministerial order. Not so now. Besides scientists of a certain class, who treat the Book with the same reverence—on the like footing—as they do mythical history, a blend, somewhat Apostolic, of the two callings which raise their followers into communion with a higher world has been founded, or rather reconstructed. For union of the two professions finds precedent in bygone times, albeit linked with superstition on the one hand, empiricism on the other, and an undercurrent of venality which marred indisputable good in both. That union, dissevered in the days of Henry VIII,* is again cemented by the blood of martyrdom. The Medical Missionary is recognised as *the* messenger of Christianity and of handmaid Civilization.

* By the formation of the Royal College of Physicians.

To what end does sickness subserve? Integral part of the great problem which dates from the fall of Adam; physical suffering through disease, permeates, almost dominates, Scripture. It is an entity foremost in magnitude and comprehensiveness in relation of the Creator to the creature. Chiefest element in the crucible-body, during process, at times punitive or destructive, at times clarifying and conservative, it is the God-ordained manifestation wherein meet, indissolubly, the material and immaterial man.

Disease is typical of *the* great operation in him—the work of the Holy Spirit. Such process is symbolized in one word—Fire. And Fire, we know, is, in Bible metaphor, either an instrument of purification or of destruction. The parallelism between soul and body sickness becomes more weighty and suggestive under each fresh discovery of Medical Science.*

In the Old Dispensation, immunity from sickness and length of days are linked together with 'milk and honey,' as foretaste of recompense for a well-ordered life. But in the New comes the 'much tribulation'—tribulation in which bodily suffering assumes a far deeper significance in relation to present and future. Fine gold is to be eliminated from dross and alloy in a furnace which, unlike that of the Babylonian despot, shrivels up and consumes.

Disease is an entity, dual in operation and issue, and so differs from other forms of suffering in which mind

* Isa. i. 6. Take an illustration. In certain blood diseases Nature, so called, throws out the poison, and the patient recovers. The Scriptural axiom, 'The blood is life,' is daily obtaining more literal fulfilment, as one grave malady after another is traced back to some organism hitherto unrecognised.

alone is concerned. It is a finger-post pointing downwards ; a sermon ceaselessly calling us upwards.

In the Floral world Plants, through ingraft on certain conditions of forced culture, put forth new character, and often what is gained in outward beauty is lost in perfume, vitality, health. So, too, with the body under the pressure, the forcing of artificial life. New phases of disease—more—new maladies, indubitably appear. How far these are an outcome of more rapid combustion in the human lamp ; how far some new blend (so to speak) of morbid hereditariness, waits further elucidation.

We are told on unquestionable authority* that one dire malady (which we will not name) is on the increase ; that it threatens to rival in frequency, Consumption. Yet, as a whole, warfare against death is waged on better vantage-ground than formerly ; waged successfully, for no fact is more patent than that of progressive longevity.† So, with phases of sickness new or old, mercifully come, *pari passu*, new means palliative or curative ;

* That of the Registrar-General.

† On the one hand, there is more arduous struggle for livelihood, keener competition, and proportionately greater expenditure of vital force ; on the other, science, opening out new means for bodily conservation. On which side lies the balance—gain or loss to life ? To the latter indubitably. Apart from the factorage above named, greater abstention from alcohol must tell in favour of posterity.

Students of English history will have noticed the short lives, with few exceptions, of noted men in the Middle Ages. Take, *e.g.*, the reign of Henry VIII., as recorded by Froude. Fifty to sixty years was then 'old age.' But the women !—unhappy sex every way. Child-birth peril, food which a ploughman would now reject, and in sickness medicines equally repulsive and worthless. What wonder that they died young, and that such 'old men' had three or four wives ere they too departed.

A shrewd observation comes to us from a recent clerical writer who has studied men and manners. It is 'that appetite kills more people than the want of it.'

may, even the hope that ailments hitherto irremediable may be vanquished.

Increase of days and progress in science may play a momentous part in the closing years of this dispensation; a part, too, not for good. Creature-exaltation attains climax, and then Disease, in new appalling form, harbingers the great Advent. Underlying Apocalypse, ground for such belief is discernible.

In unfallen man, even associated with primeval happiness, was there not already a capacity for corporeal suffering? Then, consequent on the Fall, such capacity developed into actual toil, the sweat of the brow? And, at a later date, as outcome of further declension from God, evolution of Disease? We believe so. No slight clue to unravelment of Divine purpose, 'through the flesh,' starts from fundamental principle of this order. Following it we bring within the range of finite conjecture the origin of maladies; supersession, so to speak, of the natural, *i.e.*, death, through decay, typified in expiring lamp, by the more speedy non-natural messenger of Disease and its outcome,—premature death. The date would be subsequent to the Flood; the proximate cause, marked accession of wickedness. So came the termination of Methusaleh-flickering out, as ordinary process of resolution to earth again, and so the advent of sickness, and pain.

There is some ground for fixing the period. A passage in the Bible meets the case: it occurs in Genesis xi. Attempted erection of the Tower of Babel (defiant evidence of nascent Positivism!) we may well conceive to have been an act provocative in the extreme of Divine displeasure. Dispersion of mankind over the habitable earth would effectually work out the will of God in a twofold punishment of segregation, and gene-

ration of Disease. Soil, climate, conditions of life might well furnish ample causation.

Disease in Bible light bears, broadly speaking, twofold spiritual import :

- (1) Punitive ; the natural, so to say,
- (2) Purifying ; the supernatural character.*

Three factorages are comprised. There is the consideration as to how far, *proprio motu*, Satan is permitted to assail, to sift man in the sieve of sickness ; how far such trial is overruled and subordinated for good through the great Physician ; how far the visitant comes direct from God's hand as actual gift, a boon manifest in the hereafter. In no part of Holy Writ may we see more profound teaching on these points than in the first two chapters of the Book of Job. What subtle, deep knowledge of man by the Adversary is there disclosed ! Affliction through loss of fortune, of fame, of family, as it befell the Patriarch, so customarily does it visit us, in separate blows. And it is borne more or less resignedly, even apart from Divine aid. There is a '*vis medicatrix naturæ*' in relation alike to mind and to body. Beneath the surface is discernible a marked element of 'Self : '—mercifully permitted, however at first glance repugnant be the thought.

These trials are, as it were, 'Self' assailing *from without*. But how many can withstand that other 'Self' from within ? To it, step by step, the Accuser led Job. In it his art culminated, and Faith was strained exceedingly.† That medium was suffering in the flesh—

* Not inaptly do these words in material, literal sense, express a Physician's view of the great mass of cases.

† Note analogy in threefold temptation of Messiah. Also how very much is implied by our Lord's answer to Peter, 'Pity thyself.' St. Matt. xvi. 22 (margin).

Disease. For Disease is surely the trial among trials—complex, reflex, reduplicative. The position is as unique as comprehensive. Even with relation to death through other media, how different the footing! In battle, or by accident, we know that through excitement in the one case, unexpectedness in the other, the end may come almost without a pang. If the issue of events be doubtful, the star of Hope shines very brightly. How different the lot under wasting, painful malady, with the end nearing day by day,—ever looking us in the face!* The Soldier's courage is but as a meteor to the Sun, weighed against the fortitude of many a weaker vessel—Woman.

Direct punitive Disease as fiat of Divine judgment we see in plagues of Pharaoh, heralding destruction. Of the conditionally-punitive it is superfluous to speak. It runs through the Bible as, reverently, so to say, almost its very *raison d'être*. Whether to nation or to individual ever comes the merciful 'If.' As to the third aspect. Of the 'Master' what may we say save the words of David and of Job—'Such knowledge is too wonderful for me'? But from that of Christ's chiefest Apostle we may learn much. There are who hold that sickness must needs be always disciplinary, and inseparable from sin.† In a fundamental sense (the fall), indisputably true of the latter. But of the former?

* 'Thou inevitable day,
When a voice to me shall say,
Thou must rise and come away.'

Archbishop Trench.

† Sir Henry Taylor, speaking with the weight incident to a long life, and much knowledge of mankind, offers a remark which may come as a glad surprise to many readers of his autobiography. He states it to be a fact

That it should come distinctively as messenger of love, dissevered wholly from the judicial—as in fact token, the highest of Divine favour—this is a rendering of the apocalyptic ‘as many as I love I chasten,’ which (it may be urged) exceeds belief. What wider divergence can there be than between the strongest weapon in the armoury of Satan (Job i. and ii.) and the choicest gift from heaven? In discipline we can see a needful distinction; in Providence also (John ix. 1, Luke xiii. 4), illustrative of the sovereignty of the potter over the vessel—the ‘I *Will.*’ But in grace, free grace? Thus would some speak.

Yet history, biography, living experience, all tell us that some measure of this ‘more perfect way’ of love is shown to the sufferer—*is* realized and reciprocated by him. The solace is proportionate to degree of severance from earth. If to love God for His attributes be (as it surely is) the highest aim, duty, and privilege of mankind, *then* to view Disease as sent (in love) by One who is *essentially* ‘Love’—this, we say, implies possession by man of a reflex peace which far surpasses that derivable from mere resignation to the Divine Will. For it speaks of ‘a rest in love,’ a glorifying of God in the fires which is in harmony with that of martyr. As in death of the one, so, too, in the *life* of the other, that

well known to physicians, that death is very generally painless. True, in some cases. Apparent suffering is occasionally but the automatic action of a clogging mechanism, consciousness and feeling having departed. In other cases, as far as may be gathered, it is not so. Some partial knowledge of the subject comes to us through the experience of individuals resuscitated after immersion and strangulation. (Since these words were penned, Sir Henry Taylor, in death, fulfilled his own words. He ‘fell asleep’ without warning, while supposed to be dozing after dinner.)

fear which has torment is, through grace, overcome. It presents a living epistle to the world. Paradoxically, it is a Self within a Self—*Christ*.

Coming to New Testament age ; what do we see in days when the cup of national sin was full? In our Lord's life-time it may be assumed that the prediction of Moses as to sickness, Egyptian in severity, received fulfilment, and that Disease abounded. Somewhat more light as to its variety comes to us then, yet, broadly, we see the forms of malady spoken of by the Lawgiver.*

'He went about doing good, healing all manner of Diseases.' These words summarize this great feature in the Redeemer's ministry. What proportion of the three years and a half was spent as Preacher, what as Physician? Alike from the Saviour's own words as from evangelistic narrative, the Healer office predominated. Why, we can well conceive. It was the great objective, irrefutable proof of Messiahship. Cure of sickness precluded and then illustrated the Gospel-message with a power which no abstract declaration of 'Truth' would convey to cavilling Pharisee or sceptic Sadducee.

The lesson to mankind in all after-times is not obscure. Of God-Man it may be (reverentially) said that He worked His work mainly through instrumentality of disease. The Christian priests of former ages had conception of this fact and wrought no small measure of good ; the Medical Missioner of modern days still more realizes this aspect of the Master's life.

* No metaphor of spiritual sickness, no profounder parallelism between corrupt soul and body exceeds in force that of Isaiah with reference to the Jew of his day. In that of Jesus were things better? 'Fill ye up the measure of your iniquity,' is the answer.

Topography in Palestine is very suggestive to the Physician-traveller. The hill country with gorge through which sweeps keen wind, and the semi-tropical Jordan valley, each have a language of their own. The first-named, branching from the lofty plateau of Jerusalem, speaks of chest maladies incident to vicissitudes of temperature. The other, from the tarn of Huron with marsh and miasm, to the volcanic shores of Lake Gennesaret, indicates (broadly) fever and abdominal ailments. Sickness originally generated through impoverished blood, and perpetuated by intermarriage, would, of course, obtain everywhere ; notably, leprosy.* As it appears to the writer, there is a ready explanation of the fact that our Lord's healing ministry was mainly associated with the vicinage of Galilee. The rank vegetation and enervating climate which characterize the site of the lake cities convey strongly an impression that fever, such as 'laid low' Peter's mother-in-law, and consequent grave lesions of nerve-centre, must have always had foothold there.

Was the healing art in Judæa materially advanced—more efficacious—in the time of our Lord than during the long antecedent period of Jewish history? It is doubtful—certainly as regards treatment of internal disorders. Granting that it were otherwise, that some ray

* On much the same principle that a varied dietary is conducive to health, so too in higher and kindred sense may this be said of admixture of blood through varied races. Witness our own.

A feature in Palestine, of which he had never read, and which may interest readers (as it certainly did much the present writer), came before him when travelling there. From the Sea of Galilee and its shore, and also from the height above Nazareth (Luke iv. 29), a view quite Alpine is visible. Mount Hermon in snowy garb, sharply defined in the clear atmosphere, must have been ever before our blessed Lord.

of light from early Greek and contemporary Latin source had reached Palestine, the manner of life, poverty, food, dwellings, all that we now include in the word Sanitation, were antagonisms to recovery.

As to Therapeutics. Wine, certain spices, and vegetable oils, expressed juice of herbs, and exudation from trees (*i.e.*, balsams, as that of Gilead), ptisans—these for outward as well as inward use, would be employed.* Then, instinct would prompt to rest, to abstention from food, and to free use of water—albeit such might then, as now, be potential for evil or for good! Not improbably the Israelite brought out of Egypt and retained some belief in astrology; in ‘times and seasons’ as influencing recovery. In any case Empiricism, virtually such, would have little to do with cure in comparison with simple *vis medicatrix naturæ*.

* Treatment—*not* internal only, as popularly believed—of the injured traveller to Jericho by oil and wine would be in accord with received views of the day. Chaldæan tradition is traceable through passages which figure prominently in ancient works on medicine.

BIBLICAL PLAGUE AND PESTILENCE.

THE *matériel* of Disease met with in the Bible is but scanty and undiversified. It is remarkable—suggestive too—that for so long an interval from creation of man we should meet with no mention of sickness as factorage in the Divine fiat: ‘Dust to dust.’ Elsewhere the writer has adduced reasons for viewing the dispersion from Babel as the possible time of its generation. Be this surmise tenable or not, the fact remains that no mention of disease comes before us until the close of Israelitish sojourn in Egypt. Then, (Ex. iv. 6) we hear of leprosy, a word uniquely typical alike of the spiritual and the physical, which runs through the Book, and links together Old and New Testaments. Even nowadays, the first living object that greets travellers from Jaffa to Jerusalem is the outcast leper.

As Jews at their Exodus took away with them in the person of Moses all knowledge and wisdom acquirable from the learned kingdom of the day, so, too, they brought out sins and maladies of the Egyptian. And intermixture of blood (‘the mixed multitude’) would further both one and the other.

The Mosaic code contained in minute detail much that would elevate Jew above Heathen alike in physique as in morale. Frequent ablution, purification of

garments, segregation, cleansing of domicile, the use of fire—all included and amplified in modern sanitation—were in his favour. The spread of disease would be thus checked—checked only, not stamped out.

Obviously from prevalence, leprosy called forth special legislation.

No little light is thrown on the status of wilderness-Jew by the existence—prominent mention—of this malady, especially when regarded in present day Eastern life.*

Medical nomenclature in Scripture, if the term be allowable, almost exclusively refers to surface of the body—*i.e.*, to skin disease.† And doubtless 'leprosy and boil' cover ailments much varied in character and import. The recoverable cases of Leviticus were probably not leprosy.

In the food upon which the nomad Israelite would ordinarily subsist we may see a ready instrument for Divine judgment.

Although flocks and herds were brought out of

* Nowhere is the Israelite seen to such disadvantage as in his own land. Pallid, dirty, frail, he contrasts unfavourably with his brethren in the West.

† Thus Hezekiah clearly suffered from carbuncle. Commentators speak of Job's sickness as elephantiasis. Erroneously; for, although certain verses appear to favour the view, from the first significant mention in chap. ii. 7, onwards, boil in severest form is apparent to medical eye.

The few other distinctive ailments of the Old Testament are the sun-stroke of the Shunamite boy; the acute dysentery of Jehoram; and the senile gangrene—possibly elephantiasis, both common in the East—of Asa's feet. Noteworthy is the absence of eye disease. As spiritual metaphor, blindness is mentioned in the Pentateuch, founded doubtless on the objective. For in Egypt Ophthalmia must have ever abounded, and we may not believe that it ceased to exist either in the desert or, subsequently, in Canaan. It is an ailment common enough now.

Egypt, were preserved (supernaturally?), and with the people entered the promised land, how far did they afford sustenance? The whole subject of the 'forty years' sojourn' is wrapped in mystery. Faith is exercised on the supernatural. Subordinate natural causation comes to us but in glimpse here and there.

Commentators think it probable that flocks would only suffice for sacrifice. Numbers xi. 22, indeed, is tolerably conclusive on the point. Granting it were otherwise, a large supply of animal food, alone subsisted on, does not necessarily imply health. Two essential articles, at times antagonistic yet each a potent factor to the body, may have been, probably were, deficient. Such are vegetables and salt. In the cry for flesh-pots, leeks and onions (and Egyptian esculents are perfect), while we discern an attitude unbelieving and unthankful—an attitude to us appalling, when we consider that the Shechinah overshadowed the people—there is seen but higher manifestation of the devouring Moses-rod of sinful self. Self and the present, ever antitheses to God and the future, centripetally absorb man. As to Rachel so to her posterity, interwoven with immediate gratification of unhallowed—we may not say unnatural—longing, came judgment.

In verse 20 of the chapter mentioned there is shadowed forth well-known outcome (deterioration) of body, consequent on life sustained through but one article of food.

On what did the Israelite ordinarily live?

First there would be milk from the flocks. Limited as to supply, fluctuating with pasturage, it may have sufficed only for the children and aged. What else?

Wild herbs and wild fruit, perchance. But mainly, it may be assumed, dry grain of one kind or other was the main stay of life. On bread, solely among foods, man can subsist with fair health. But it must be pure and good.* Water, of course, would be an all-important factorage.

Here then, when we dissever the supernatural element, that Divine arresting power of which we read in Deuteronomy viii. 4, there is seen *matériel* for malnutrition, leprosy, and death. Apart from a Nemesis through overt malady, the sequence might be rendered thus—insidious decay, premature senility, an unfed, expired lamp.†

Although the Old Testament is silent as to character of disease, save in the one form distinctly and minutely noticed, we find frequent reference to Plague and Pestilence. The two terms appear as expressive of Divine chastisement by exceptionally sudden, fatal sickness. What were they, and is there analogue of such now?

* Remarkable that, in our Saviour's reply to the Tempter, the converse to this sense obtains through His words: 'Man doth not live by bread alone.'

† Although, as the familiar expression 'A land flowing with milk and honey' testifies, abundance of food in Canaan awaited the Israelite, we have every Scriptural ground for belief that, towards the end of the Old Dispensation, it was otherwise. To the writer, after personal observation of present-day life in Palestine, there appears to be much reason for supposing that food-supply would be scanty, and deficient in nutritive property, in the days of our Lord. Gospel narrative is confirmatory. Fish from the Lake of Galilee and Mediterranean (Jeremiah xiii. 16)—'great,' (as to the former), only in relative or miracle sense, and poor in flesh-forming quality—occasional poultry and eggs (now the travellers' chief fare), and bread, ill prepared:—these would constitute the principal means of support.

With due allowance for more grinding oppression at the hand of Turkish than of Roman oppressor, the Tiberian Jew, living much as did his remote progenitors (?), is a miserable type of humanity. Leprosy, it is clear, was prevalent when Jesus came.

True, the first-named malady exists, and has existed in the East for an indefinite period. We have but little distinctive feature between the two designations. Assuming that there was interval of time, death might come by this Oriental sickness, rapidly fatal then, as now, or in features which have counterpart in virulent famine—typhus such as that of Ireland in '47. Conditions of desert life would be favourable to either, Plague or Pestilence.

'Famine' is frequently *avant courier* of the latter. Witness in recent time the terrible Orissa outbreak.

Granting that in Holy Writ the maladies which head this paper were scarcely distinguishable, an exceptional form of visitation appears to underlie two occult events—the death of Egyptian first-born, and the decimation of Sennacherib's host. Reverentially, the writer would regard the instrumentality as identical.

First, as to the latter. Have commentators tenable ground for attributing death through the media of thunder or hail? Electricity, very possibly covered by the word 'fire' in certain parts of Scripture, we can indeed apprehend as agency. Yet the silence of the inspired historian (as well as correlative words elsewhere) affords fair inference against both one and other.

Again, blast of simoom has been advanced. It is said that part of the army may have lain down under cover of protecting garments (as to the face), and so escaped. But surely this too is opposed to context and to negative testimony. Both point (as in parallel Egyptian incident) to a potentiality *ab intra* rather than *ab extra*. The passage in R. V. reads thus: 'And when *the men* arose early in the morning, behold they were all dead corpses.'

May not the following interpretation be more consonant with the passage ?

The main body of the Assyrian army was separated from a smaller force, a detachment. Siege operations, we gather, had scarcely if at all commenced, and the irregularity of ground about Jerusalem, hill and ravine, is noteworthy. Or, a camp of sutlers may have been located apart. In either case, the detachment was spared. A silent visitation during midnight darkness, an uprising of these survivors to an awful realization of companionship with the dead :—this is as intelligible as in kindred occurrence to Egyptian first-born.

Is there analogue in this age through which finite mind may reverentially seek to apprehend the Infinite in these events ?

By human imagery, by metaphor, act, word—as of man with man—the Most High vouchsafes to speak to His creatures. With such encouragement, such example, and by like channels of illustration, like medii of intelligence (so to speak, conversely rendered), may we strive to read God's Providence in the past by light in the present ?

Factorage of electricity, perhaps the first that suggests itself to many, has been already noticed. What other remains ?

Anyone who has witnessed the most virulent type of Asiatic cholera can never forget that which is comprised in the word 'collapse.' The fabled Medusa appears in human shape and in terrible reality,—a state too, not necessarily precluded by cognizable evidence of suffering. It is, indeed, a veritable simoom blast, shrivelling up and silently destroying life in briefest moment of time.

Thus may have flashed forth the sword of the Avenging Angel, and so may have fallen the stroke of death.*

Turn we now to the Passover. While viewing potentiality as identical with that in the Book of Kings, negative testimony against any material and outward causation is stronger; it might be said, conclusive. And, *mutatis mutandis*, argument that thunderbolt or hail were forces against Assyrian host is so far weakened. For in Exodus (ix. 23, 24) we read of hail and fire (electricity) as instruments of death *before* the consummating stroke fell on the Egyptians.

Point of distinction in time between the two events is recognisable; the only one. Discovery in the one case came during midnight darkness; in the other, at morning dawn. Contiguity of person in the first, separation, as to the second incident, would explain this.

It may be said:—‘Parallel is incomplete, individual limitation of death obtains here.’ True. Yet there is answer; one that meets us in kindred exigencies elsewhere spoken of in Scripture. Suspension of natural law follows on the cry of man to God.† Why limit such act, *sua spontis*, toward man from his Maker?

A word as to Pestilence during David’s reign and at certain other epochs.‡ In the three days’ punishment

* Of all chambers of horror witnessed by the writer—and he has entered many,—one unequalled rises before him. In the summer of 1853 an outbreak of virulent cholera visited the Allied Army (French and English) when camped at Varna. Hospital accommodation was afforded to the latter in a Turkish barrack. An unauthorised visitor (his own charge being elsewhere), he looked in at mid-day. A vast room was filled with men, all *in articulo mortis*. Half in, half out of bed, in every attitude of rigid distortion, with eyes transfixed in the well-known ghastly stare, they lay as though spellbound. No attendant was there; no sound was audible. And flies blackened the dying bodies.

† Joshua x. 12.

‡ Notably that recorded in Numbers xvi.

for the King's transgression the term Plague is used as synonymous for the other expression ; possibly so elsewhere. Obviously God's judgments in general for sin are covered by the broad appellation—'Plague.' Yet from its frequent application to leprosy, it may reasonably be inferred that Divine chastisement through the outward and visible of disease is thus represented, and that Pestilence speaks rather of the inward and invisible.*

It is, however, with the issue—Death—that the writer is mainly concerned. His aim is to bring to others as well as to himself some clearer apprehension of the visitation in most mysterious of all forms. To this end he ventures to think phenomena of the great scourge of modern times subserve. Profundities of this kind the devout mind intuitively regards in two ways. In the one, on lines—strikingly apposite to our sceptical age—which underlie Apostolic words;† in the other, by as reverent a dismissal from all contemplation. But a faint glimmer of light, if indeed any, may come through analogism. To some, illustration here essayed, will appear fanciful ; to others perhaps presumptuous. Man's faith as well as his reason builds varied fabric on foundation of things, whether Divine or human—castles which will withstand the wreck of Time, or stage-structures which crumble under the Sun of Truth.

* Psalm xci. 6 somewhat favours the distinction here drawn.

In the Litany we read of 'Plague, Pestilence, and Famine.' The order of sequence might well be reversed. The Plague was doubtless before the Prayer-Book compilers in those very insanitary days.

† 'For the invisible things of Him since the creation of the world are clearly seen, being perceived by the things that are made.'—Romans i. 20 (New Version).

POSSESSION BY DEMON.

AMONG profundities of Holy Writ, two may be said to stand pre-eminent : Witchcraft in the Old, Possession in the New Testament. Even post-Reformation history in our own land and dependencies down to comparatively recent date speaks to us of terrible cruelty, outcome of the letter of Moses, but of the spirit of our Lord's antithetical utterance.* We have reached a day when the past reverses, nay, revenges itself. Through scant fear of man, and none of God, we are familiarized with word and act, a mere tithe of which would have sent its author to the stake or scaffold. In a very realistic sense, 'Wisdom (!) is justified of her children.'

Certain phenomena in connection with our subject come before us in the Bible. Old and New Testament, each present certain relevant incidents, differing in manifestations, but admitting of harmony hitherto, perhaps, unaccorded.

It is the aim of the writer to consider these incidents from lay and medical standpoint, and to arrive at some more definite conception of the subject.

It may be assumed that, as to the community, this recondite question is either shelved in the brain, or else

* St. John xvi. 2.

speculated upon after vague sort as a matter bound up and limited to the miracle-working era of the Church.

Possible factorage may be represented under one or other of the following heads :

- (1) Natural: The mind—will (voluntary); the act of man *suæ spontis* ;
- (2) Supernatural: The demoniacal, subjugating mind and will ;
- (3) Supernatural: The Divine, creative or permissive ; and,
- (4) Superadded (to 2 and 3): Disease.

This order seems to accord with the subject much as it unfolds itself in the Bible.

For the present, limiting consideration to Scripture, let us seek to weigh the possible relationship of cause to effect in one or other of these divisions, bearing in mind that such phenomena, resolvable again into two classes, are evolved from two sources—God and Satan.

With qualification permissible from derivation of the word 'magician' (noticed hereafter), the latter may be grouped together with witches and sorcerers,—men who were either impostors, or consentingly subordinate to the adversary ; instruments of his will, operated on through his emissaries.

The first recorded reference to the class occurs in Exodus :—the Egyptian magicians present themselves.* Any question that might otherwise have arisen as to source of power is disposed of, inferentially, by St. Paul in his second letter to Timothy. We gather from Scrip-

* It is remarkable that names of the chief men (James and Jambres) should be mentioned in the New, not in the Old.

ture, independently of secular history, that in Eastern Courts there was a body of men believed to be possessors of wisdom (natural or supernatural?), to whom Monarchs referred questions of moment. In the present instance it is clear that there was no species of jugglery akin to that witnessed in India nowadays, but an operation distinctly Satanic through man. It is important to bear in mind that such was permissive, limited, overruled to the glory of God, through His servant Moses. But the power is evidenced—a fact of moment to our subject. The magicians, at first it would seem, oblivious, saw the hand of a Supreme Ruler of the Universe, and declared it, together with their (implied) limitation—impotency to act further. Divinely withheld, we hear no mention of them subsequent to the mosquito swarm (R.V.).

That there have been also throughout the world's history men who traded on the credulity of ignorance through sheer deceit in one form or other, goes without saying. Are not they now discernible even under the mask of professed Christianity? That 'charity' would be spurious which does not see in such 'willing' service to Satan.

Pass on to another class. And here distinction is perhaps allowable. Take the instance of Balaam; he who has not inaptly been spoken of as Judas of the Old Dispensation. In both men a rudiment of good—strangled embryo!—is inferable alike by our sense of God's justice and by their own self-condemnatory word and, even, act; a conflict and issue which preach a sermon 'on the root of all evil' deeply significant. At least as far as we gather from Divine record, as

far as we admit operation of free will in them, we may see distinction between such order and the gross lying seer of later monarchic Jewish history,—beings who rise before us in the Apostle's picture of pseudo-Christian teacher of his day. The conflict in Balaam's breast in mere psychological bearing is interesting; he appears on another footing than the herd of 'Belial' prophet of Jeremiah's day. But all come forth as instruments alike permitted by God to 'try what was in man,' and to carry out purpose of Omnipotent wisdom. One aspect of this subject—profound indeed—may not be excluded. It is presented to us in connection with the destruction of Ahab by a 'lying spirit' *simulated* through an angel. Why such end was not left to Satan only, his province (if we may so speak), is among things inscrutable.

Moses decreed that a witch should be put to death. Why was this?

It may be that the command was dictated by pre-science (Divine) that imposture like that of heathen priest would obtain (as it did) and find votaries, victims, even at comparatively early date among the Jews themselves. Or that a deeper import attached to the edict; an import the significance of which is somewhat intelligible in these enlightened times. The real and counterfeit are continually met with; the latter not necessarily in opposition to, but rather confirmatory of, the former.

And this leads to consideration of an incident in which figures '2' or '3' in our synopsis find illustration;—one or other according to the light in which it is read. Of all Old Testament events bearing upon the Spirit-world, it is most circumstantial and, it may be confessed,

most obscure. We allude to Saul's interview with the witch of Endor.

Two very diverse views have been advanced. The one, literal, that there was imposture—collusion; the other that God manifested His power in raising up Samuel. But is not a third agency to which antecedent events point strongly, we would say naturally, more probable than either, viz., that of Satan, *solely*?

The first somewhat agnostic rendering may be discarded as almost puerile; the second is fortified by no similar exercise of Divine power; the third has much in its favour particularized in Exodus. The Adversary, we are expressly told, abode in Saul when the Holy Spirit's guidance was withdrawn.

That the Most High interposed in the raising of Samuel is supposition refutable alike by this last-named circumstance as well as by inference negative yet weighty. (1) Inspired record is silent on the point, and (2) general tenor of Scripture tells against the hypothesis. We take it that the raising of Samuel was an act of Satan permitted by God.

Certain questions are involved:

(a) Was Saul 'possessed'? (in New Testament sense).

(b) Was he insane?

(c) Did *both* conditions obtain in him?

And, lastly, (d) If so, in what mutual relation?

The unhappy king's history sheds light on possession in the New Dispensation. Without, here, traversing ground as to the latter, it may be advanced that possession (overt) with subordinate witchcraft and sorcery,

were permitted by God at certain periods of the Church's history, much as was the working of miracles at Apostolic hands. That which is obscure of Satan's operations in Old Testament stands revealed in the New. Here we turn aside a moment from Saul.

Is that lower division of our dual nature which we term 'the old man' so much ground not alone prepared, but, in a sense, already occupied—'possessed'—by Satan? May there exist now the same conditions as obtained in our Lord's day, save as to degree and form of manifestation; a sad *consciousness* of alien dominion then, on the part of victim, marking distinction between past and present times? Is an epoch approaching when God may suffer (in His infinite wisdom) a demon possession of the same character, but in yet greater outward exhibition, than obtained in the day of Christ;—a state of being different, too, in the circumstance of it being a willing one?

Careful analysis of Scripture establishes to the writer's mind conclusively that Saul was (as, indeed, the Bible predicates) possessed by demon, and the subject of dementia. Here opens out a profound question. Granting such conditions, in what relation do they stand to each other as cause and consequence? Were they distinct, but co-existent? or, again, correlative agencies emanating from one source?

How much is wrapped up in the word 'insanity'!

As we have remarked, the whole subject in every aspect, psychological and otherwise, is deeply intricate; in the compass of this paper but the fringe may be handled.

But Scripture itself speaks, and the attention of the

reader is earnestly invited to certain facts there of no small significance.

The only instance in which phenomena of insanity are presented in the Old Testament (that before us), and the only like occurrence in the New Testament (the dweller in tombs), *are each associated* with demon possession.

Space does not admit of more than briefest reference here to mental disease—so called. Of all ills to which flesh is heir, perhaps none is more varied as to source of origin; in none is evidence (post-mortem) of structural organic change, incident to fatal maladies, *so wholly wanting*.* On the one hand, broadly speaking, we see involuntary causation, such as hereditariness, accident, sudden shock to system (mental or otherwise) from without. On the other, and furnishing very much greater proportion of the insane, we witness factorage of drunkenness and impurity—overt vice. Careful students of Scripture will be struck with repeated mention of unclean spirits in the New Testament (some twenty times), almost invariably so designated by the closely literal Evangelist, St. Mark. Milton's picture of Belial rises at once before us.

True, in the New Testament instances are irrespective of age, sex, and environment. Man, woman, boy, girl, are equally subjected, and by spirit called 'unclean.' And no word implies previous evil course, such as may be gathered from the Master's warning to the impotent man. How was this? It may be there were to Divine

* Of course reference is here made to the organs concerned, viz., brain and spinal cord, and not to lesions common alike to sane and insane, which have no connection with the mind, and may be the proximate cause of death.

Wisdom reasons why human nature during Christ's ministry should thus show forth a domination of the strong man—*only* in order that the stronger might declare and destroy it. Or, again, reason more recondite and not meet for man's cognizance here below. We do well to keep in mind the teaching, profound and many-sided, which underlies the fall of Siloam's tower. Be it as it may, physicians again and again see cases in which Scriptural possession stands livingly—luridly—portrayed. The 'unclean spirit' cries out in some man whose life has been worse than animal:—it cries also, alas! in the other sex under antecedents widely different—even of pure home-life environment.*

As to the Israelites, before entering Canaan there was put before them 'good and evil;' so, too, in the case of Saul. Indeed, we may well suppose him to be a representative Jew of that time, neither better nor worse, set over the nation in order to show the fallibility of earthly potentate and the sin of rebellion against the sovereignty of God. That a measure of spiritual gift was imparted to him at consecration is as clear as a subsequent voluntary forfeiture of it through that rebellion 'which is as the sin of witchcraft.' Ominous premonition!

We picture the king as impulsive, excitable, rash—a man of high-wrought, nervous temperament, unreflective, and swayed by feeling of the moment.† These natural defects of character were tested by circumstances of

* The case of Mary of Magdala, *e.g.* (?) Commentators now justly free her from stigma of a voluntary evil life.

† Who may read without emotion of Saul's vow to deliver the beleaguered Gibeonites, its fulfilment, and their grateful perilous venture to recover his dishonoured corpse? The 'Wizard of the North' never concurred up more chivalrous act, on both sides.

great difficulty—the leadership of a down-trodden people. A hasty, wrong step is taken, soon followed by others in downward course; the good spirit is withdrawn, the evil one comes.* Then, *Dementia*. It is well to keep in mind that the long period of forty years is covered by Saul's reign. During it we picture intervals of aberration and of sanity. Characteristic phases of the former come before us: such are periods of depression, when music is brought in for solace. We see moody silence followed by outbursts of frenzy in which the king strives to kill those dearest to him; then, repentance and renewed affection. What is all this but typical insanity? When the tragic end arrives, the monarch appears as one sane—unhappily we might almost say—and, in utter despair, he grasps at a 'medium' known to him as 'evil'—a class which he had previously tried to exterminate,—in order to terminate a suspense, awful indeed.

In the compass of this paper but little more must be said as to Old Testament bearing on possession. In the Book of Daniel the 'astrologers, soothsayers and magicians,' from its context, may either have been the wise, the 'literati' (so to speak) of the kingdom; appanage (as we have already remarked) of Eastern Court, much as the (antithetic) reputed 'fool' of the Western monarchy in later day. 'Reputed,' we say, for history tells us he was often a very sharp-witted functionary. Whether true men according to their light, or impostors, or direct instruments of the Adversary, we know not. No act such as marked the Egyptian sorcerer to be servant of Satan is

* Does not this passage somewhat affirm the view of the ministering angel? At least we may suppose it would to the Jew.

recorded. At least, with alternative of death punishment, they admitted powerlessness, here.

New Testament possession has been necessarily much interwoven with that of the Old in these remarks; but little remains to be said.

The Magi—mysterious personages—who were they, and in what relation do they stand to 'Christianity? Were they (as Abraham of old) divinely called out of heathendom to testify the Omnipotence of God—His inestimable gift to a fallen world? Or did they possess already knowledge of the Most High, and (as some suppose), through tradition, heard of false Balaam's predicted star? Or, again, were they 'scientists' of that day,—men who read the book of the heavens at once more and *less* intelligently than did youthful David? Fanatics or faithful, which? Surely the latter,—blessed of God, and rejoicing 'with exceeding great joy' in a revelation of the Saviour of man, Christ.

In the New Testament we have presented in conjunction with possession certain phenomena reconcilable with, and possibly dependent on, disease. As, *e.g.*, features corresponding closely with those of epilepsy in the case of a boy.* Such malady, we know, may spring from abnormal condition within the head, or some less grave source. Both forms are met with as a result of an evil course of life, as well as of a blameless. Again, epilepsy in either case is well-known accompaniment of insanity. In the instance mentioned are we justified in assuming a possible pre-existence of causation, natural or supernatural? Testimony of Scripture narrative (inferentially negative), is opposed to the former. The

* St. Mark ix. 18.

writer expresses his opinion against factorage of disease (in its ordinary acceptation) in this or in any other case of possession *at that time*. No word of warning (given to others diseased) falls from the Master's lips when restoring demoniac. His words with reference to congenital blindness are exceedingly significant; they throw light—too little regarded—on the great kingdom of Providence in that day *and* our own. They should, of course, be duly considered with relevance to the question before us. Yet, withal, apart from this bearing (Providence of God) there is subject-matter for profound thought. It is this: The relationship of overt vice to insanity nowadays, and with it demonstration Satanic in character (whether or no we designate it 'Possession'), we believe rests on another basis than that in times Messianic;—one, moreover, endorsed by Apostles' prophetic prediction of events occurring at the close of this dispensation.

May it not well be that an operation of the Adversary, which in our Lord's time was controlled, which was then (so to speak) undeveloped through open, grosser sin (as, *e.g.*, drunkenness),—should be afterwards put forth in relation to the body (physical disease) and to the mind (insanity), whether independently or co-ordinately? It is far from the writer's purpose to run counter to sober thought in a field of chimera. At least facts speak for themselves, and claim consideration.

- (1) There is a very marked increase of insanity clearly attributable to evil, overt act, in one form or other.
- (2) There is, as already noticed, failure to trace insanity to distinctive organic change in the great nerve-centres concerned. Theories, hypo-

theses in plenty; but of such it may be said (reverently), 'neither did their testimony agree.'

- (3) There are phenomena in insanity not merely not opposed to, but rather in accord with, 'Possession' as represented in the Bible. More cannot be affirmed:—more we do not presume to advance.

From such facts at least a moral of no little weight is deducible. And this much *may* be advanced:—That in no other ill to which flesh is heir is the borderland between kingdom of evil spirit and the kingdom-world of evil man so slight, so all but undistinguishable.

A word as to another aspect of the subject. Simon of Samaria and Elymas:—were they impostors or, in a more pronounced sense, 'children of the devil' (as the latter is called by Paul)? As to the first, the man's request and subsequent appeal to Peter, speak of grossest darkness and ignorance, rather than of Satanic power. Elymas stands revealed, and is punished as a distinct emissary of the Adversary. The third case in Acts, that of the girl possessed of the spirit of divination, is remarkable—exceptional in character. Contemporary incident,—as such it strengthens the probability of there not being mere imposture as in other instances. But it shows more than negation. There appears in the poor victim a subordination to the call of man (her master), and (it would seem) a real fulfilment of that which pagan priest, and certain professed messengers of God counterfeited, viz., prediction of event. Is not a near correspondence to this in act and issue witnessed in our times? Residents in India—men of high intellect and integrity—speak of incidents at the hands of natives which reach beyond mere

imposture. And at home! Does not history (Scriptural) repeat itself in a parallelism scarcely distinguishable between the Philippian girl and the 'medium'—suggestive of all names!

Possession in cognizable form may have ceased—for a while!—and given place to less overt manifestation of the Adversary. But again Revelation and 'the world' join issue. Scripture points to 'last days,' when man shall be extolled, exalted, worshipped; shall advance to a pinnacle all but, if not, superhuman;—days that prelude *the* day of Christ's appearance, and final destruction of the great enemy of mankind.

HOMAGE TO THE DEAD.

IN the religious æstheticism of the day we witness an element which has developed very markedly. Founded on sentiment, the sentiment is of no ordinary character. In this circumstance lies the charm, and the danger—danger to healthy Christian life; danger to sound doctrine in Church Catholic.

A straw is in the air, if indeed stronger metaphor—man's hand cloud—be not discernible.

Let us look underneath the surface, and ascertain how far and in what measure, floral tribute rests on a basis of truth.

It may be taken for granted that in this usage the other sex are mainly concerned. Without their weighty influence in reviving ancient, lapsed, custom, its hold on the community must have been limited. And we need not stay to consider *how* such revival was brought about. Had the practice been introduced at the beginning of this century, public opinion might have expressed itself in the form of somewhat good-natured and contemptuous irony at the foibles of woman. The press was in those times less caustic; it may be, less ground was afforded. The few women who, apart from the realm of fiction, ventured out from the home circle, shone as partisans of a favourite 'blue or yellow' can-

didate for Parliamentary honours, rather than in the field of æstheticism. They appealed to the outer world through the channels of personal charms and personal suasion. How different the times we live in! Ladies are ambitious; have high aspirations. They seek the public ear from the same standpoint as men—intellect and merit—and certainly the London University Calendar tells in their favour. They claim, and in some degree have attained to, exercise of important public functions; a share in local government precluding higher things.

The sex may, therefore, be legitimately addressed nowadays on matters pertaining to the reason, *malgré* Dr. Whately's depreciation of their powers.

Not in narrow-minded sectarian spirit may the subject before us be approached, nor may rude hand deal with usage so interwoven with imagery of love, of the pure, the beautiful. Rather should there be reverential touch; the human waiting upon the Divine.

We read that not alone things lovely, but also things 'true,' call for sober meditation. Now, of the multitudes of women who, from the highest lady of the land downward, decorate with flowers the tenement of the dead, how many know the origin of the usage; how many even think but passingly of relevance to the departed; to *individual* life and death?* For—

'He liveth long who liveth well,
All other life is brief and vain.'

Pre-eminently, it might be said, should custom wait on verity in this matter. But is it so? A gauzy veil of

* Scarcely any funeral of personage at all noted—noted, too, sometimes for attributes not by any means 'lovely' in Pauline sense—takes place without the newspaper remark that 'the coffin was covered with wreaths.'

pseudo-charity, through which runs sometimes a thread of poetry, sometimes a thread of religion, and sometimes, overriding all else, *much element of self*;—these, were the factorage analyzed, might crop up as constituents seldom absent. So comes to the sober-minded a fear lest procedure built upon loftiest conceptions of man to fellow-man, degenerate into blind conventional practice, signifying anything—nothing!

The usage—at least, present-day usage—is linked mainly with the other sex. Floral tribute to the dead with certain clergy of the Church of England is a natural outcome of floral services for the living; that daily decoration of the sanctuary which is associated with doctrine. But, broadly speaking, it is in the hands of women, the higher in social scale the more markedly so, and restricted to no one religious body. Curiously enough, when we contrast manhood at like period, sentiment in this current runs quite as vigorously among ladies of middle or ‘uncertain’ age as in their grown-up daughters.

We all know the trite aphorism of Charity’s mantle. But there is a counterfeit which is, wittingly or unwittingly, blind. Pharisaical judgment demands reprobation. But in another sense we may—must, indeed—judge each other. For such judgment rests on demonstration seen and read of all, in light both Divine and human.

We are told, ‘Some men’s sins go before them to the bar, in others they follow after.’ So, too, individual character speaks out, if not definably as to the hereafter, assuredly as to habits and proclivities mundane. Take an instance among a thousand, continually before us. A

life has been prosaic, decorous, conventionally religious, —eminently respectable and commonplace. Money, acquired by toil, it may be, is devised to relatives or legatees, gratified and grateful. While living, the old people illustrated Wordsworth's lines on the primrose. But, dead—the bier is strewed with wreaths, and comfortable self-approval is the outcome. For has not the right thing been done?

It is needless to say that there are others thus decorated on whom sordid vices, more or less overt, had set their stamp.

Could the great heathen satirist, if living, desire better theme?

That the origin of garlands was heathen; that it first took the form of leaves (perennial); that they were awarded (mark this) to *the living*; that the custom afterwards obtained in far higher symbolism with the Christian Church,—we gather from history. Certain conditions were implied, as—

- (1) Conflict;
- (2) Virtue;
- (3) Victory;

and, in all, conquest over enemy without or 'self' within. Something, in fact, *earned* by hard struggle *and sacrifice*. Reward followed.

What analogy is there between this procedure and present-day usage?

Here, it may be urged, charity, and on Apostolic lines, steps in;—that charity which hopeth all things; that is evidenced in our liturgical service for the dead. Turn to the words and life of Paul. How aptly he renders

the Grecian games as fittest of all illustration for his purpose. But with marked difference as to sequence. For Corinthian judges bestowed the victor's crown as meed of success witnessed, and loudly approved, by spectators and under conditions which afforded no scope for partiality. Recompense at once followed the triumph. With the Christian hero, ordinarily, it was otherwise. For him the battle fought on earth,—the amaranthine crown in heaven. Can we credit that the chiefest bearer of the Cross, who spoke of his wreath as gained through conflict—unparalleled save by One,—would sanction usage which transforms grandest metaphor into meaningless conventionalism?

To whom was award rendered by the early Church? Martyrs, saints—mainly of the weaker, yet, paradoxically, stronger sex—maidens, memories of whom are fragrant as ever-blooming flowers of Paradise.

Analyze Charity: there can be no antagonism to Truth from this, the 'crowning' grace. The Divine fiat, 'As the tree falls, there shall it lie,' is, sorrowfully, recognised by her. Charity makes no false excuse for the living, nor vain supplication for the dead. She rends the veil from sophism and optimism, while offering much prayer for the wanderer, be he never so far off. The chronicle of wreaths may be very small, but such love, in accord with words spoken to a certain weeping woman, St. Paul as well as his Master would surely have smiled upon.

Look further below the surface. A neighbouring nation surpasses all others in sepulchral garniture. From a religious standpoint what is her character? Answer is needless; the press declares it. From Church

pre-eminently æsthetic, people decline daily into Rationalism. A Church once all-powerful, at times tyrannical, is now impotent. Bunyan's satire finds illustration of which he dreamed not. And there, though religion with her sepulchral rites be discarded, as one distinguished man or woman* after another passes away, the coffin is as much shrouded with wreaths as if its tenant were a Church devotee. And as to national monuments. Most prominent in the public mind as also in local position is that which deplores the loss of Alsace-Lorraine. On it, conspicuous among other anniversary tributes may be seen garlands bearing the words, 'Pensée libre,'—offerings, let it be noted, of boys.

Once more history repeats itself, and leaves and flowers—conceptions of a refined Polytheism—are associated in revived homage to the goddess of Reason.

It may be urged that in England the floral cross with its hallowed associations is dissevered from all taint of the kind. True, in a certain sense. But everyone does *not* know that ancient Church observance was a reflex not of Judaism *only*, but of Paganism pure and simple. Thus, on tombs of Pharaohs, thousands of years before the advent of Messiah, may be seen grasped in the hand, the sacred emblem of redemption—symbol, even in those days, of Truth and of Eternity.† We know that God has never 'left Himself without witness,' and the rising, radiating sun on sarcophagi of Pharaohs, as well as the Cross itself, betoken there the Messiah of all time.

* Witness the obsequies of the heroine of the Commune.

† A grim significance attaches to some reliefs in the Museum of Boulak. A pastoral crook identical in form with that of bishops, ancient and modern, appears. These shepherd kings hold it saltierwise in one hand, and—a scourge in the other! No unmeet rendering of certain mediæval prelates.

That Self is entwined inseparably with conventionalism we witness daily in things sacred.

Through the voice of twin professions brought in hourly contact with death, a blow has been given to custom in repulsive forms. But it is hydra-headed, and this particular monster is only stunned as yet.

There are many who fall into the hands of a class who, like the Pharisee of old, thrive upon widow and orphan. A little pageantry, a little donning of sombre trapping through which hope eternal is put to shame, and then—'an account rendered.'* It is no palliation to say that show is desired by the poor. Were it not for example, and the humiliating fact that each class treads on the heel of that immediately above it, such practice might not obtain. As it is, flower-ornamentation is becoming another feature, an advertisement of and addition to, the 'undertaking business'; a part and parcel of all that most repulsive of commonplaces—'a handsome funeral.'

To whom is tribute due? What determines the question?

Virtue, in classic sense, covers a large area. Admit 'without saying,' love, as Monarch Supreme! and, (broadly), under three attributes fit recipients of floral honours may be grouped. These are:

- (1) Conquest ;
- (2) The higher life (Gen. v. 24) ;
- (3) Dominant cult.

To the Christian, the kingdom of nature, be it but the tiny bud that in spring-tide flecks a massive tree-trunk

* The Chinese, unwittingly, rebuke us by their white vestment for the dead.

and allegorizes resurrection babe life in 'the vine,' or vast leafy forest,—speaks of 'sure and certain hope. To him a blade of grass is a volume. And under ripening Sun, that further 'witness' of which the Apostle so grandly testifies,'* and of which the poet of all time sings?

A clear line may be drawn between character beautiful and blameless—a Wordsworth *sans* belief—and that, happily absent as yet in this land, in which a halo of false sentiment,—pseudo-patriotism, underlies the usage.

Conquest is a word almost as wide as Charity itself. Is it not purveyor of food on which Love largely subsists? The field of warfare is vast and varied. It is largely trod by the other sex. From princess whose floral diadem was true emblem of a true life; whose being was lovely and fragrant as the enshrouding blossoms of her grave, to the servant-maid of Legh Richmond, 'who did what she could:' from the Anne Askew of martyr-days, to that modern martyr (of self),—the Deaconess, 'Sister,' Bible-woman;—in lives of saintly mother, of sacrificing aunt, of solitary seamstress—the roll-call is comprehensive indeed.

Such of us as have observantly visited other lands, will recall a class of women seen everywhere. We speak of 'Sisters of Love.† True, we meet with them in this country occupying position less 'Catholic' (in one sense); less real, and associated, (rightly or wrongly), in the public mind with proselytism. Abroad, it is otherwise. Calm faces speak of peace, the 'perfect peace.' They have realized the greater blessedness of giving than of receiving. From quaggy ground, the pilgrim

* Acts xiv. 17.

† See R.V. of the Bible.

has been drawn into faith's more excellent way through the potentiality of love ;—a love which chooses stones from *a* Church below, and with them builds *the* Church above. Unreasoning, illogical, the life may be (such education comes not through man) ; inexpressible too the change, as it was to Nicodemus of old. But who may doubt that the 'fallible and false' of man is transmuted into pure gold under the process of self-annihilation and of Christ-absorption ?

'The kingdom of heaven suffereth violence, and the violent take it by force.'

The spiritual warfare of man is more varied than that of woman. Is the conflict less severe ; the victory of less magnitude in the latter ? The 'day will declare' the question. This much is apparent :—Record of heroine in the Abbey is conspicuous by its absence.

Westminster interior, it has been well remarked, preaches a continual sermon through the ashes of the dead. An 'illustrated' sermon, too ; as on one occasion well remembered by the writer. It was at the funeral of Lord Lawrence,—a giant among true men. The organ booms forth ; voices, faint—distant—nearer, and then full burst of requiem melody as from cloister the procession enters. It is spring-tide ; the morning overcast. But at this moment the sun comes forth to greet a bier of no common hue. The 'heavenly blue' mantle of the Star of India drapes a coffin whose lid is snowed with flowers. Effect trenches on the supernatural ! That cloud-rift opens a path through which a long purple ladder descends upon the dead : The invisible world, with its 'gone before,' is brought *very* near.

‘Saw you not even now a blessed troop
 Invite me to a banquet, whose bright faces
 Cast thousand beams upon me, like the Sun?
 They promised me eternal happiness,
 And brought me garlands.’

People there are (not a few) who, acting on impulse, kind, and unreasoning, when intelligence of death comes, despatch, as mark of respect, a mortuary wreath by the next parcel post. Unconscious they of irony—of travesty—in such act.

‘Why and wherefore’ is demanded nowadays of everything, sacred and secular alike. Let it be asked here. Far be it from anyone to disparage custom, *quâ* custom, so lovely. In this utilitarian age* we cannot afford to lose any incentive to the higher life. Yet, resting on the words of Horace,† as well as on loftier ground, we may hedge the usage from something much akin to desecration.

To see Cræsus and Bacchus deified is not salutary, not conducive to healthy life—national and spiritual. Words, indeed, of the Great Teacher proclaim as much. For the whited sepulchre, and the garnished tomb, speak with no uncertainty as to worthy and unworthy recipients.

There should, too, be some parity of purpose between burial liturgy and mortuary adornment. The former is used for *edification*‡ of the living: why not the latter too? Wise heathen viewed floral chaplet as incentive to virtue. Modern Christianity thinks otherwise. It

* Singularly enough *the* utilitarian people of the time, our American cousins, go largely in for floral decoration, as their cemeteries testify.

† ‘Odi profanum vulgus.’

‡ See derivation.

debases the symbolism, disowns its lesson, and 'Immortelles' — save the mark! — speak of Paganism without pagan virtues.

A wreath of daisies on coffin of village girl speaks in harmony with the kingdom of nature around ;—it may be of something higher and imperishable. The costly camellias of floral artist, what do they oftentimes signify? We hear of impoverished curates and poor incumbents working nobly while penury reigns at home. Likewise of starvation in London Alley. Is there no moral here? For once, perhaps, words of the Adversary speaking through Judas,* may hold a grain of truth. In any case, 'Palmam qui meruit ferat' should be our text.

* St. Matt. xxiii. 27, 29.

A PURITAN LADY.

NOW and again some record of family history turns up, and bygone times stand mirrored before us. Interest in the discovery of course pertains chiefly to the discoverer if, as usual, it speaks of some ancestor perhaps little known. But there is profit also to the public. Given pages which bear impress of mental power and truth, written centuries back for no other eye than the writer's, with no object save self-discipline, and is there not in such also a message to the world at large, an incentive to higher life through the most realistic of channels?

In things spiritual as in social we live in days widely different from the not very remote past. The gain is not unmixed with loss. With knowledge comes power,—many-sided. In uncultured times there was much reality; refinement was lacking, thought and diction coarse, but truth was less lacquered over and less diluted.

Of the outer life of our forefathers we know, comparatively, a good deal; their acts as well as words speak. Of the inner, the closet-life, very little. If we go no further back than to the literate (?) days of Queen Anne we find that reticence prevailed as to 'eternal hope.' Individuality in religion seemed lost; or if otherwise,

people lived and died, in such matters, to themselves. How different in these days of effusive spiritual experiences! So, in times when morality, (not always practised by the preacher), usurped the Gospel; when intemperance in its widest sense reigned; and when education 'halted'—few, it may be, thought, and certainly very few wrote,—after the pattern of Jeremy Taylor. We need not pause long to account for the prevalence of diaries, among the pious-minded—chiefly women—of that time. They found a vent for pent-up emotion. There was no dove-tailing of religion with decorous worldliness, no *viâ media*. The journal was both solace and milestone heavenward. Its teaching value is unquestionable to us who come after.

A record of this order has come to light. It was the refuge of a mind somewhat morbidly sensitive, too introspective yet withal pure and loving and unselfish. In another country and creed the writer would 'without saying' have passed into a convent: in this she fulfilled nobly, the rôle of daughter, wife, and mother.

Elizabeth Gill, born in 1677, was daughter of the Rev. Joseph Gill, an Independent minister. Doubly so, for he possessed a small landed estate in the county of Northumberland. In due time she became wife of a pastor of the like denomination. The father lived at Newcastle-on-Tyne, where his marriage at St. Andrew's Church is recorded in 1672. He seems to have held no fixed ministerial charge; his services were rendered as *locum tenens* to others, and while thus occupied he was seized with fatal illness. He comes before us as a well-educated, pious, and wise man; a good deal tried in the furnace of domestic trouble. The family consisted of

two sons and two daughters. Of the former, one was an officer, Henry, who served under Marlborough, and retired from the army during the occupancy of Kinsale by his troops. In that picturesque little old-world town—home of half-pay officers, his descendants yet live. The other son, Humphrey, was a scapegrace, given to intemperance and without occupation. The daughters were: Frances, married,—residing at a distance and of whom very little is said;—and Elizabeth, writer of the autobiography. Their mother evidently had died when the children were young; no mention at all is made of her.

The diary embraces a period of about twenty-eight years—from 1696 to 1724. Passing reference is made to the first Scotch rebellion and to the consternation it produced, and we find portentous reference to epidemics which in that insanitary age ravaged towns and swept off rich and poor alike. We shall see that they played havoc in the pastor's family. As illustrative of the battle of life when heavily handicapped by preventable sickness, the record contrasts curiously with present times. The calligraphy is perfect; a delicate upright hand, with immunity almost from grammatical error (usage of the day allowed for). It speaks of an education exceptionally good, and we are not surprised to learn that when adversity came, the writer was prepared to turn such to account as means of support. Not a blot or erasure is observable from beginning to end. The MS. is in quarto form, pages of thick, rough paper, fastened to an old title-deed parchment cover by string stitches. The record is not wholly continuous. It began when the writer was about twenty-one years of age. The doctrine throughout is essentially Calvinistic; in some passages we are

reminded of Luther in his conflicts with Satan, so vividly does the young girl realize the visible presence of the enemy.

Beginning with the date of first awakening to religious truth, with her 'calling' and the continued temptations and hindrances from the evil one; it touches, first, on social and domestic matters, calumny from female tongues, and then on the impenitence of the 'Prodigal Son.' Afterwards come cogitation on marriage, the occurrence of this event, subsequent bereavement of one child, and merciful preservation of another, (viewed as a Samuel in answer to prayer). There is much pathos in this portion of the diary, and, as indeed everywhere throughout, a simple, childlike faith and submission to the Divine will. The married life was evidently happy; the husband and wife 'One.' The MS. commences as well as ends abruptly. It may be that some form of pestilence from which hitherto she had escaped overtook her in the end, or that she succumbed to natural, perhaps maternal, causation.

With this preface we turn to the Diarist's own words.

'The first conviction which made any deep impression on me was, as I remember, when I was between fourteen and fifteen. The occasion of it was one day after prayer. My dear Father* began to speak to us about the condition of our souls: he asked if we ever pray'd. I think we answered with silence, being conscious of a neglect that way. He asked further what we tho't of ourselves, whether we were in a state of nature or grace. We all answer'd, in a state of nature. He then bid each of us consider of it, and write down the grounds of

* This word is spelt with a double F, thus, 'Ffather,' throughout.

that conclusion, and what method must be taken to free us from that dreadful state, and then let him see what we had written. I began seriously to think of it and reflect upon my former life, and the forementioned things which I thought of with sorrow. I saw that they prov'd without contradiction that I was in a miserable, undone state, and lyable to the eternal vengeance of God, and I writ down my tho'ts according to the conceptions I then had of things, which I will now transcribe :

' 1. I have never found sin to be my heavy burden, and therefore I have never seen it in its defiling destructive nature ; and it's most certain when this is wanting there cannot be true repentance, a turning from sin and acceptance of the Lord Jesus, and therefore in an unconverted state.

' 2. I have had no delight in the ways of God, made a small excuse serve in the neglect of duty, have not been bro't under the authority of God's commands, an indifference and unwillingness to good things, whereas those that belong to God have their hearts enlarg'd, are glad of an opportunity to serve God, and will employ their whole man.

' 3. I have liv'd many years (!) and done little or nothing for God but in appearance, misspent my pretious time, either in idleness or things relating to the world.

' 4. When I have heard the Word read or preach't I did not apply it, or, if at any time I have from the Word seen reason to conclude I was a stranger to God, and had some tho'ts about reconciliation, it was but as the morning cloud and early dew ; the Devil has

quickly turn'd the stream and filled my thoughts with vanity which was so agreeable to my nature. Those things show that I am in an unconverted state, and so under the wrath and curse of God in this life, and therefore it highly concerns me, as I prize the welfare of my soul and everlasting happiness, to use all diligence to get out of this condition, which if I do not must be eternally miserable; and get out of it I must.

'1st. I believe in God; 2ndly, take the Lord Jesus as offered in the Gospel, be willing to close with Him upon His own terms, to submit to all His providences be they never so afflictive; I must set Him up as supream in my soul, to rule and govern there, and all things that oppose His interest in my soul must be fought against. I cannot serve two masters, and Christ will either have the whole or none; therefore, if I'll be His I must serve Him only, taking Him for my example, His Word for my only rule, which I must attend unto, whether read or preach't, labouring to remember and treasure up, and, God assisting, put in practice. I must be willing to forsake all if God should call me to it, and count myself but as a stranger and pilgrim in the world, and have nothing to do with it, but as it may be helpfull on my way to Heaven.'

Surely the 'whole duty of man' clearly put by a girl of fourteen! We gather that for a while peace of mind followed. The place of prayer and of meditation was her bed, usually. Conscience led her now and again to conclude that whatever she did, 'tho' it appeared well, was not from love to God, from a principle of spiritual life, but rather from fear of wrath.' Soon after comes

the tongue of calumny, in coupling her name with an ill-starred marriage of a friend.

‘ Upon Mrs. Phœbe Harrison’s marrying, very many took great liberty to reflect on her and me ; some spoke contemptuously, others maliciously. They look’d upon me as the person that had brought her into a snare to her ruin, but they did me great wrong, for if this marriage had prov’d ill it was wholly her own act, and when I had examined the matter from first to last, with the greatest impartiality, desiring to find out wherein I was faulty, I never could condemn myself for anything, except sometimes being guilty of equivocation, not giving a direct answer, (which I hope I was truly humbled for). My reputation upon this began to sink in the esteem of several persons I valued, and very many l’ys were told. I was extremely griev’d, but God, who can bless what means he pleases, made this affliction lead on to my soul’s good.’

At this time she speaks of deriving much comfort from the book of a certain Mr. Obadiah Sedgwick. But there soon came despondency, attributed to lack of fervent prayer and to hypocrisy (!) A curious picture of morbid fear is presented. ‘ I did not look upon myself in safety wherever I was. If I went in the street when the wind was high I was afraid a commissioned stone would fall, and if not put an end to my life make my days uncomfortable, or that I should fall and break my bones ; if I was in the fields I was afraid of the beasts, looking on the creatures as executioners of God’s wrath and armed against me.’

Relief comes by an opportune sermon from her pastor, ‘ Dr. Gilpin,’ who laid down six or seven marks

of a child of God, 'some of which I could not deny.' Again the enemy assails. 'Prayer I knew to be a great and necessary duty, but oh, how the Devil haunted me with frightful disturbing apprehensions whilst I was engaged in this duty, till at length the question was started in my mind whether the Devil might not move me to pray at some seasons when he knew he would get such advantage against me as would for the future make me more backward and afraid to enter upon that great and blessed duty, and upon this, whether it was not my duty to omitt prayer at such times as when the darkness of the night and solitaryness of the place might give the enemy an advantage by making way for and encreasing dismal thoughts. I thought it might be so, and was prevailed upon to yield to the temptation once, and but once, but I was dissatisfyed with what I had done. Therefore, that I might know better what I ought to do, I put it as a case to my dear and Revd. Father, who returned this answer, "that they who observ'd the weather would not sow, and such as observ'd the clouds would not reap; that we should go on in the way of duty and trust God, commit ourselves to Him, and that the Devil would never excite us to duty." I saw then my error.'

Surely wise advice from the good man. It had due weight, for we no more hear of scruples as to prayer, in every season. Times of refreshing and of depression alternate again. The writer then refers to and copies into her diary a long pre-existing paper of hers, dated 1695, in which the motive-ground for true worship, whether from the principle of fear or of love, is argued with remarkable logic and power (albeit from

essentially Calvinistic standpoint) the age and sex of the writer considered. Soon after, formal admission to church membership takes place. 'June 24th, 1697. —I was called before Dr. Gilpin after I had desired to join with them in the Lord's Supper. He examined me as to my knowledge and experience. I gave him an account as the Lord enabled me. The Sabbath after he propounded me to the church. The Monday following I came before the brethren (some of them), and for their satisfaction gave a more full account of my belief of the principles of religion, and what ground I had to hope that God had been at work in my soul. The Thursday before the Sacrament, the Doctor gave an account to the church of the discourse he had with Ann Liddle* and myself, and his satisfaction concerning us, and then received us into their communication and fellowship.'

A re-dedication, couched in terms of great earnestness, is recorded in the opening of the following year, and to this her name is appended. Some remarks further on are not without significance now-a-days :

'Certainly unless persons quit their pretences to reason (supposing they have no religion) their judgment will easily be determined tho' their practice does not in the least correspond with it.'

'Newcastle. It pleas'd the Lord to visit this place with a raging fever which swept off many, made breaches in many familys in the year 1696. At that time our family did not go unpunished. On the 19th of Sept^r the righteous and gracious Lord lay'd his hand on me after I had liv'd 21 years and abt six months without any considerable sickness (that I remem-

* Qy. member of Ravensworth family, who thus spelt their name at that period.

ber of), excepting the small pox. But in this my sickness shall I ever forgett the goodness of my God; O with what tenderness did he deal with me as unwilling to chastise, as if he himself bare a part with me. Under this illness the near view I had of eternity was awfull, and the apprehensions of death terrible. I was afraid to dye, so weak was my faith and love, and altho' I summon'd all my experiences together, yet were they insufficient to remove my fears and fortify me against the last enemy. It was but sometime ago that I wish't for death that I might be freed from sin and enjoy the delight of my soul, my dearest Lord, and could bless God that the time of man's life was shortn'd from what it was in former ages. God was pleas'd to restore me and bring me again unto his ordinances, for which I long'd.'

Then followed upbraidings of conscience—the sense of sickness being a punishment for 'misimprovement.'

'On the Twentieth of Febr'y following, the Lord who is just, wise and gracious in all he doth to his unworthy sinful creature, when he might have let out all his wrath, gently lay'd his hand on me, which indisposition was followed by a spotted fever, about 5 months after the former, which I have the more reason to take notice of being very unusual that one fever so soon follow'd another. At this time I was not so afraid of death as before, yet desir'd to live. I durst not draw any comfortable conclusion, knowing a sick bed will produce such thoughts as will all come to nothing in a time of health; and as to my former experiences, in which I had great satisfaction at other times, these yielded me very little. Now I dreaded coming short, and I think the hand of my

great enemy was partly in this to give me the utmost disturbance. No doubt what follows was one of his stratagems. In examining myself what might be an indisputable evidence of my special relation to God, this offered itself as one,—if I preferred God's glory to everything else? I then ask't myself whether I could be content to be damn'd that God might be glorify'd.* I could not be content to think of my own damnation nor choose it upon any account, and then drew a sad conclusion that I did not belong to God. Dr. Gilpin came to see me while I was in this distress. I told him my sad case, he answer'd that I ought not to put such a question to myself; God had join'd his own glory and the happiness of his people together, they were in one bottom and must not be separated. This help't to quiet my mind, and I was, as the result of all, resolv'd if I perish't, in God's strength I would perish cleaving to the Lord Jesus. . . . I was restored and in 5 weeks brought into the house of God—four weeks sooner than in the former fever. My dear sister had a fever at the same time. In the half year my sister had the fever twice, my Bro. Humphrey very near death in it, and our maid also had it at the same time.† We were all restor'd. Lord instruct us by all thy Providences. My dearest Father carry'd it with the utmost tenderness to us, and

* Making every allowance for a mind enfeebled by illness, the psychological phenomena here evidenced are curious, as emanating from a young woman, rather than an old theological casuist. Possibly such passages of Holy Writ as 2 Thess. ii. 12 were running through her mind: 'That they all might be damned who believed not the truth, but had pleasure in unrighteousness.'

† The whole diary teems with references to 'Fever.' From a source indisputably reliable we are given a picture of life (rather, perhaps, of 'death') sad indeed, at the metropolis of the North, in Queen Anne days.

with the most entire submission to the divine will I ever saw, and how well was it for us that we had the priviledge of such an one near us, his prayers and company, his help and advice, was a mercy very great which I most thankfully acknowledge and bless God for. Though our hazard was very great he never in all the time of our illness miss'd going to Hexham every Saturday (for Sunday duty, doubtless), freely committing us to the care of a gracious God.'

A break occurs here, and the diary is resumed on June 10th, 1699. It begins with humiliation for sin and deceit in fallen nature. Eight resolutions are then written down. They include the omniscience of God, self-examination, meditation on and preparedness for death. The comfort from participation in the Lord's Supper is frequently dwelt on.

In January, 1700, is chronicled the illness and death of the 'dear and rev^d Pastor,' Dr. Gilpin.

'This great star which had shone with a bright and blessed light and benign happy influence for many years is about to sett that he may rise with a greater glory in a better world. He continued from that time (Jany 28th) till Tuesday seven night about 9 o'ck Feby 13th, in which time prayer was made, I think I may say without ceasing, that God would spare to us so valuable a blessing. Three fast days were kept upon his account. As soon as he had leave to dye he cheerfully took leave of this world. Surely the Lord is angry, his hand has gone out against us time after time. He has taken from this congregation by death three ministers eminently qualify'd, every stroak repeated with greater weight and more afflicting circumstances. Mr. Pell first, and then Dr.

Manlove in the 36th year of his age, one who seem'd to be peculiarly fitted to do great service for God. He was but three months at Newcastle and then snatch'd from us, and it has pleas'd the all-wise disposer of all things to take from us our dearest dearest pastor who guided us (may I not say) with unequal'd wisdom, prudence and care. We (some of us) who were ready to say we have too many (ministers) have now none. Those three died in less than a year and quarter.*

Fasts seemed to be of frequent occurrence. We read:—

'It pleased the Lord to direct my dear Father to keep a fast day for solemn humiliation, May 9th, 1700.' And the writer in her prayers remembers the 'persecuted interests,' with reference obviously to some political event. Doubtless this was the peril to Protestantism at the hands of the Jacobite party then plotting.

Passing over pages chiefly filled, from time to time, with self-examination, meditation and prayer, we come to the record of her father's death. Details are given in a letter to the military brother. It will have been already noticed that ministers of religion were specially obnoxious to fever; hence the large mortality recorded. Very probably close personal intercourse, in visitation of people domiciled in unhealthy alleys,† as well as public services within close and crowded chapels, account for this.

The time came when the good pastor through like manner of death (?) was to join his brethren above. 'July the 24th, 1708, was the mournful day in which

* There is much probability that all three may have succumbed to 'Fever' (typhoid?)

† 'Chares,' corresponding to the Wynd's of Edinburgh, is the local designation.

I parted with the best of fathers. He dy'd 58 minutes past 12 at night of a fever (a day never to be forgotten which began the Lord's day morning before, at Claywalls, where he went the Saturday before with a design to preach, but the Lord in his Providence prevented him. The fever was violent at the first; he rov'd the morning he took it and did not speak much without roving, but when he spake about spirituall things and pray'd, he then spake as if he had distinct exercise of his reason.'

About this time the evil life of the scapegrace Humphrey is mentioned. Between the sudden loss of father, the reported death in battle of one brother, and the continued reckless life of the other, Miss Gill was sorely tried. She makes special prayers for the last named : . . . 'That I may (the Lord strengthen me) with the greatest earnestness fervently seek that God hearing prayer, upon my Brother Humphrey's account upon whom all reproofs, instructions, corrections, kind dispensations and affections have been lost; and by his repeated acts of folly, his fixing himself more and more in a way of sin, wrath will overtake him if he go on,—and on he will go except an Almighty irresistible power be employed to work an effectual thoro' change.' No such change is recorded.

The letter to Lieut. Gill follows:

'MY DEAR BROTHER,

'I cannot tell you how reviving and refreshing your's was. The various reports of your being kill'd and your long delay, made us almost reckon you among the dead, and though we thought there was a possibility of your being alive, yet we durst not entertain the hope of

it least a contrary account shou'd sink us deeper in sorrow, and make a present affliction more unsupportable. I perceive that Mr. Loadman gave you an account of the most afflictive news that ever reached your ears, and the greatest tryal that ever we met with,—the death of my dear Father. I could speak a great deal here, but I would neither augment your grief nor my own (both which is great enough), but rather say something that might alleviate our sorrow and be of a supporting nature. As to our dearest relation, let us remember (and sure we have unquestionable ground to conclude it) that he now is in glory, posses't of everlasting and unspeakable blessedness: he is set above all the snares and troubles with which his life was almost fill'd up. You know his life was in a great measure affliction* and fatigue. He now lives without them and above them, and as to ourselves tho' the tryal be so great and hard to be borne, yet if we belong to God this shall work for our good. . . . This is the God that calls for our humble submission and, at least, a quiet acquiescing in what he has done. And is it not the most rational,—what reason as well as religion directs to—to say 'its the Lord, let Him do what seems to Him good.' Let us be duly sensible of His hand but not sink under it, and as we ought to take care that our troubles make too deep an impression, to the impairing our health, so let us beg that our affliction may continue till it has accomplished the designs on which it was sent, that so, whilst we are losers on the one hand we may be much more gainers on the other.

' Perhaps you'll be desirous to know something of the

* His son Humphrey (?)

manner of my dear Father's death. Mr. Stodart was at London, and he was desired to preach for him on the 11th of July, but being at Willymentswike the Sabbath before, did not care to be absent from Hexham two Lord's days together, and therefore put off going to Babington until the 17th day; and on which day he and my brother went from home, he seeming very well, designing to preach the next day. Mr. Stodart came home that night, and they were very cheerful together, but in the morning he was taken violently ill, a trembling all over, a pain in his back, extremely sick, and vomited. I went that morning in order to hear him preach, but it was the beginning of the most melancholy week I and my dear sister (who came from Newcastle the Tuesday) ever had. He began to rove the same morning he took't, and it was a very high feveur. He spake but little without roving, except when he spake about spiritual things, and when at prayer (which he did often), in which he begun, proceed'd and couch'd so regularly, with so much seriousness, fervency and suitable expressions, as if he had had the perfect use of his understanding. He pray'd for all his present and absent. I cannot now write what I remember he spake, but it was a great satisfaction to us, and we could not but bless God for it. The rattle came into his throat on the Wednesday, and when he could scarce speak he would be praying. We used all the means we could, but the Lord deny'd success, and on Saturday morning, the 24th July, and about a quarter before one, he slept in the Lord Jesus. O! Dear Brother, it was a sad, surprizing stroak.'

So passed away this good servant, faithful in death, and victim, we may well believe, to preventible disease.

For the symptoms point either to the poison of typhus or, with yet more probability, to that of malignant small-pox,—that scourge of the day.

Trouble again follows from the ill-conduct of Humphrey. We read :

‘Nov. the 5th was set apart to seek the Lord, principally on account of my brother; the week following he was prevented from his iniquity, but, alas, he returned again to it, and since he will not allow me to speak to him nor bear reproof from me, I’m resolved to plead with God, so long as I live, for the life of his soul. If this valuable blessing be obtain’d at last, what cause shall I have to adore the riches of free grace! Tho’ the Lord has hitherto deny’d me, yet I’m determin’d not to give over seeking him in a solemn manner, and with all the importunity I am capable of. Accordingly the 4th of December I did set apart to importune the throne of grace, upon this and many other accounts. I hope I can say that I did at sometimes on this errand pray with fervour of soul, and kept, in some measure, close to God and the dutys of the day, but had several unavoidable (lamented) avocations, and in the conclusion of the day, (with shame and sorrow I may speak it), having some company, grew remiss, and thro’ carelessness lost that deep and affecting sense of what I had been engaged in, which ought to have been maintained with the greatest care.’

Passing over other matters, the diary records a birthday meditation on March 30th, 1709. She speaks of her dying father’s advice: ‘Walk wisely, walk watchfully, walk humbly, shun every appearance of sin.’

We now come to passages bearing on marriage; her

prayer for Divine guidance and overruling in that momentous matter.

‘ . . . That I may be kept from being too anxiously concerned, too solicitously thoughtful which way I should act in a matter of so great moment as seems to be before me. These, with many other things, I thought to have laid before the Lord this day, but my great indisposition prevented me. My requests were not confined to myself and dearest relations ; there is as to myself something intricate and very puzzling in my circumstances which none but God and myself know. I have none, therefore, but Him to apply to for counsell and direction, and this is my comfort tho’ I cannot, must not, apply to others.’

In the following May she prays that her way may be made plain—apparently as to the bestowal of her affections ;—for her brother in the army, ‘ that his head may be covered in the day of battle ;’* for the other brother, ‘ that the Lord would give an evidence, if He please, that He has heard the many many requests I have put up to Him on my poor Bro. Humphrey’s account, and that He would graciously answer the earnest prayers of His faithfull serv^t, our dear Father now in glory, which with so much constancy and affection he put up for us all whilst with us,—particularly those that God would sanctify us, and then dispose of us to His glory.’

Some words with reference to dissensions among ministers of religion are, perhaps, not wholly inapplicable to the present day :

‘ I desire more especially to lament the sad differ-

* In Marlborough’s campaigns, probably.

ence amongst Ministers by which God is dishonoured, the work of religion hindered, many souls stumbled, and the Devil's work promoted. Lord, whatever thou dost with me, heal these breaches, restore mutual love, and graciously prevent Thy servants from doing anything from an ill-grounded zeal (or any other cause) that will be matter of their sorrow and repentance afterwards.' Truly, wise utterances for all time!

On September 1st of the same year we find the writer recording the good account of her brother's safety, apparently after battle; and a few days later her own providential deliverance from death by drowning. It would seem that the even tenor of a 'quiet life' was not wholly devoid of romance, and that an incident, briefly recorded, was to issue in momentous consequences. Miss Gill's affections, we infer, had been in some measure drawn towards a gentleman who now steps in at a moment of peril, saves the lady, and ere long marries her. Doubts and fears previously expressed are now happily resolved.

'Sept. the 6th, 1710.—With a deep and affecting sense of God's goodness in preserving me from drowning, I desire to remember this day. He redeemed my life from death, and by a more than ordinary Providence snatched me from the jaws of death. When there was no possibility of deliverance He appeared; in the mount the Lord was seen, and made Mr. Lazonby the instrument of my safety, who was in equal danger, and both of us almost spent. It was remarkable that we should meet in the water, considering how great the danger was, the stream carrying me down before him.* It was also

* Probably the river Tyne, which passes by Hexham.

remarkable that I should turn about and swim a little against the stream as I am told I did. I beg that I may never forget this mercy.'

Possibly it may have been with reference to this incident that an anonymous letter was written to her. The terms in which it is noticed, and the lesson she draws, are after the Great Exemplar's pattern.

'Last night I received a most scandalous abusive letter, I guess from whom. I had some little discomposure of mind when I read it (it charges me with things altogether false). But this, I bless God, was quickly over, and I can say I have not the least rancor nor malice nor revenge in my thoughts as to the person. I can say I am so far from returning evil for evil, so far from so much as wishing the least ill to the person, whoever it be, that I have pray'd, and will pray for them, and I would make this use of that letter, to consider whether tho' I have not been guilty of anything there charg'd upon me, I have not been faulty in other things, and so far as I see reason, condemn myself and be humbled. And I would not palliate or lessen anything I have done amiss or mismanaged, but be severe upon myself, and I would take it as a warning to be more cautious, more circumspect in the whole of my behaviour, and to shun everything that has the appearance of and tendency to sin. Lord grant that with a child-like meakness I may bear all efforts and injuries, and not be overcome of evil, but overcome evil with good.'

From this date until the year 1713, the pages of the diary are filled for the most part with meditations and confessions, in which minute introspection is evidenced. Frames and feelings ; the joy associated with participa-

tion in the Lord's Supper, and the grief consequent on a sense of deadness of heart attributed to sin ; reference to fast-days, frequently observed, and when interrupted by calls, viewed as marks of Divine displeasure (!) ; the annual commemoration by prayer and thanksgiving of her Providential deliverance from drowning ;—these form the chief topics. We find an entry relative to return of good feeling between ministers of the denomination and a certain 'Mr. L.'—presumably her intended husband. Sectarian divisions evidently prevailed in days when the Established Church 'slumbered and slept.' Remarks as to graver offences we must take with some qualification : possibly habits of drinking, so common then, may be the evil mentioned.

'I bless God that the ministers and Mr. L. are now reconciled. O that the sad effects among us, in this place, of that breach may be taken away, and that the rest of the Ministers* may be also taken in. I would lament the state of this congregation this day. There seems to be a wofull declining ; some falling into gross sins, others neglecting family worship, and others secret prayers, or coldly perform it, and our private meetings quite broken up. How few are the persons—where are they?—whose life is a walking with God ; how many steps has the Lord taken from us as if He would be gone, and who observes it, who lays it to heart? How quick-sighted are we when things go wrong as to our outward affairs ; what care to have all set right ; how deep our concern ! but alas ! the glory of God, the growth of religion, the state of our souls, are all very little regarded. These may sink or swim for the greatest

* Contentions ? and subsequent harmony.

number that profess to be friends of Christ. O that many would send up their united prayers on this account!

Frequent mention is made of her father, the deep affection for him, the loss of his counsel, and the isolation of her position. In commemorating the anniversary of his death, Miss Gill thanks God 'that He did not take him till many years after I was capable of acting for myself, and had given me such an education as would keep me from living upon charity, secure me from the pity of my friends, and contempt of others.' Again, 'About fourteen days before May, 1713, the Lord removed dear Cousin Wilson, a person eminent in her day, and a sweet companion to me, remarkable for that lively sense of spiritual things to the last. Her death renew'd the sense of my dearest father's, and made the wound bleed afresh.' Soon after we have, happily, evidence of increased unanimity among 'the Ministers.'

'I know not, but the Lord is beginning to answer some of the many requests I have made to Him. I rejoice greatly that at the last meeting of Ministers there was something offer'd in order to a general reconciliation. Lord carry it on; prevent the designs of the great adversary of souls, and all his instruments; let them no longer prevail. O that there may be a holy strife which of them shall be most forward in so blessed a design, to effect that which will doubtless be for the honour of their Lord and Master; (which has suffered much by their wofull divisions), for the comfort of poor Christians that have been mourning and griev'd upon this account, and for the advantage of all those in the ministry, that they may unite to carry on the affairs of

the Kingdom of Grace, and be mutual helps to each other, strengthening one another's hands, and encouraging each other in their great work; and a stop put to those heart-burnings, secret surmises, and open reflections thrown on Ministers on both sides, even such as belong to God (as may be hoped), to the wounding of religion, and obstructing the growth of it. I, with all my soul, bless God for this step that is taken, tho' I dare not hope that it is done with any regard to my prayers, but for the sake of those who live near God, who are the favourites of Heaven, and have the ear of God,—for their sakes, and for His own glory.'

The question of marriage now crops up, and we have a quaint picture of the mind of the (now) somewhat middle-aged maiden-lady.

'Nov. 2nd, 1713.—I have often been very perplexed and at a stand what methods to take in order to a settlement in the world. Whatever way I look't I saw difficulties, and such as made me greatly at a loss how to determine. I have often sought the Lord for direction, but still my thoughts continued in a plunge, and are much so still. Fain would I, if I knew I lawfully might (by fasting and prayer, and casting of lot), beg an immediate answer from my God, who I have said over and over again shall chuse my inheritance for me. I think I could freely stand to the determination if I knew it was the Lord's, but I dare not take this way least it should prove a tempting of God, going out of the common method into one I never knew any of the Saints yet take. O that I knew of any that could make it clear to me; but since I do not, I desire solemnly this day to seek the Lord, and since the matter is so very

weighty, and much depends upon it, Lord be found of me.'

The issue we know. Poor lady, at this juncture her decision may probably have been helped by the fact of her leaving the home of her youth. She writes: 'This is the last day I am to be in this house. To-morrow I am to go out. I have had many a sweet and comfortable day in it, and many a tryal.'

Once more she seeks Divine guidance as to marriage: 'With the utmost desire I beg of the Lord that if the altering of the single state may not be more for His honour and glory, and the benefit of my soul, that He would not suffer me to take one step further, or at least that He would prevent the conclusion. I bless His name I find myself willing, entirely willing if I know anything of my soul, to be at my Heavenly Father's disposal. Lord maintain this frame. I would clearly read His mind in what I do, and would, I hope, rather quit the dearest enjoyments of every kind than go contrary to His blessed will.'

Though a decision was arrived at, it was not until the following spring that the marriage took place. On April 12th, she writes: 'This being in all probability the last day of the single state, I desire thoroughly and impartially to review my sins;' and, 'the next day, April 13th, 1714, I renew'd my requests to God, committed myself to Him, and endeavou'd in a most solemn manner (with affecting thoughts of the greatness of the change) to enter into the marriage state. At the solemnity I look't up to God, as present, whose presence I had implor'd; and after our return to this house, Mr. Lazonby took the first opportunity to bless God and

pray for, and with, his new relation. Lord answer those requests. We chose the posey of the wedding-ring so as from that to be put in mind of our duty and engagement both to God and each other in the whole of life. The first, to set before us how a Minister and Minister's wife ought to live from the example of Zacharias and Elizabeth (Lu. i. 5, 6), of whom it is said 'they walked in all the commandments of the Lord blameless'; 2dly, that we might remember the particular duties enjoyn'd, as standing in the relation of husband and wife (Ephe. v. 22 to 23); 3dly, to express our entire willingness to commit the whole of our affairs into God's hands, leave it to Him to chuse all circumstances of life for us, so that whatever infinite wisdom may withhold, tho' we apprehend it good, or whatever He may appoint in a way of affliction and chastisement there may be no murmuring, no discontentment, but a full submission to the will of God (Ps. xlvii. 4). He shall choose our inheritance for us. And, lastly, that we may remember who it is that must have our best love, our supream affection, whatever blessing we either have or may have, none of them must rival God, who challenges the heart from all other things, and will have it or nothing. How dear soever any creature is or may be, or any of the enjoym'ts of life, all must be regarded and loved only in subordination to God, (this from Ps. the lxxiii. 25, which words I hope not only sets duty before us, but are the sincere language of our souls). If we thus observe relative duties, and have a universal regard to all that God commands; if we thus submit to His will in all things concerning us, and He condescends graciously to chuse our inheritance for us as His own children, happy will it be for us that ever

we were brought into so near a relation. We shall live together here as heirs of the grace of God, and at last enjoy God fully in endless bliss—ever be with the Lord.’

The prayers were heard; the lonely woman has found a helpmate, a rest. A new life is commenced. The change in tenor of the diary is striking, and what we might expect. Morbid introspection and spiritual self-scrupulosity disappear under the activities of married life; the calls of wife and of motherhood. More incident fills the few remaining pages than the great bulk of matter preceding.

Peace of mind came—gradually. At first there are some of the old self-accusing strains consequent on domestic duties interfering with stated times of meditation. Afterwards we read:—

‘I am now free from those frights, and terrors, and disturbances of mind that some time ago I was in. I hope also God has directed my way, which while undetermined made me so many uneasy thoughts.’

Thanksgiving for deliverance from peril of childbirth is thus recorded:

‘Dec. 19th, 1714.—It hath pleased my gracious God to add to the many experiences I have had of His goodness and extraordinary appearances for me in time of extremity, by delivering His unworthy servant in that dangerous, perillous season of child-bearing. . . . I was delivered first of a living daughter, and about three or four hours after, of a dead son. The girl was baptized next day. Blessed be God that we had the opportunity solemnly to dedicate her to the Lord in baptism, and in that ordinance made over our interest to that God that gave her. She lived twelve days. Thus it pleased the

Lord to take them both (I hope) to His glory. I acquiesce in the whole of the Providence as ordered by infinite wisdom. . . . I never had such lively thoughts of the threat'ning denounc'd upon the woman for original sin, as I had upon this occasion, nor had I ever more melting affecting thoughts of Christ's love in dying (as I remember) for lost, miserable man, to redeem him from the curse and hell, nor of the sufferings He underwent for sinners, in comparison of which those I felt (which I could not long have borne) deserved not to be once named.'

Channel of thought incident to condition, of course colours these words. Return of birthday is thus noticed :

'March 30th, 1715.—It hath pleased the great and long-suffering God to spare my life to another birthday, notwithstanding my lamentable unfruitfulness. I have lived thirty-eight years, and alas how many spent in sin and vanity ; thirty-eight years, and what little progress towards heaven ; thirty-eight years, and little, very little glorify'd God in any of them ; thirty-eight years, and alas no more prepared for death and my solemn change from time to eternity. God of all grace and mercy for Christ's sake forgive.'

'On Oct. 7th, 1715, we find entries of prayer for deliverance of the nation from the Jacobites ; for its awakening to a sense of sin ; 'ingratitude and unfaithfulness abounding, all manner of sin and wickedness going barefoot'd and unpunish'd.' 'His own people, most of them, slumbering, lukewarm, and formal.' 'God has begun to chastise us (where it will end He only knows), and we may say those that are sworn against

us, are mad against us, pleasing themselves with the thoughts of their triumph in our ruin, making themselves sure of victory.' 'I would seek the Lord particularly for the valuable King, that His life may be precious in His sight, and particularly Ministers, at whom the malice of the enemy will be levelled if they prevail.'

Verily appositely is the adjective applied to his Majesty; more, or less, could scarcely be said truthfully of him.

At the opening of the new year Mrs. Lazonby prays for 'her dearest' that the Lord's work may prosper in his hands, for the infant whose advent she soon expects, and she offers up thanksgiving that God has so far defeated the designs of those who 'rose up against the Protestant interests in these nations.'

Soon afterwards she gave birth to a boy, to her a veritable Samuel and Timothy; the one as to prayer, the other, dedication. The event is spoken of some time after its occurrence, maternal functions and occupation doubtless being the cause.

'Sept. 4th, 1716.—This day half year my little lad was born. March the 4th about 7 in the morning (Lord's day). My fears were great, but the goodness of God in that respect was much greater, disappointing my fears and outdoing my hopes. . . . The greatest relief I had was in looking back to former experience and the Lord's dealing with my soul. But all was too little; I could not look death in the face without great reluctance, nor forward into a vast immense eternity without fear and dread. The child was baptized (as I desired) by his father. We did, I hope, intirely give him up unto God without reserve, to be under the influences and guidance of His Spirit, and disposal of His providences. We

have not only devoted him to God and His service, but if it pleases Him to qualify the child for solemn publick work, freely and heartily set him apart for that; may we know when and in what manner to rebuke, correct, admonish, instruct, and encourage, and go before him in all holy conversation. I own the Divine goodness that He has not given me dry breasts (of which I was afraid), but both enables and inclines me in this respect to the duty I owe to the child He has given. I count it a particular favour that I am so near the meeting-house that I can both take care of the child and hear the word preach't. This child was born on a Lord's day, baptiz'd on a Lord's day, and the first time I could observe that it lived was in the meeting-house on a fast-day, the day before the Rebels came into Hexham.'

Mr. Lazonby, in April, takes a journey to London, and the tender relationship of the pious couple and their firm trust in the Most High are recorded. No trifling incident, a visit from the north to the metropolis in those days!

'My dearest took journey to London, April the 10th. We parted with prayers and tears, recommending each other and the child to the Divine care, and it was not in vain so to do. That good Providence to which we were committed, has stood charg'd with us, carry'd him safe to his journey's end, and gave him favour with those with whom he had to do where he was an entire stranger. I wait for the completement of the mercy in his safe return to his charge and family. He wro't a letter to the people with which they were well pleas'd. The Lord do good to their souls thereon. The first letter from London after this, he expresses the

satisfaction he has in the relation into which we are brought, adds, "Let us rather comfort one another with the thoughts of being betroath'd unto the Lord, espous'd to Christ, so united as to be never disunited, a blessed relation that will outlive the grave." He adds, "That our parting may be for the furtherance of the Gospel at Hexham,* for our mutual greater endearment, and in both to the glory of God, and that the Divine Providence would bring us together that we may renew that covenant that should be all our desire, all our delight, and say with Jacob, "God shall be our God." He concludes, "May the God of all consolation, dearest, delight thy soul. The angel of the covenant, the Redeemer, preserve our dear little lad that I may find Joseph† alive, yea, spiritually alive, and then I would say it is enough, let God be glorified for ever and ever."

'In the next letter: "Now may the time of our distance and absence from each other be a time of nearness and sweet communion with our God, and tho' I may not joy to behold, yet may I hear of the love and order of my dear people;" to all which I say, Amen, Lord, so be it. After he went I was very ill, and forc'd to wean my little lad (April 25th), but God at this time dealt with us according to His wonted goodness.'

Mrs. Lazonby then refers to the mercy of God in preserving her 'dear little jewel, whom she has entirely devoted to the Lord, during an epidemic of measles.'

We draw now to the end. On October 24th, 1717, there was one of those fast-days, so frequent among the communion to which she belonged. They seemed to occur as often as those in the Roman Calendar, but always as

* Where his ministry lay.

† The boy's name.

'times of refreshing' in prayer and humiliation. Of the inner life of the pious matron we get a glimpse :

'The things I would more especially be humbled for this day are the often intermitting the stated times of secret prayer. Instead of thrice a day often not twice, and sometimes not once. With what shame, blushing, and sorrow may I set it down. I could not be without many ejaculatory prayers (for which I bless God). He did not altogether give me up to myself, yet I cannot think that mental prayer can be with that life, vigour, and delight where stated times of secret prayer are neglected, except in some extraordinary cases. Whatever I might say to extenuate my sin, silence best becomes me.'

Original sin greatly exercised Mrs. Lazonby ; it crops up often. Especially on one occasion, when she pours out her soul for her beloved child : the words are quaint and curious :

'Tho' he's a pleasant, comfortable child, yet I cannot but look upon him with sorrow, and even my bowels are troubled for and yearn towards him, when I consider him as polluted with original sin, that root of bitterness that can bear no better fruit than the grapes of Sodom and the clusters of Gomorrah. It is with a most tender, affecting thought I look upon him, so dear to his parents yet by nature at a distance from God, at enmity with Him, and heir of Hell ; besides, the evil days in which he is born, serious holy godliness, the life and power of religion, at so low an ebb. I would take the start of the Devil and the world, and strength of corruption, and now, in his early days, devote him again to be the Lord's. One day, *before Joe was two years old (!)*, I ask'd him what his Dadda and Mamma

did when he was baptiz'd. He, being directed, said, "Gave him up to God." I then ask'd him whether he would give up himself; he said, "Yes," of his own accord. Lord, hasten the time that what he then said may be done judiciously, deliberately, cheerfully, and that without reserve he may be bound to Thy service.'

Truly, a precocious child! Is it possible for infant mind to apprehend in *any* form or degree the Infinite? *Possible*, we may not deny, to intellect like that of a Bishop Thirlwall. But at *two years* of age, even he was not thus forward. We must remember that a fond mother is interpreter.

Mr. Lazonby's ministry would appear to have borne fruit, and his pious helpmate rejoices:—

Mr. Heron's child was baptiz'd. The exposition was from the first of John, towards the end, and the sermon from Lu. xix. 10, in both which and in prayer, especially that after sermon, I felt so much of God, and Mr. Lazonby so remarkably assisted, and several hearers affected (John Bell was one, Table Jackson another) that I could not but with comfort look upon all as an answer to prayer, which made it most sweet and delightful.'

Distraction in prayer, wandering thoughts, are naïvely and graphically described:

'Jan. 27th, 1719-20.—In prayer this morning, after I had, I hope, with some grief recalled at several times my wandering thoughts, and was praying for such intercourse and blessed manifestations as I formerly had; presently it struck upon my thoughts what I had enjoyed at Newcastle when I sat at the Lord's table every fortnight.* Immediately my thoughts are taken

* A fortnight ago, was probably meant.

with what cloaths I then had on—strange! After I had, with a sigh, recalled them, I was resolving on greater watchfulness and care, and, amongst other things, praying for Joe, when presently my thoughts were carry'd off again.'

Times of trouble came: 'The Lord was pleas'd to afflict us deeply by theat'ning to take from us our dear little lad by the small-pox, in June 1720. This tryal brought sin committed and duty omitted to my remembrance, and a bitter remembrance it was when I saw a gracious God displeas'd and apprehended that He also was calling my sin to remembrance, and was about to slay my son, my only child. And however hard the punishment might bear on me, I hope it was my unfeign'd desire that God might be glorify'd. I did not desire his life (tho' very dear to me) upon any other terms, and tho' I knew I should have a very hard struggle at parting with so desirable a child, yet I was enabled by grace to make it matter of my choice rather than he should live to dishonour God. And now that he is restored may I see the early fruits of God's free grace in him, and the blessed effect of it upon my own soul. Since this, he has been carried through the water-jaggs (?) and other indispositions. Lord, make me fruitful and thankful.'

Then follows Mrs. Lazonby's own dangerous illness:

'The winter following Joe's illness, 1720, I was brought very low, so that my life was almost despair'd of.'

A break occurs now in the diary, not resumed until Oct. 4th, 1722, when we find this entry: 'This day I was invited to a feast with my friends among desirable company. I bless God that in His Providence has

ordered it that I am at home alone, and that I hope I shall not be alone, but my Father will be with me.' It may be that delicacy, from natural cause, coloured Mrs. Lazonby's meditations at this time. She prays earnestly for preparedness for death, rejoices in the comfort of frequent partaking of the Lord's Supper;* and then we come to a passage, almost the closing words of the MS., which affords evidence that the writer was no mean theologian; that piety was combined with intellectual power and lucidity of expression not unworthy of a Hannah More. The subject is the doctrine of the Holy Trinity; a refutation of what we now know as Agnosticism. In these ages of intellectual worship, the words of a woman whose girlhood dated in the 17th century may not be unprofitable. With them we close 'a labour of love':

'What could induce Christians of all ages to believe a doctrine infinitely beyond the reach of the most clear heads and exalted understandings, were it not, as they apprehend it, plainly revealed in the Word of God? I am afraid that this mysterious, glorious doctrine is opposed because finite understanding cannot account for it upon the principles of reason without regard to revelation, and that this is the great prevailing temptation to throw mists upon and evade such texts as prove the sacred truth, so that they cannot behold them in their native light and convincing evidence.' (Here follow numerous verses from Scripture, illustrative of the Godhead in Trinity.)

* It is somewhat noteworthy that early in the seventeenth century the Sacrament should be administered as often as on alternate Sundays, in a Nonconformist community.

‘We may observe this work of creation is effected by God Himself alone, by His wisdom and understanding, by His Word, breath, and Spirit, and therefore I would conclude that all these are God Himself; nor do I know how it can be said of any of these, the wisdom, the breath, word (or logos), and Spirit of God, can possibly be created beings.

‘The texts of Scripture are so plain and many, that the Son made the world, and the Holy Spirit also, that the greatest opposers of this awful doctrine cannot possibly deny them. But then they say the supreme God did it by these as instruments, as among men they are said to do that which they are only the instruments of. Whoever dare, I dare not call *him* (man) an instrument, out of, I hope, an awful regard of the Sacred Three. Can it ever be imagin’d that the supreme God would ever employ any creature or creatures whatever as instruments of effecting that work (and share part of the glory) by which His eternal power and Godhead is in all ages to be proved? Let it be considered how the whole fabriks of heaven and earth are made, and allow me to ask this question: What instrumentality the highest order of created beings could have in making it, when, as we read, it was only a word and a world—‘let there be light and there was light,’ and ‘let the waters bring forth, and it was so,’ etc.? To illustrate this a little, suppose the most renown’d person upon earth for curious artificial works of all sorts, who has many (persons) at his command, and under his direction and influence (as Solomon) for making all that he desired. Tho’ he had the name his instruments were the actual effectors of those great works, and would consequently be applauded for their

several performances. If he could have produc'd these by a word, would he have suffered any fellow creature to share in the praise? How much stronger the argument in this case where the supreme Eternal power and Godhead is to be prov'd by the creating of all things. The great God employs many as instruments in effecting those things which He could do by a word, or willing it might be done. But then it's not in what proves His eternal Godhead.* No; to be sure it's beyond all doubt He will have none of created beings to share the glory peculiar to Godhead.'

A few touching words mention the return of her little boy's birthday, and virtually terminates the diary:

'Wednesday, March 4th, 172 $\frac{3}{4}$, on which day Joe was eight years old, I devoted afresh my dear little lad to the Lord and to His service. May he be qualify'd and inclined to that solemn work. O my God, accept the gift, and answer my earnest solemn requests on his account, and may I see to my unspeakable joy the dawning of that promise which I have often pleaded, and by Thy grace will still plead, "I will pour out my Spirit on thy seed, and my blessing on thy offspring."'

Our task (a loving one) terminates.

The picture now photographed recalls Goldsmith's famous book. If incident be less vivid and little details and dialogue, for which autobiography ordinarily affords no scope, be wanting, we have some counterpoise in representation of *fact*, not *fiction*. A less gifted man could fill up canvas from the outline. The Vicar of Wakefield

* Obscurely put. The purport is sufficiently clear by what follows, viz., the impotency of man

is prototyped. The same tried and faithful pastor, the same scapegrace son—calumny—adversity in the household and happy issue,—at least to heroine. And in the more prominent figure of the Diarist, as in the Vicar's daughter, element of romance is not lacking. Here comparison stops: the two women stand on different pedestals. A hyper-sensitive, frail girl, with trembling hand lays hold of Divine truth, and develops into a thoughtful pious woman whom the question of Philipian jailor—pressed to extreme—robbed of a peace readily attainable by more ordinary mind. A true woman's life:—we witness many such, in varied form, nowadays. But how different the religious and social atmosphere *then!* how antagonistic to 'holy living.'

That the prayers of this 'Hannah' were heard, who may question? But the Most High willed higher things.

The 'life through death,' desired yet feared, it is believed came soon after the last touching prayer was penned. There is also ground for conjecture that the boy soon followed his mother to the grave.

We part from the yellow but 'fragrant' pages with sense of relief that solace and peace came before the 'call home.' Happy in husband, happy in child, and—at last—happy in 'the sure and certain hope of everlasting life.'

THE END.





