

# The Coming Day.

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JANUARY, 1891.

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THE COMING DAY. A great suggestion—and a great hope! With the true prophet it is always the “Coming” Day that is in sight, and never the day that is dead. To him belongs the future. “Forgetting the things that are behind,” he “presses forward to the things that are before.”

The true Eden is not in the past, but in the future:—not a “Paradise lost” but a Paradise to be won:—and man, poor, baffled and weary man, is not a fallen but a risen and rising creature. Thus saith the Lord, by His prophets, in every age: and that word of the Lord we sorely need to hear this day.

Strange that it should be ever doubted! stranger still that it should ever be denied! but mankind has ever been the victim of its fears; and, as a rule, has smitten on the mouth its prophets, and crucified its seers; not so much in its rage as in its ignorance or misery. When Moses took his message of coming redemption to the children of Israel, we are told “they hearkened not unto Moses for anguish of spirit, and for cruel bondage.” Yes: it is the hopelessness of the world that has blurred its vision;—it is its misery that has brought forth its incredulity. But the choice spirits of the world,—the poets, artists, reformers, seers,—have never ceased to behold the pulsing light of The Coming Day.

The history of man, truly written, would be more like the scroll seen by Ezekiel in vision than most of us would admit,—“written within and without, with lamentations, and mourning, and woe.” He has had to wrestle with Nature herself, at every step; and, in turn, every one of her forces has been his torturer and foe. He has had to face the bitter struggle of the race,—man against man, for mastery. In every age,

“Man’s inhumanity to man  
Makes countless thousands mourn.”

From the attempt to wrest a mouthful of bread from the sullen earth to the attempt to snatch a little freedom from the selfish tyrant, man has had to fight his way to every point of vantage, to every heritage of good.

A painful history, but full of blessing! Every effort earned for him more than it cost him: every sorrow brought at last a joy: and, over all, Hope shone and smiled, and made his heart beat with high resolves and glorious waking dreams: and, on the darkest night, men whispered to one another of The Coming Day.

And it always *has* come: but it is also always coming:—always something brighter and better; always a more kindly or responsive earth; always a little more

shaking off of the brute, and a taking on of the ideal man; always freedom broadening

“slowly down  
From precedent to precedent;”

always the receding of demons and the inshining of the gods—and God.

And it is all still true. We are living, not among the dregs of the ages, but on the full flow of a divine purpose: “our cup runneth over,” and “goodness and mercy follow us all our days.” What is the meaning of our nineteenth century restlessness?—of our present-day discontents?—of our eager sympathies?—of our outcries against oppression, our demands for justice, our fiery indignation against vicious land laws, against cruelty to children, against the overworking of men, against taking advantage of the poverty of the labourer and grinding the faces of the poor, against the spirit of class and caste, against the rigid holding of good men down to the letter of old creeds? It is the stirring in men’s hearts of the Time-spirit: it is the breath of prophecy that comes now, not to one, but to many;—the forerunner of The Coming Day.

To *feel* that—to trust it—to give one’s self to it—to be a part of it, and so to help on the new creation of the world, that it may have life, and “have it more abundantly”—what is there to compare with that? They who make that great choice are not only praying but answering the transcendent prayer; “Thy kingdom come: Thy will be done on earth as it is done in heaven:” and to them belongs

THE COMING DAY.

## INSPIRATION AND REVELATION.

### I.

LEA HURST,  
LEICESTER,  
July 15th, 1890.

DEAR MR. GLADSTONE,—A careful and sympathetic reading of your Articles in “Good Words,” suggests to me a possibility far beyond the immediate purpose of your deeply interesting Papers. In the sphere of Theology,—one might almost say, in the sphere of *Religion*,—the one great and urgent want is some reasonable idea of *Revelation*. The revolt of the nineteenth century against Revelation is not revolt against Religion, but is the revolt of the rational, historical, and scientific mind against the theory that the Almighty once supernaturally interfered with the ordinary course of human life in order to produce a Book, every part of which should represent and, in fact, *be* His one final message to mankind.

It is this that has produced, is producing, and will produce nothing but the stress of contention within the camp, and the sterility of agnosticism outside of it. It is time to end all this, and to produce a doctrine of Revelation which shall be at once rational, historical, and scientific.

Part of a sentence in your chapter on the Psalms suggests such a doctrine. You use the words ; "That speciality of Divine suggestion and guidance which we term Revelation." But surely "Divine suggestion and guidance" never cease. It is, indeed, astonishing that the advocates of the old impossible theory of Revelation do not see the enormous logical difficulties that beset them in relation to the present influence of the Almighty in human affairs, and the enormous inconsistency that also besets them when, while insisting on their theory of Revelation, they also pray for the guidance and teaching of the Holy Spirit.

The way out is clear. The Almighty is the ever-present Creator and Providence. In Him we all "live, and move, and have our being." As one of our own poets has taught us ; Nature is the body, but God is the soul. Well then, all is from Him ;—the delicate natural influences that colour leaves and flowers, and the subtile and profound natural influences that tone the thoughts of men. If we conceive of Nature as a mighty whole, and of God as, in some unknown way, its informing and guiding Spirit, we shall arrive at the only possible theory of Revelation able to stand the scrutiny of Reason, the questionings of History, and the analysis of Science.

The "speciality of Divine suggestion and guidance," to which you refer, can only mean one thing,—the operation of the creative energy in the sphere of mind and soul, and perhaps in an intense degree. But the creative energy wells up or is forceful in a million ways, and it does not, in any sphere, imply perfection. That it does not make everything perfect at once may be a mystery, but it is not a contradiction nor an absurdity : it only suggests that the mighty Power works by steadfast laws, and deals with matter and mind as they exist at every stage, but ever leading both "out of darkness into His marvellous light." Much mystery of course remains : but this view of "Divine suggestion and guidance" is, at all events, one that can be presented to Reason, and that History and Science might readily admit.

The Bible itself teaches that it is God who worketh *all in all*. But that seems inevitable. "My Father worketh hitherto," said Jesus : and that is so entirely reasonable. *God works* : that is all we can say, unless we add ; He works always, everywhere, and in all. To Him there is no supernatural : all is natural. So, then, His working is only a question of degree or aim, not of time. Here, the creative Power comes to fruition in a violet, and there in a poem : to-day, in a sea-breeze, and to-morrow in a Reform Bill : now in a martyr's dying cry, and now in a psalm,—in a cornfield or a Christ. It is surely the same God who worketh all in all,—it is surely only a question of purpose on His part or of receptivity on ours.

A few days ago, I spent a Sunday evening in a Welsh Methodist Chapel, and once again heard the upsoarings and pathetic strains which, for me, more than any others, capture the soul, and speed it on to intensest praise and prayer. Whence came all that but from the God in man !—a veritable revelation from within and from above. For my own part, I cannot but think that there is as much of God in these heaven-scaling hymns as there was in the temple-psalms of Jerusalem. "Out of the depths have I cried unto Thee," describes them both. If "Divine suggestion and guidance" are proved because these Hebrew Psalms were struck out of the human heart in spite of (might we not say *because of*!) surrounding idolatries and

depravity, why may not "Divine suggestion and guidance" be traced in these modern Psalms—ay! in the very music, "the strong crying and tears," struck out from the human heart in spite of (or because of) surrounding carelessness, sorrow, and sin?

Revelation, thus conceived, is not the communication of infallible truth at once, but the process of gradual enlightenment, from stage to stage, in constant harmony with the law of natural development. This at once brings it within the universal human sphere, and includes not only one race but all races; not only one form of Religion, but all. But more: it at once includes, within the domain of "Divine suggestion and guidance," the wisdom, the insight, the devotion, and the love of all who have taken their place and done their part in the great or small redemptions of the world, in any sphere: nay, but it also brings within that domain, the very handicrafts of the world. The writer of the Book of Exodus understood this when he penned the following remarkable words; "The Lord spake unto Moses, saying, 'See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah, and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.'" So, then, the Holy Spirit can be given to the goldsmith, the silversmith, the worker in brass, the mason, the builder, and the wood-carver, and these may receive the revelations of the most High. What follows? This: that the workshops and laboratories of the world are as truly the objects of "Divine suggestion and guidance" as its altars; that the Statesman may be as truly inspired as the Psalmist, and that men in the House of Commons, as well as in Westminster Abbey, may be God's serving priests. The difference is only in aim or in degree.

This conception of Revelation restores God to the race, Revelation to humanity, and Religion to the world; and puts a meaning of unspeakable pathos and suggestiveness into Christ's great prayer; "Our Father, who art in heaven, Thy kingdom come!"

This is the barest indication of the much needed reconciling view of Revelation; but it is as much as I can venture to lay before you: and I have written thus much only because your truth-loving mind seems to invite such confidences.

Heartily yours,

J. PAGE HOPPS.

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## II.

LONDON,

July 21, 1890.

MY DEAR SIR,—I agree with much that is contained in your letter, and I sympathise with what seems to me to be its spirit, as being neither that of cynicism nor of irreverence, both so rife in our time.

I do not in any way shrink from the words you cite; and I look on all real narrowing of differences as a good.

You consider that the "specialty" of Divine suggestion and guidance signifies a distinction not in kind but in degree. For this I can see that there is much to be said; yet, before embracing the proposition as a basis, I should wish to consider it much more carefully and thoroughly.

Among the clearest of all clear things to me, is the prevalence of that disturbance in creation which we call sin: and what appears to follow, as far as an argument *a priori* is admissible, is the propriety, the need, the enormous value of an adequate remedial provision. Such a provision we seek in revelation, and most of all in the grand revelation of the Person of our Lord.

I hope these few words, which are much at your service, may not widen the space between us, and I remain, my dear Sir,

Faithfully yours,

W. E. GLADSTONE.

REV. J. PAGE HOPPS.

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### III.

BOURNEMOUTH,

August 1, 1890.

DEAR MR. GLADSTONE,—Thank you for your reply. I did not intend to trouble you with another word; but am naturally anxious to reap for mankind the full effect of your words;—"before embracing the proposition as a basis, I should wish to consider it much more carefully and thoroughly." I will cherish the hope that the fruit of this may yet appear.

We who *hace* fully considered the proposition, and now admit its validity, would join with you in deeply feeling the misery of "sin," and the need of "an adequate remedial provision." But we see in sin, not so much a "disturbance in creation" as a mysterious incident in it. We see in man, not a fallen, but a risen and a rising creature, whose sin is incidental to his painful but necessary journey out of animal darkness into God's marvellous light.

Nor do we find any difficulty in admitting that our Heavenly Father, who is always and everywhere revealing Himself to us as a redeeming or saving power, *did* manifest Himself in that supreme human being, who, in a sense, may not unfitly be called "our Lord." We would only add that He is also revealed every morning afresh when the light from millions of mothers' eyes, and the love from millions of mothers' hearts, tell of the "remedial provision" which, every day and in innumerable ways, tends to save God's children from their sin.

If you will permit me, I would urge upon you that the difference between us is one which, in the sphere of Science, has already been worked out. You seem inclined to regard as exceptional and miraculous what I would treat as universal and normal. In the sphere of Science that is settled. There, we have advanced from

the theory of catastrophe and miracle to the perception of the steady flow of natural law : and, in the sphere of Religion, a similar advance seems inevitable. There lies the great reconciling thought. What a splendid service you would render to mankind if you would help us along that glorious road !

Heartily yours,

J. PAGE HOPPS.

(To be continued ?)

## AN AGNOSTIC'S MARRIAGE DIFFICULTY.

VERY occasionally, one hears of a marriage in a registrar's office, followed, for some occult reason, by a "marriage service" in a chapel. The time has come for considering that.

It is within the knowledge of the writer of this Article that one who called himself "an Agnostic" (and who had decided, in any case, to have a "civil marriage" at the registrar's office) lately asked for "a religious service, the same to all intents as the ceremony by which a man and woman may be legally married, but *without the attendance of the Registrar,*" such "marriage" to be "followed" by the legal marriage in the registrar's office. This request was, of course, made in ignorance of the law ; and, if any good-natured, liberal-minded minister had complied with it, he would probably have found himself before a judge, to adjust his delinquency.

If there are two celebrations of the marriage, the law allows the "religious ceremony," in a place of worship, only *after* the "civil marriage" at the office, and *on production of the marriage certificate* : and what the minister who officiates at "the religious service" ought to clearly see, and carefully bear in mind, is that the parties, when they come to him, *are already fully married*, and that the law only allows him to indulge in a harmless and (so far as marriage is concerned) unmeaning work of supererogation. It is for him to consider whether he can face the absurdity of pretending to marry people who are already fully married. Any how, the law only allows him to do it under certain carefully recited conditions.

Of course, a religious service could be arranged after anything, just as grace could be said after any meal : but that is not the point. The two celebrations of the marriage are usually arranged in order to satisfy two persons, or two classes of persons, who both imagine they get what they want. That is a mistake. There can only be one "solemnization" of the marriage : and that word ("solemnization") is, by Act of Parliament, reserved for the real marriage at the registrar's office, in cases where such a marriage is followed by a "religious service" elsewhere. In such cases, the law reckons the "religious service" as no part of the marriage or the "solemnization" of it ; and it takes care to make it clear that such supplementary "religious service" is without any legal value or significance, and is only permitted on conditions. But here comes the "Agnostic's" difficulty. The Act of Parliament does not hinder his marriage at any church or chapel, but if he chooses the registrar's

office, he is distinctly shut out from any supplementary "marriage service," ordinarily known as such. Of course, the bride and bridegroom and their friends may meet anywhere for praise and prayer, just as they may meet for breakfast; and no Act of Parliament is wanted for that; but we are referring all along to the use of the "marriage service," with the usual marrying clauses, concerning which it is important to observe that where the parties to the marriage desire to add the marriage service at the chapel to the marriage ceremony at the registrar's office, that is only permitted in cases where both parties to the marriage are "members" of "the church or persuasion" whose marriage service they ask for; and the Act declares that only such parties are "competent." The words of the Act (19 and 20 Vict., c. 119, s. 12) are as follows;—"If the parties to any marriage contracted at the registrar's office . . . shall desire to add the religious ceremony ordained or used by any church or persuasion of *which such parties shall be members* . . . it shall be *competent for them* to present themselves for that purpose to a clergyman or minister of the church or persuasion of *which such parties shall be members* . . . and such clergyman or minister"—may then proceed.

This shuts out the "Agnostic."\* He is *not* "competent" under that section of the Act. He may make his choice, but he cannot have both. Of course, he may be married at any church or chapel, if he will repeat there the necessary words, in the presence of the registrar (if the marriage is in a nonconformist chapel). But if he insists on a "civil marriage" in the registrar's office, he is stopped there. From a supplementary "marriage service" with "the religious ceremony ordained or used by any church or persuasion," he is expressly barred.†

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## A SCIENTIFIC BASIS OF BELIEF IN A FUTURE LIFE.‡

### I.

#### THE URGENT NEED OF A SCIENTIFIC BASIS OF BELIEF IN A FUTURE LIFE.

We have arrived at a grave crisis in relation to that which is the very life and soul of all religious faith and hope—belief in a Future Life—or as I prefer to state it, belief in life unbroken by the incident we call "death." To a painful extent, to an extent that is far from appearing on the surface, unbelief or doubt has crept into the minds of even naturally religious men; and the dear old confidences of other days are rapidly becoming the dim hopes or vanished beliefs of these.

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\* In reference to a specific case, the Registrar General lately wrote; "The course you adopted would appear to be the proper one, viz.—to refuse to read any service": and an eminent Counsel, to whom the above interpretation of the law has been submitted, says; "I think your construction of 19 and 20 Vict., c. 119, s. 12 is clearly right if the words are construed strictly"; but he wittily suggests that, in this matter, the clergyman or minister might be the agnostic, and ask no questions!—a somewhat shaly course, and a little dangerous, surely.

† Of course, the Agnostic's difficulty would be the Baptist's difficulty, or the Unitarian's difficulty, or the Wesleyan's difficulty, if any of these desired the marriage service of a church of which he was not a member, in addition to the "civil marriage" at the registrar's office. But, so far as we can see, it is only with the Agnostic or the Atheist that the difficulty is likely to arise.

‡ A revised reprint of Lectures, by the Editor—long "out of print."

The cause of this lies right before us : there is no mystery in it. One might say, that, for the first time in Christendom, the human mind is coming to the possession of itself. Hitherto, except in conspicuous instances of exceptional originality and daring, the human mind has been in bondage to authorities, to masterful mental tyrants or stifling spiritual fears. Heresy has always been deemed a sin against God, and, as a rule, a crime against the State. Freethought was once equivalent to Atheism, while Science and scientific training, except to a few, were unknown.

Now, on every hand, the process of emancipation goes rapidly on. Everywhere we are for freedom, for individuality, for reality, for Science. In Commerce, we push Free Trade ; in Politics, we demand perfect Liberty ; in the dissemination of opinions, we glory in the absence of restraint ; in Religion, we have adopted as the very watchword of our Protestantism, "the right of private judgment," while the marvellous spread of scientific knowledge has led to a totally new demand for evidence and demonstration as the antecedent to all belief.

All these tendencies of our modern life have led one way. There has come an inevitable loosening of the hold of the mere asseverator, with his creeds, his traditions, or his texts. Hence it has come to pass that with multitudes it no longer avails to quote the Bible ; and yet, at present we seem to have nothing in its place. Once it sufficed that the priest declared, that the creed affirmed, that the Bible taught ; but now, slowly and surely, all that is coming to an end with vast numbers, and these not the least thoughtful, earnest, and intelligent : and, with the strengthening of reliance upon knowledge, faith grows dim. On the other hand, this is making some cling with more tenacity than ever to the written word, even to the extent of declaring, as many do, that but for the authority of the Bible we should have no ground for belief either in God or in a Future Life. Alas ! we are then in evil case ; for the Bible is more and more manifestly seen to be the work of men ; and if faith in God or Immortality depends upon the conviction of the infallibility of the Bible, faith is already doomed. On both sides, then, the pressure is serious. On the one side, the growth of the scientific and free spirit is leading to doubt, where belief has hitherto been only based on assertions and the written word ; and, on the other side, the exaggerated clinging to that word is only making more manifest the hollowness of its authority and the insufficiency of its claims.

What then is needed ? Clearly a basis for faith on something more solid than the piling up of verbal assurances. We want rational argument, direct evidence or scientific explanations ; and these we must have, or belief will die. It is a large demand ; many will think it a hopeless one : but I have such faith in God and Nature, such faith in the glorious hidden possibilities of man and the realm of mystery that hems him in, that I believe all we need will come, and come just when we need. "I have many things to say unto you," said the wise brother Jesus, "but ye cannot bear them now." And so it is with our heavenly Father in His natural revelations to His children. The eye to see and the power to use are marvellously adjusted ; and, through all the ages, run the two great streams of human power and divine disclosure ; not because God is arbitrary or changeable, but because, by a beautiful law of harmonious adjustment, the consciousness of need leads to the



discovery of the supply. Hence it is no matter of doubt with me, it is a certainty, that just in proportion as we really need evidence and fact these will rise upon us like the stately orb of day, when dreams are over, and the work of life begins.

(*To be continued.*)

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## A CHILD'S RELIGION.

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DEAR CHILD,—Most likely you have heard people talk about "Religion," and you may have wondered what it means. If not, the time will come when you *will* wonder what it means, and when it will be very necessary that you should *know* what it means.

You will hear many explanations. Let me give you one. Religion is that which finds you out in yourself, and brings you to goodness and to God. It "finds you out in yourself," because it tells you what you really are, and shews you that beneath and behind the animal part of you there is a conscience, a mind, a living soul, and a sense of dependence on some mighty invisible power. This shews you what you really are;—something entirely different from the animals, with nothing beyond appetite and the senses to guide them.

You are therefore responsible. You have very wonderful faculties, such as memory, will, hope, the power to love and to delight in love, the keen sense of right and wrong, the longing and striving for better things. All this puts you in a very serious but most happy position. You can learn: you can choose: you can take a side and help it on: you can think of a grand or lovely life, and aim to make it come true in yourself.

If you give in to all that, you begin to be religious: you set your face and your feet in the right direction: you fix your eyes on the morning star: you have only to go on, in order to know all the blessed meaning of "Religion," and to win it for yourself.

Then, when carried out in practice, Religion will bring you, as I say, to goodness and to God:—to goodness, because you will clearly see the difference between the ugly and the beautiful, the base and the noble, the false and the true, the shameful and the honourable, so that you will shrink from the one and love the other: and to God, because you will feel that behind all these poor outward things—shadows at the best—there is something greater and better. You will not understand it,—for no one who ever lived really understood it,—but you will feel that it *must* be so,—that there is a deep life beyond our life—a mighty power beyond our power—a wisdom beyond our wisdom—something that was here before we came, and that will remain and work when we all pass away. That is what we mean by GOD. To trust that Almighty Being,—to love, to obey, and to serve Him,—is the true end of Religion.

In this way, Religion will make us good men and good women,—thoughtful, humble, brave, useful, kind to one another, hopeful, and confident that when death

shall come we shall only pass out of the perishing body, and away from the perishing things of this earth, to live the higher life of the spirit-self in the higher spirit-world.

So then, to be religious is to listen to the inner voices,—to ask what you *ought* to do, as well as what you would *like* to do,—to face danger and pain rather than do base and shameful things,—to listen to the dear mother's and father's voice,—to love the wise and noble sayings of the men of old,—to stand by the wise and noble men and women of our day, in all their efforts to set wrong things right, and to make right things loved by all; and so to live that life here will be a blessing, and death only a sweet departure, and the life beyond the bringer of joy and honour, not grief and shame.

Dear child, make your choice; and make it soon. You will never be sorry that you began early to live for the higher things. You need not fear that these "higher things" will interfere with your delight in life. Not so: they will add music and sweetness, and peace and joy, to everything; and be as good for the life that now is as for that which is to come.

Your friend,

AN OLD TEACHER

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## IN COMPANY WITH EMERSON.

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STRANGE to say, the world, as a rule, knows only one Emerson,—Emerson of the "over-soul" and Swedenborg—the mystic, spiritual analyst, and seer. The militant social reformer, the resolute politician, the keen citizen, the brilliant occasional speaker, the discriminating critic, it knows not. We shall help to end that, by printing a few specimens of his comparatively unread works, in the hope that his really *complete* works\* may be better known in this country: and we cannot do better than begin with the following extracts from an address on Robert Burns.

"Robert Burns, the poet of the middle class, represents in the mind of men to-day that great uprising of the middle class against the armed and privileged minorities, that uprising which worked politically in the American and French Revolutions, and which, not in governments so much as in education and social order, has changed the face of the world.

In order for this destiny, his birth, breeding and fortunes were low. His organic sentiment was absolute independence, and resting as it should on a life of labour. No man existed who could look down on him. They that looked into his eyes saw that they might look down the sky as easily. His muse and teaching were common-sense, joyful, aggressive, irresistible. Not Latimer, not Luther struck more telling blows against false theology than did this brave singer. The Confession of Augsburg, the Declaration of Independence, the French Rights of Man, and the *Marseillaise*, are not more weighty documents in the history of freedom than the songs of Burns.

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\* *The Riverside Edition*: published by George Routledge & Sons, xi. vols.

His satire has lost none of its edge. His musical arrows yet sing through the air. He is so substantially a reformer that I find his grand plain sense in close chain with the greatest masters,—Rabelais, Shakspeare in comedy, Cervantes, Butler, and Burns. If I should add another name, I find it only in a living countryman of Burns.

He is an exceptional genius. The people who care nothing for literature and poetry care for Burns. It was indifferent—they thought who saw him—whether he wrote verse or not: he could have done anything else as well. Yet how true a poet is he! And the poet, too, of poor men, of gray hodden and the guernsey coat and the blouse. He has given voice to all the experiences of common life; he has endeared the farm-house and cottage, patches and poverty, beans and barley; ale, the poor man's wine; hardship; the fear of debt; the dear society of weans and wife, of brothers and sisters, proud of each other, knowing so few and finding amends for want and obscurity in books and thoughts. What a love of nature, and, shall I say it? of middle-class nature! Not like Goethe, in the stars, or like Byron, in the ocean, or Moore, in the luxurious East, but in the homely landscape which the poor see around them,—bleak leagues of pasture and stubble, ice and sleet and rain and snow-choked brooks; birds, hares, field-mice, thistles and heather, which he daily knew. How many "Bonnie Doons" and "John Anderson my jo's" and "Auld lang syne" all around the earth have his verses been applied to! And his love-songs still woo and melt the youths and maids: the farm-work, the country holiday, the fishing-cobble, are still his debtors to-day.

And as he was thus the poet of the poor, anxious, cheerful, working humanity, so had he the language of low life. He grew up in a rural district, speaking a *patois* unintelligible to all but natives, and he has made the Lowland Scotch a Doric dialect of fame. It is the only example in history of a language made classic by the genius of a single man. But more than this. He had that secret of genius to draw from the bottom of society the strength of its speech, and astonish the ears of the polite with these artless words, better than art, and filtered of all offence through his beauty. It seemed odious to Luther that the devil should have all the best tunes; he would bring them into the churches; and Burns knew how to take from fairs and gypsies, blacksmiths and drovers, the speech of the market and street, and clothe it with melody. But I am detaining you too long. The memory of Burns,—I am afraid heaven and earth have taken too good care of it to leave us anything to say. The west winds are murmuring it. Open the windows behind you, and hearken to the incoming tide, what the waves say of it. The doves perching always on the eaves of the Stone Chapel opposite, may know something about it. Every name in broad Scotland keeps his fame bright. The memory of Burns,—every man's, every boy's and girl's head carries snatches of his songs, and they say them by heart, and, what is strangest of all, never learned them from a book, but from mouth to mouth. The wind whispers them, and the birds whistle them, the corn, barley, and bulrushes hoarsely rustle them, nay, the music-boxes at Geneva are framed and toothed to play them; the hand-organs of the Savoyards in all cities repeat them, and the chimes of bells ring them in the spires. They are the property and the solace of mankind."

## A NEW BOOK OF COMMON PRAYER.

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ONE or two modern books of Common Prayer of great beauty and utility exist; but, as a rule, such compilations contain "survivals" which too often provoke criticism instead of helping communion. And yet, in "Common Prayer," it is desirable to cleave as closely as we can to the past,—to let the music of the old phrases linger as long as possible, and to keep aloof from the unripeness of untried experiments in prayer, and from a too marked personal tone.

The prayers that will appear in these Services have all been long tried, and the authors of most of them have long passed beyond the veil. The three sources whence they have, for the most part, been derived are "The Book of Common Prayer," (Established Church); "Forms of Prayer for the use of English Presbyterian Congregations," (Lancashire); and "The Church Book," (Brighton). In addition, we have ventured to include a few long-pondered personal prayers.

The advantages of the "order" here adopted are manifest.

1.—By the introduction of an opening hymn (in itself the best of all modes of commencing public worship), the crudeness of announcing the number of the Service and then at once proceeding to the prayers is avoided. The perfect plan would be to announce *the page*. The organ would then recite the tune of the hymn; and the "order" would proceed without further announcement or interruption.

2.—By postponing "Lessons" &c., till after the prayers, and by taking the prayers together, the puzzling and inconvenient laying down and taking up of the book are avoided. In every case, the Service in the book will proceed, without break, to the end.

It is hoped that these Services may hereafter appear in book form. In the meantime, we shall be glad to receive communications on the subject.

Is it necessary to add that the responses by the people are all meant to be *spoken*? "Musical responses" are only liked because they *are* musical, and because we can get used to anything; but the moment we retire from the æsthetic mood of delighting in a performance, and think of *prayer*, the need of speech is urgent. But, on every ground relating to seriousness, reality and pathos, nothing can surpass for such a purpose, simple human speech.\*

For most of the Services, however, "musical responses" exist, or could easily be arranged; and, in all cases, even where the responses are spoken, the *Amen* might appropriately be sung.

It is suggested that after the order of Common Prayer, the following order should be observed:—Lessons, Hymn, Sermon, Hymn, Prayer, Benediction.

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\* Not long ago, at a Church Congress, Canon Hoare made a much-needed stand against the turning of worship into a musical performance, and spoke plainly out for simplicity and reality in prayer.

## I.

S.M.

GLAD was my heart to hear  
My old companions say,  
"Come, in the house of God appear,  
For 'tis a holy day."

Our willing feet shall stand  
Within the temple door;  
While young and old, a happy band,  
Shall throng the sacred floor.

Pray for Jerusalem,  
The city of our God:  
The Lord from heaven be kind to them  
That love the dear abode!

Within these walls may peace  
And harmony be found:  
Zion, in all thy palaces,  
Prosperity abound!

For friends and brethren dear,  
Our prayer shall never cease:  
Oft as they meet for worship here,  
God send His people peace.

(All standing.)

*Minister*—Blessed are the poor in spirit:  
for theirs is the Kingdom of Heaven.

*People*—Blessed are they that mourn:  
for they shall be comforted.

*Minister*—Blessed are the meek: for  
they shall inherit the earth.

*People*—Blessed are they that hunger  
and thirst after righteousness: for they  
shall be filled.

*Minister*—Blessed are the merciful: for  
they shall obtain mercy.

*People*—Blessed are the pure in heart:  
for they shall see God.

*Minister*—Blessed are the peacemakers:  
for they shall be called the children of  
God.

*People*—Blessed are they that are per-  
secuted for righteousness' sake: for theirs  
is the Kingdom of Heaven.

*By the Minister (all kneeling or seated).*

God of all life, we come to Thee as to  
*our* life:—the Infinite Spirit who per-  
vaded all Nature. In all its beauty  
Thou art beautiful: in all its motion Thou  
art active. We see Thee not, but we see  
what Thou doest. The heavens declare  
Thy glory, and the earth is full of Thy  
praise. The day is Thine, the night also  
is Thine, and Thou makest the morning  
and evening to rejoice.

In numberless forms of beauty and  
majesty Thou art revealed, and yet one  
Life enfolds us, one Love sustains us.  
Are we not, O God, parts of the great  
whole? We share Thy life with the  
highest angels that serve Thee in heaven,  
and with the humblest field-flower that  
serves Thee on earth. We rejoice in this,  
and pray for wisdom and patience, that  
we may know our calling, fulfil our  
mission, do our duty, and, by the love  
we bear to Thee and by the desire we  
cherish to live in all things harmoniously  
and well, make the place whereon we  
stand holy ground.

Gracious and generous Being; Thy  
breath of life is ever waiting to fill our  
souls with heavenly grace and power.  
Make us wise to open our souls to Thee,  
that we may truly live in Thy sight.  
May our spirits answer to Thee as the  
fields and forests answer to the call of the  
summer sun, giving back, for every genial  
beam of light, flowers and fruits for  
beauty and for use. But teach us that  
the harvests of the spirit will be as the  
harvests of the field, in due season and  
after needful toil. Help us, therefore,  
to watch and strive, to work with Thee,  
and to know that even with the light of  
God and the love of Heaven to help us,  
we must, by faithful labour, win for our-  
selves the fruits of righteousness. *Amen.*

EVER merciful God, help us to come to Thee as those who hunger and thirst after righteousness, and long for better things;—leaving behind us all that hinders,—our wayward passions, our proud wills, our vain desires, our easily besetting sins. May we come as children come to parental love and care; for Thou art our Father, and from Thee cometh all our help. Without Thee, our light is very darkness, our wealth is miserable poverty, our life is slow decay, and our hope is an empty dream.

And now, quicken in us the touching thought that Thou deignest to ask our love; and teach us how to love Thee. We think of Thy greatness, Thy majesty, Thy glory, and Thy power, and we are lost in the deep sea of an infinite mystery: but we think of Thy kindness to us, of Thy carefulness in little things, of Thy providence that enfolds the poor unnoticed creatures of a day, of Thine infinite patience and tenderness; and our hearts are thrilled with gratitude, and touched with an answering love. With such love may we worship Thee together this day, and may the thought of Thy presence glorify this place to the spirit's eye, even as the humblest spot of earth may be glorified by the presence of the pure, the gracious, and the good. And, when psalm and prayer, and the words of hope and cheer, are only a memory to us, may their very echoes in the soul be a comfort and a help, and may our whole lives be set to the music of our truest praise and prayer. *Amen.*

ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; grant unto Thy people that they may love that which Thou dost command, and desire that which Thou dost promise; that so, among the sundry and manifold changes of this world, our hearts may

surely there be fixed, where true joys are to be found, at Thy right hand for evermore. *Amen.*

By Minister and People.

OUR Father, who art in heaven; hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is done in heaven; give us this day our daily bread; and forgive us our trespasses; as we forgive them that trespass against us; and lead us not into temptation; but deliver us from evil; for Thine is the kingdom; the power and the glory; for ever and ever. *Amen.*

CHANT.

FROM the recesses of a lowly spirit, my humble prayer as-CENDS, O | Fa-ther | hear it! || borne on the trembling wings of fear and meekness, FOR- | -give its | weakness.

For, in Thy sight, who every bosom viewest, cold are our warmest vows, and | vain our | truest; || thoughts of a hurrying hour—our lips repeat them, OUR | hearts for- | -get them.

We see Thy hand, it leads and it supports us: we hear Thy voice, it COUN-sels | and it | courts us: || and then we turn away; and still Thy kindness PAR- | -dons our | blindness.

And still Thy rain descends, Thy sun is glowing: fruits ripen round, flowers ARE be- | -neath us | blowing: || and, as if man were some deserving creature, JOYS | cov-er | nature.

O! how long-suffering, Lord! but Thou delightest to win with | love the | wandering. || Thou invitest by smiles of mercy, not by frowns or terrors, MAN | from his | errors.

Who can resist Thy gentle call, appealing to every generous THOUGHT and | grate-

ful | feeling ; || that voice paternal, whispering, watching ever? MY | Fa-ther! | never!

Father and Saviour! plant within this bosom THE | seeds · of | holiness, || and bid them blossom in fragrance, and in beauty bright and ver-NAL, and | spring · c- | -ternal.

Then place them in those everlasting gardens, where angels WALK, and | seraphs ·

are the | wardens ; || where every flower that creeps through death's dark por-TAL be- | -comes · im- | -mortal. || Amen.

LESSONS.

HYMN.

SERMON.

HYMN.

PRAYER AND BENEDICTION.

LIGHT ON THE PATH.

THE JERSEYS WIN.—Beyond all comparison, the most interesting sign of the times in Christendom is the signal triumph of the Salvation Army. The General has beaten the Priest, just as the Nazarene did, and for precisely the same reason. Even Unitarians may learn something from this; though, to their credit be it said, their Domestic Missions in London, Liverpool, and other large towns, have long shewn the way Jesus would go if he were here. The red jerseys are shewing even Bishops the way. It is, beyond all things, refreshing. But, for all that, the General is on very thin ice.

WE notice with interest the appearance of a new Quarterly, with the occult title, "*The Monist*." It is an American publication, but is published in England by Watts and Co., Fleet-street, London. It is scientific and philosophical, and aims high: its conductors set out to present "the best, the maturest, and the most progressive work of human thought at present carried on in both hemispheres." Papers by Dr. Romanes, Alfred Binet (on the odd subject, "*The immortality of in-*

*fusoria*"), Dr. Paul Carus (on "*The origin of mind*"), and Professor Cope (on a somewhat startling side of the subject of Sex relations) abundantly represent its aims.

MR. PARNELL.—The wickedness and folly of the offence which has done such cruel wrong to Ireland's cause and Ireland's friends are, if possible, surpassed by Mr. Parnell's action since the miserable exposure of his treachery and baseness. Not a word of regret or contrition for the awful confusion and misery he has caused: not a syllable of sympathy with the country he professes to champion, or with the hundreds of thousands of devoted men and women he has troubled:—nothing but brazen bullying, theatrical attitudes, stale tricks of the conventional political wrestler, reckless falsehoods, and heartless accusations against those before whom he ought to hang his head with shame:—an icy, audacious fraud! Surely his sin and folly will be understood; and surely we shall all stand firm,—and, all the more because of the sore need, say; "God save Ireland!"

## MESSAGES FROM OUR FORERUNNERS.

CONSOLATION.—Now, God be praised, who, to believing souls, gives light in darkness, comfort in despair!—*Shakspeare.*

RICHES.—I cannot call riches better than the baggage of virtue; the Roman word is better, *impedimenta*; for as the baggage is to an army, so is riches to virtue; it cannot be spared nor left behind, but it hindereth the march; yea, and the care of it sometimes loseth or disturbeth the victory.—*Lord Bacon.*

THE IDEAL CHURCH.—The Church is really a banding together of people to set wrongs right.—*James Huntington.*

PERSECUTION.—He who persecutes a good man makes war against himself and all mankind.—*Confucius.*

CONFIDENCE.—Confide to God that which thou hast from Him, O thou soul weary of wandering! Confide to the truth that which is from the truth within thee, and thou shalt lose nothing.—*Saint Augustine.*

DEATH.—I look upon death to be as necessary to our constitutions as sleep. We shall rise refreshed in the morning.—*Franklin.*

## THE COAL LORD SPEAKS.

BY EDWARD E. KIDDER.

LET them strike as much as they like,  
To us 'tis a perfect boon.  
Merrily high the prices fly  
In monopoly's big balloon.  
Though they starve by bits in the inky pits,  
Though their children cry for bread,  
The end of the game must be the same—  
King Capital keeps ahead.

Good pay? Absurd! Upon my word,  
What more can the men require?  
You speak of the poor—what they endure,  
Deprived of their bit of fire.  
If we who control the price of coal  
Reduced it at this time of year,  
Our dividends, my worthy friends,  
Would rapidly disappear!

I'm willing to add that the work is bad,  
And dangerous, too, to face;  
But when one stops and reels and drops  
There's another to take his place.  
"Supply and demand," throughout the land  
By that will we stand or fall.  
We're dealing in coals, *but bodies and souls*  
*Are not in our line at all.*