

	£	s.	d.
Miss Frances Power Cobbe, London ...	0	5	0
Rev. T. R. Elliott, Hunslet	0	2	6
Mr. William Whitworth, Newton Moor...	0	4	0
Mr. Robert Till, Hull... .. .	0	10	0
Rev. Goodwyn Barmby, Wakefield. . .	5	0	0
A Lady, Wakefield	0	6	8
Mr. Peter Reed, Wakefield	0	5	0
Mr. John Till, Fairburn	1	0	0
	<hr/>		
	£28	1	8

HOW TO JOIN THE BAND OF FAITH.

THE Band of Faith is a Brotherhood and Sisterhood—a religious Order of men and women, consisting of two ranks—Associates and Members. Those who agree in the statements of its faith and in the missionary objects and ecclesiastical organization in which it is engaged, can easily become Associates by sending their names and a fee of one shilling, which must be renewed every year, to its office. They will then not only be in the way of assisting a society in the general principles of which they agree, but of acquiring the knowledge and developing the gifts which will enable them to become active members.

The rank of Members in the Order is not so easily attained. We need active members, who will show forth their faith by their works, preachers who will go readily where they are sent, men of business who will labour at our board meetings for the success of the Society, women who will form sewing societies for its sales of work, singers and readers who will exercise self-sacrifice in promoting its services of worship, doorkeepers who will esteem any menial service in the sanctuary of God, honourable, and all these not only to be bound together with each other, but bound also to God, by solemn vow, which as the exercise of the will in dedication to Him is the truest initiatory rite of religion. Except by special dispensation, the members of the Order must take publicly on their admission the following Covenant, which is em-

bodied in a service for the purpose, by joining in it or responding to it, while receiving the right hand of fellowship from the officiant. The Covenant thus reads :—

“We covenant to do all in our power for the honour and worship of the one and only God, and in making known His absolute Holiness, perfect Wisdom, and Universal Love and Mercy. And may God of His goodness enable us to keep this covenant, and to live ever for His service. Amen.”

It is desirable that friends should become first Associates, and remain such for a year at least before considering themselves eligible for Membership.

Associates form the constituencies of local societies, and by the payment of their annual fee of one shilling each, and the registration of their names and addresses in the Index of the Order, are distinguished as avowed and recognised friends, from the occasional attendants, who in common with themselves contribute to the offer-tory.

From Covenanted Members, the various degrees of Superintendents will naturally be appointed (District, Provincial, and Metropolitan), in the course of the organisation of the Order. Preachers should especially become Covenanted Members, not only for their own benefit through the consecrating act, but that they may set an example of holy vowing and public confession to the general brotherhood and sisterhood. From members also the Board of Trustees, consisting of twenty-four Elders, will be formed.

The future, however, holds these things, and for the present we principally ask for Associates. Let scattered friends and sympathising attendants upon our services, at once become Associates and definitely strengthen our forces. The fees of Associates are now due for the present year, and, where there is a Local Superintendent, should be now paid to him, or otherwise transmitted directly to head quarters. Cards of Companionship for the year will be forwarded on the receipt of these fees.

Organization will gradually show the measure of our ability. It is at once the secret of success and the proof of power. It is only through Organization that the

Broad Church of the Future can supplant the narrow churches of the past and present. All efforts for the establishment of Universal Ideas will prove weak and abortive, unless authority, order and discipline are freely chosen by their adherents.

FINALITY IN RELIGION.

BY GOODWYN BARMBY.

THERE is no finality in religion, as a whole. Ever fresh developments spring forth from it—a constant evolution goes on beneath its inspiration. But to every special process there may be allowed an end, in the sense of accomplishment and consummation; and such process remains one of the great factors of the past in the eternal progress of the future. It is in this sense that the Messianic Idea is exhausted when it is completely realised, while the Divine Idea is for ever inexhaustible. While a dispensation may be perfected, while a mission may be accomplished, while a special process may be so fully realised that it may be considered final and need not be attempted again, there is no finality in religion itself.

The evidences of the divinity of religion lie in the facts that it produces. The proof of a good field is in its ability of producing. It was by his works that Jesus showed fulfilment of his Messianic mission. It was He that should come to make known the Fatherly Spirit of God, and to show forth in himself, the filial spirit to the All-Father and the fraternal spirit to his human family.

The imperfect ever gives way to the more perfect. In the struggle for existence the stronger conquers. In natural selection the imperfect disappears, while every beauty and advantage is perpetuated. It is as in a large curve however that these truths can only be fully recognized. Little minds take little methods, and fail as literally as they literally regard things. Except through a wide sweep of events, we cannot assign its character or destiny to a dispensation. Things that swiftest grow, swiftest disappear. Perpetuity is the sign of perfection, and the noblest name of God is--The Eternal!

The influence of Jesus has borne the test of experience and acquired the proof of perpetuity. Corrupt accretions have gathered around it, misapplying to themselves the honour of a holy name; but it has thrown them off, and is still throwing them off. It has not been poverty-stricken by bare walls, nor smothered by the rich robes of its ritualists. Beneath all guises it has equally touched hearts—beneath the leathern coat of George Fox or the Episcopal cope of St. Augustine. It has leavened literature, and directed imagination to choicer types of character, and to sweeter and brighter results, than Roman poet or Greek tragedian ever chose or found. It has ennobled benevolence and forgiveness, as the highest virtue; and it more especially works, by giving the light of knowledge to the blind in mind, by causing the deaf to wisdom to hear the word of truth, by raising the dead in trespasses and sins to a new life of holiness, by cleansing the leprosy of selfishness from the heart, and by causing the lame in effort and infirm of faith to walk cheerfully and courageously upon the road of righteousness.

Jesus was He then that should come as the fruits prove the nature of the tree. He was the Ideal Man and we look not for another. The spirit of his life covers all that is humanly good—all that is divinely human. I will not be bound to the records of his life, either by believers or unbelievers. The Spirit of Truth frees the mind from all such slavery to the letter. When two people cannot give the same account of facts happening in the next street, we cannot receive details of historical testimony as things of greatest moment. The general features of Jesus have been burned by the sun-rays of Truth upon the glass of Humanity, and this photograph is a truer likeness than the portraits of special artists. The universal truth respecting him is all-sufficient for us. That which all are agreed upon will be the truest representation of him. All are not agreed upon his miraculous birth, upon his supernatural character, upon his personality in the God-head, or even upon his Christ-hood as the fulfiller of the Jewish Messianic prophecies; but all are agreed that he was the pious son of God and

the loving brother of Man, that in his love and goodness there was brightest revelation of God's mercy and holiness, and that he showed forth the perfect Human Ideal in his filial love to God and fraternal benevolence to human kind. What can be a more perfect human ideal than that of a devout son of God and loving brother of man. For the same spirit which makes a good son and a good brother, a pious worshipper and a beneficent friend and counsellor, is good for all the relationships of life. The great duties of human life apply to all its relationships, and are not bi-sexual but are the common law for woman and man. The light of the great principles which Jesus personified casts its radiance on all the details of private and social life. Religion and benevolence are the true crown and robe of our lives. To be clothed in them is to be clothed in Christ. To follow out the ideal of Jesus, according to the surroundings of our own age, is to attain its highest human standard. Some people, while in their false pride, scorning the idea of the ascent of man from the monkey, would make monkeys of men. But it is into no mimicry that we ought to descend. The true imitation of Jesus is the participation in the same holy spirit which Jesus possessed. His spirit of love to God and of benevolence to man, is the perfect—the all-sufficient ideal of human life.

We look not then for another. The Messianic Idea has been ever attended by temptation and danger, as even in the early career of Jesus. It presents the idea of self-pre-eminence to the mind—the kingdoms of this world and the glory of them. It is connected with the conception of man-worship when God alone ought to be adored. Jesus survived all this and rose above it, and was more glorious in what he became, than in what he attempted—when instead of the son of man of Daniel's prophecy, he grew to the son of God's own heart. The spirit of our age is with us, in asking for no new Messiah. Its tendency is democratic and social. It wants none head-high above their fellows. It needs measures rather than men, and values principles above persons. As knowledge is more generally diffused there is no need of

such preeminent wisdom. As virtue enters into the moral life of society, there is no excuse for the exceptional austerity of the anchorite, or plea for the denunciations of the prophet. It is of more importance that the Many should become good, than that One should appear who is extraordinary. The tendency of our age is to lift up the many to where the few have stood, to work out the principles which approve themselves good, to extend the process of education until all are enlightened; and not to encourage personal illusions or expect miraculous exceptions, but to act upon the methods of common sense and of a sound mind.

While there is no finality in religion as a whole then, there is one process perfect in the religious development of human kind. Jesus furnishes us with a perfect ideal of human life. His exceptional personification of holy principles is all-sufficient for that end. In his spirit we may discern the love of God for us, and in his character the true life for men. He has taught us to call no man Master, but to acknowledge God as our only Lord. And we want no other Lords to reign over us, and Him alone will we serve.

We must never forget, however, the great truth, that in its wholeness, there is no finality in religion. The personal embodiment of religion in Jesus, is sufficient in its sphere of example; but as it accomplishes its work by inspiring the welcoming of a like dwelling of the Divine Spirit in each human soul, it gives up its kingdom to the Father, that God may be all in all. The most perfect human impersonation of religion, is after all, imperfect. Finite perfection is not infinite perfection. It is hence that Jesus is represented as teaching, that it was expedient for him to go away, as if he went not away the Spirit of Truth would not come to his followers. Unless he were removed from his disciples personally, they would not give heed to truth, for its own sake. Unless they valued truth, not from his own lips only, but in the entirety of its essence, its holy spirit—the blessed Paraclete—would not lead them to all truth. Such, indeed, is the true progress of religion—from the authority of the teacher, to its own authority in the

soul—from its reception as a personal teaching, to life in it as an essential principle. The teacher of truth, perfect as he may be in his special mission, is succeeded by the Spirit of Truth, which leads unto all truth. There is then, no religious finality. As occasion arises, there will ever be further development in Divine Knowledge, and new forms of religious life in which it will be embodied. The Divine Idea is universal and everlasting, and every acquirement in science will augment our knowledge of it, will raise our veneration for it, and give us fresh inspiration to lead wise, and holy, and loving lives.

As the different religious dispensations, also, move onward in their conceptions of the true human life, they will attain to the Ideal of Humanity which was set forth by Jesus, and converging together will form that Divine Universal Church which shall be the glory of human kind and the salvation of society. We must each of us realize this divine drama of history, in our own personal experience, in the life of our own souls, by living after the human ideal of Jesus, and going on as the Spirit of Truth leads us to all truth—adding to our faith, knowledge, and all excellent things, and acquiring from the revelations of thought and science, ever greater love and devouter reverence for God. By promoting this, the Band of Faith would prepare for the practical establishment of the Universal Church of God, which is the body of which true Universalism is the inspiring soul.

NEW LECTIONARY.

CHAP. I.—*From the Vedic Writings.*

Who is the God to whom we shall offer our sacrifice ?
 He who gives life, He who gives strength ; whose commands the highest revere ; whose light is immortality, whose shadow is death.

Who is the God to whom we shall offer our sacrifice ?
 He who through his power is the one king of the breathing and awakening world ; he who governs all, man and beast.

Who is the God to whom we shall offer our sacrifice ?

He whose greatness the mountains, whose greatness the sea proclaims ; He whose regions they are.

Who is the God to whom we shall offer our sacrifice ?

He through whom the sky is bright and the earth firm ;
He through whom the heaven was stablished—nay, the highest heaven ; He who measured out the light in the air.

Who is the God to whom we shall offer our sacrifice ?

He to whom heaven and earth standing firm by his will, look up trembling inwardly.

Leave us not to ourselves, O God. Let us not yet enter into the house of clay.

Have mercy, Almighty—have mercy.

If we go along trembling like clouds driven by the wind.

Have mercy, Almighty—have mercy.

Through want of strength and light, O God, Thou all strong and all bright Being, have we alone gone wrong.

Have mercy, Almighty—have mercy.

Let not one sin after another, difficult to be conquered, overcome us ; may it depart together with the desire for it.

Create the light which we long for.

May we find for ourselves offspring, food, and a dwelling with running waters.

Speak out for ever with thy voice to praise the Lord of prayer, who is like a friend—the Bright One.

Fashion a hymn in thy mouth ! Expand like a cloud ! Sing a song of praise !

CHAP. II.—*From the Brahmin Scriptures.*

Whatsoever hath been made, God made. Whatsoever is to be made, God will make. Whatsoever is, God maketh. Then why do any of you afflict yourselves ?

Thou, O God, art the Author of all things which have been made, and from Thee will come all things which are to be made. Thou art the Maker and the Cause of all things made. There is none other but Thee.

He is my God who maketh all things perfect. Meditate upon Him, in whose hands are life and death.

I believe that God made man and that he maketh everything. He is my friend.

Let faith in God characterise all your thoughts, words,

and actions. He who serveth God places confidence in nothing else.

If the remembrance of God be in your hearts ye will be able to accomplish that which would be else impracticable.

O foolish one ! God is not far from you : He is near you. You are ignorant, but He knoweth everything.

Care can avail nothing ; it devoureth life : for those things shall happen which God shall direct.

Remember God, for he endued your body with life : remember that Beloved One, who placed you in the womb, reared and nourished you.

Preserve God in your hearts, and put faith in your minds, so that by God's power your expectations may be realized.

In order that He may spread happiness God becometh the servant of all ; and although the knowledge of this is in the hearts of the foolish, yet will they not praise His Name.

O God, Thou art, indeed, exceeding riches ; thy laws are without compare ; Thou art the Chief of every world yet remainest invisible.

He that partaketh of but one grain of the Love of God, shall be released from the sinfulness of all his doubts and actions.

What hope can those have elsewhere, even if they wandered over the whole earth, who abandon God ?

All things are exceeding sweet to those who love God : they would never call them bitter.

Adversity is good, if on account of God ; but it is useless to pain the body. Without God the comforts of wealth are unprofitable.

Whatever is to be, will be ; therefore long not for grief nor for joy ; because in seeking the one, you may find the other. Forget not to praise God.

Do unto me O God, as thou thinkest best : I am obedient to Thee. Behold no other God ; go nowhere but to Him.

Condemn none of those things which the Creator hath made. Those are his holy servants, who are satisfied with them.

God is my clothing and my dwelling : He is my ruler, my body and my soul.

God ever fostereth his creatures, even as a mother cares for her child and keepeth it from harm.

O God, Thou who art the Truth, grant me contentment, love, devotion, and faith. Thy servant prayeth for true patience, and that he may be devoted to Thee.

He, that formed the mind, made it a temple for Himself to dwell in ; for God liveth in the mind and none other but God.

O my friend, recognize that Being with whom thou art so intimately connected ; think not that God is distant, but believe that like thy own shadow, He is ever near thee.

Receive that which is perfect into your hearts, and shut out all besides ; abandon all things for the love of God, for this is the true devotion.

If you call upon God you can subdue your imperfections and the evil inclinations of your mind will depart from you, but they will return to you again, if you cease to call upon him.

CHAP. III.—*From the Buddhist Writings.*

He who is your friend in meaning and not in word alone is he who prevents you from taking life, or doing any other evil ; he urges you to almsgiving and other good deeds ; he informs you of that which you did not previously know ; and he tells you what is to be done in order that you may enter the true paths.

As the bee, without destroying the colour or perfume of the flower, gathers the sweetness with its mouth and wings, so the riches of the true friend gradually accumulate ; and the increase will be regularly continued, like the constant additions which are made to the hill formed by the white ant.

Our parents, who have assisted us in our infancy, are to be regarded as the east ; our teachers, as being worthy to receive assistance, are to be regarded as the south ; our children, as those by whom we are afterwards to be assisted, are to be regarded as the west ; our servants and retainers, as being under our authority, are to be as

the underside ; and our religious advisers, as assisting us to put away that which is evil, are to be regarded as the upperside.

As the wise man whose head is on fire tries to put the flame out quickly, so the wise man seeing the shortness of life, hastens to secure the destruction of evil desire.

As the jessamine is the chief among flowers and as the rice is the chief amid all descriptions of grain, so is he who is free from evil desire the chief among the wise.

The waggoner who leaves the right path and enters into the untrodden wilderness, will bring about the destruction of his waggons and endure much sorrow ; so also will he who leaves the appointed path and enters upon a course of evil, come to destruction and sorrow.

The unwise man cannot discover the difference between that which is evil and that which is good, as a child knows not the value of a coin that is placed before it.

As the man who has only one son is careful of that son, as he who has only one eye takes great pains to preserve that eye ; so ought the wise man continually to exercise thought, lest he break any of the precepts.

When acts are done under the influence of favor, envy, ignorance, or the fear of those having authority, he who performs them will be like the waning moon ; but he who is free from these influences, or avoids them, will be like the moon approaching to its fulness.

When the seed of any species of fruit that is bitter is sown in moist ground, it gathers to itself the virtue of the water and the earth, but because of the nature of the original seed, all this virtue is turned into bitterness, as will be seen in the fruit of the tree which it produces ; and in like manner all that the unwise man does is an increase to his misery, because of his ignorance.

On the other hand, when the sugar cane, or rice, or the vine, is set in proper ground, it gathers to itself the virtue of the water and the earth, and all is converted into sweetness, because of the sweetness of the original ; and in like manner all the acts of the wise man tend to his happiness and prosperity, because of his wisdom.

The door of the eye must be kept shut. When the outer gates of the city are left open, though the door of every

separate house or store be closed, the robber will enter the city and steal the goods ; and in like manner though all the observances be kept, if the eye be permitted to wander, evil desire will be produced.

This advice was given by Budha : He who would attain Nirwana must not trust to others, but exercise heroically and perseveringly his own judgment.

CHAP. IV.—*From the Druid Proverbs.*

There is no seeing but in reflection ; there is no reflection but in fortitude—fortitude is only where the object is clear.

There is no perspicuity but in light ; there is no light but in the understanding ; there is no understanding but of conscience ; conscience is none other than the eye of God in the soul of man.

There is none good but the godly ; there is none godly but the religious ; there is no religion but in believing ; there must be no belief but in truth ; there is no truth but in being manifest. Nothing is manifest but light.

Nothing is light but God ; therefore there is no good but of light, no godliness but of light, no religion but of light ; there is no light but in seeing God.

A word expresses—expression shows—showing reflects—reflection instructs—instruction causes to think—thought reasons—reason understands—understanding proceeds to know—knowledge will exert—exertion will be able to effect ; ability will effect desire ; desire will act—action will attain the end.

The end of everything is the right ; right is everything in life ; right life is life eternal ; life eternal is to be in perfection ; to be in perfection is to be in God.

The weapon of the wise is reason ; the weapon of the fool is steel ; the weapon of the wise is in his heart.

He that loves fame, let him love what deserves it ! He that sows thistles will not reap wheat.

He that imparts his wish to every one will be late before he obtains it. He that shall be far from his good shall be near to his harm.

He that knows more than is necessary of another,

knows less than he ought of himself. He that would have a good word let him not give a bad one.

The abundance of a miser is poverty to him. He that loves will correct.

Noble descent is the least thing in the world in the court of wisdom. Little is the seed of the contentious and less the wisdom that sows it.

It is early with every one when he rises. He that has one eye is a king among the blind. A small injury to another is a great one to thyself.

Hated will be he that importunes. Remembrance of the good will excite goodness.

Profound is the expression of the heart. Good is every country that produces wise men.

Every fool is wise while he holds his tongue. Better is one that takes care than ten who contrive.

The best gold mine is a dunghill. The best dancing tune is the song of the lark. The best shield is righteousness. The best revenge is to show the injury and forgive it.

Three things will not be had without every one its companion: day without night; idleness without hunger; and wisdom without respect.

Three things which are not easily counted: the particles of light, the words of a talkative woman, and the devices of a miser.

The three charities to the age which follows—planting of trees, improvement of science, and the education of children in virtue.

Three persons who ought to have pity shown them—the stranger, the widow and the orphan.

The three ornaments of a country—a barn, the shop of an artist, and a school.

There is no Druid but in name. None can be a Druid but God.

PROGRESSIVENESS OF RELIGION.

RELIGION is a progressive work, inwardly in the soul—outwardly in society. Goodness is development—onward and upward—is pure progression. "Nature," says Goethe, "has attached a curse to *pause*."

To have Life, we must have growth ; not the growth of the fungus, which springs up in a morning and attains to no further development than mere increase of size ; not the growth of the ephemeris, hatched by a warm sunbeam and perishing in the evening dew ; not the growth of the parasite, established upon the existence of a life as dependent as its own—but rather the growth of the tree ; not swift and evanescent, but steady and enduring ; its roots firmly fixed in nature—each year developing a new ring in its trunk, an increase in its girth ; each year seeing it constantly, and therefore apparently unconsciously aspire higher and higher toward the skies.

See that sapling oak ! Its sap's blood freely courses through the fibrous pores of its green young heart. Spring shines on its clear brown bark, and its fresh glazy leaves. Autumn comes and its leaves fall. But it is not dead. It only sleeps, as true men sleep, to gather new growth and increased strength for the waking hour. Another spring and its leaves are green again. Another autumn and it sheds its acorns. Other springs and autumns revolve over it, and year by year it puts forth new leaves, new twigs, new branches, and more beneficently showers around upon its mother earth—the harvest of its seeds. Year by year its bole is bigger ; and within its girth is calendered by a fresh ring, like a conscious mark of progress in the soul. Year by year its umbrage is more shady and more generously offers its green coolness for the nests and songs of birds, for the shelter of cattle, or for the solace of the children in the summer heat. Year by year its leafy branches spread about its bole—its trunk increased in girth, ascends also in height—spiraling upward to the sky, and on its topmost twig, gilt by a sunray, we see and hear a sweet songbird carolling its hymn to heaven.

Such then is the growth of life we want—a growth steady and enduring—a growth implanted like a living principle rooted deeply in our natures ; a growth fixed in the ground of things—not parasitic—not dependent upon the degree of vitality manifested by others, but derived from the spiritual soil and fostered by the immediate agencies of the Author of life and Giver of

growth himself. Such is the growth of life we want—a growth not of a day, but one of perennial progress; a growth not niggardly, but a generous growth, increasing not only in circumference, but in elevation; generously distributing around it the fruits of each harvest, and at the same time continually ascending and constantly developing itself towards the higher—the nobler—the purer—the more heavenly.

“The new birth into righteousness,” is a development of the divine—a growth of grace! It is a winter of decay and suspended animation passed over, and it is a spring of new vitality, new vigour and new increase arisen. But this growth must be continuous, this grace should be constant—not the flower of a season but a perennial plant. The progress to perfection is a perpetual path. It is ever before us, and we are ever to attain it. On every morning we find that a new sun has arisen—that new dews have been distilled. In each new morning of every soul, we should see anew the golden sunshine and the crystal dews of the spirit.

It is not only one new birth, but many new births, that we require. It is not only one new life, but many new lives, that we must have. Daily, we should become dead to some sin, we should relinquish some selfishness, we should leave off some bad habit, we should abandon some vice, we should strive and clear our minds of some error—we should thus endeavour to die daily. Daily, we should become alive to some virtue, we should develop some loving sentiment, we should perform some good action, we should endeavour to attain to the perception of some truth—we should strive to live a new life, daily—to daily grow in grace.

All goodness is in the soul. The human spirit is created good by God. Its fall—its error, is to be attributed to the accidents of its development in the outward, serving it for experience and trial, but it is in itself good—it has all goodness as the basis of its growth, and perpetual progress to perfection as its destiny. The growth of grace is thus developed from within. It is a spiritual process of progression. As the soul grows greater in goodness, as the spiritual increases in power,

as the development towards the divine is higher, stronger, more inward and central in the spirit: the accidents of the outward, the external circumstances of existence, have less influence over it, are subordinated to it, and the Human Being takes its right place as the Crown of Creation—the overseer of the universe!

In relation to the attributes of goodness, the growth of grace is the soul's sum of addition. We should add to a new birth of belief in those first principles which are the oracles of God—a new birth of power over evil, a new birth of disinterested action—a new life of sincerity, a new life of love—a new ability of innocence, a new power of purity. Such are some of the ascensive additions of the soul!

In fact all grace is a growth, all goodness is a growth, all practical Divinity consists in the process of development—piety should be ever progressive. We can never be too good. That which does not progress, ceases to be good. That which is right to-day, if not improved upon to-morrow, becomes vice, not virtue. Stand-still religion is no religion at all. The human spirit is not like an animal form, which grows to a certain age, and then ceases; but goodness and grace are eternal growths, and piety an infinite progress.

THE MANCHESTER FRIEND.—We read in the *Manchester Friend*, "The Band of Faith Tracts and *Messenger*, issued by Goodwyn Barmby, of Wakefield, often touch a very true chord." The *Manchester Friend* is the monthly organ of the liberal portion of the Society of Friends. It contains articles of great literary ability, which put forth those broad views of religion which are akin to the Theism of Jesus, and will help to constitute the Universal Church of the Future.

BAND OF FAITH BAZAAR.—Our Annual Bazaar will be held at Wakefield, probably in Easter week. Contributions of work or goods will be thankfully received.

BARNSELEY.—We hope soon to announce that we have a new sanctuary in this town.

appointments, by which they could fill the widening openings of official service in civil or military ranks ; and as a result the social leaders of the people are intensely prejudiced and opposed to change or improvement. None are more so than the Mahomedan Nawabs. By having a Turkish officer of high rank at our seats of Government, a man entering into our progressive ideas, wearing as they do European dress, eating freely with us at our tables, joining as they would in many acts of social life, and, above all, representing in a palpable living form the principle of our friendship with the head of their faith in distant Roum, we think a new political force might be set at work, and much good might result.

Turkey to-day can supply dozens of such men in her civil and military service, many of them fairly accomplished and wide in their grasp of religious views. Why not have them amongst us? Our interests as nations are identical in the East, and a great moral influence would affect the bigotted population ; above all it would show that the Sultan was our friend—and how many Indian Mahomedans know that to-day, probably not a hundred? A second phase of the subject is with reference to the action of our missionary societies. It is matter of surprise that the Unitarian organizations in England have never bethought themselves of work amongst the "Unitarians" of the East, as the Mahomedans would fain call themselves. No reason exists why men teaching such doctrines should not act with good effect upon the Mussulman people. To-day the one-God principle is so strongly implanted in the Mahomedan heart, that the mere mention of plurality excites him to frenzy. The narrow prejudices, too, of half-educated missionaries who refuse to see in Mahomed a great reformer and one of the ablest statesmen, offends them to a great degree. But every Mahomedan draws close to those whose views are Unitarian ; and as a creed Islam is quite capable of having a new church party developed in its midst, for no creed has less officialism, less sacerdotal tyranny in it, or a simpler code of church economy than it has.

A body of Christian teachers who would measure Mahomed at his true worth and join on modern civilized views to the ancient dogmatic basis of the creed, would be a well-spring of good to our rule in India. No doubt the truncheon and the bayonet can keep these warlike Musulman races of India in subjection, and force them to sullen obedience ; but an empire founded by the sword, and trusting solely to it will perish in the end by the means that gave it birth.

At the tomb of Ali, around whose gilded sepulchre many thousand Indian Mahomedans dwell, a traveller recently met a well-taught, indeed thoroughly educated Indian Mussulman, well read and widely informed. He was a pilgrim from India. He saw around him the ill effects of an administration, whose aim is not always the public good. He made flattering allusion to what we have done in this country for the people, but in his praises there lay a sting. "Yes," said he, "I know all you have done for India—good roads, perfect order, a rule fairly just and striving to be more so. But what is all that? Whoever governs us—Russians or whoever else—they would be better than you ; they would give us sympathy. It is sympathy we need. You English are a hard race." He may, must have thought wrongly ; but so he and probably many of his class do think. It is a pity when such men brood over thoughts like this. We trust too much to perfect codes and elaborate procedures ; and neglect the little things which all can see and appreciate. The two proposals we mention above might tend to some great improvements.

J. E. SMITH AND HIS WRITINGS.

The Coming Man, by the Rev. James Smith, M.A. 2 vols.
London: Strahan & Co., 1873.

THIS is a posthumous publication—the work of a very wonderful mind. Its author is James Elishama Smith—James by baptism and Elishama by circumcision, although in his later literary works the Israelitish prenomens is dispensed with from the title-page. He was born at

Glasgow, 22 November, 1801, and died in the same place, at the house of his friend, Dr. Herle, 29 January, 1857. He was a licentiate of the Kirk of Scotland, but relinquished its duties a few years after his ordination. In youth he was a companion of Robert Pollock, and claimed the suggestion of an eminent line in his poem "The Course of Time." It is to be regretted that so few biographical particulars are given of him in the admirable preface to his posthumous work. His outward was, however, of less moment than his inward life. As an Organizer he was weak. As a Speculator alone was he strong.

There was a romance of a peculiar kind in connection with his early life. On leaving the Scotch Kirk, he joined for a while that branch of Southcottians, called Christian Israelites, who were under the supposed prophetic leadership of John Wroe. When these people had their New Jerusalem, at Ashton-under-Lyne, he lived with them as their Hebrew Schoolmaster, and many interesting particulars of the Christian Israelitish Community, which are given in the pages of "The Coming Man," would be derived from this singular experience. For Joanna Southcott and the Church of the Woman, as he termed the believers in her supernatural mission, he ever professed to entertain much respect and sympathy. He knew all their prophets and visited women, and especially entertained a high opinion of Mrs. Marshall, who has comparatively lately assumed the further office of a Spiritist medium. His connection in early life with the Southcottians, must not, however, mislead in the opinion of him. One of the most universal of men, at least in the spheres of critical and analytic speculation, he came in contact also with Rationalists of the Richard Carlisle school, with mystics of the James Pierrepont Greaves school, with disciples of Robert Owen, and more importantly still, with the writings of St. Simon and his followers, which contained the germs of many of the ideas which he afterwards elaborated or counterparted by analogical developments of his own, in those more important studies of his later life, which will yet make him eminent as thinker and writer. In fact to St. Simon, his

successor Father Enfantin and others of his school, was due the initiation of the great Socialist Movement of our days, which must end in the inauguration of a new general societary state, the heir and successor of an imperfect civilization; and which includes more or less in its ranks, all who recognize the divineness of humanity, and who regard religion as a practical thing, and look upon it as the renewer of society, and who consider history as the revelation of Providence, as J. E. Smith has done throughout his writings, and especially in his interpretation of the coming Fifth Act of the Divine Drama of society.

The development of his views was gradual. He shed every drop of his intellectual blood, and gave all his life for them. At first, their appearance was crude. The acid, according to the order of nature, was developed before the sweet. After leaving Ashton-under-Lyne, he delivered in London, a course of extraordinary lectures, very negative, but containing the germs of his subsequent positive views. These lectures he published in the year 1833, under the following title: "The Antichrist, or Christianity Reformed: in which is demonstrated from the Scriptures, in opposition to the Prevailing Opinion of the Whole Religious World, that Evil and Good are from One Source; Devil and God One Spirit; and that the one is merely manifested to make perfect the other, by the Rev. J. E. Smith, A.M." The sub-title of this remarkable book is "The Antichrist or Christianity Reformed: its morals preserved, and its doctrines cast into its own furnace. *He sets the sheep on his right hand and the goats on his left.*" The literary work of this production is rough and rude. Its paradoxes approach blasphemy. Not very long after its production it was suppressed by the author and the remainder of the copies destroyed. It is now a very rare book.

A more important publication followed—"The Shepherd"; a London weekly periodical, illustrating the principles of Universal Science, Edited by the Rev. J. E. Smith, A.M. It reached 3 volumes, and was published in 1834-5. In this work he produced a system of nature,

and developed his love of analogical illustration. It was a great improvement upon the Antichrist—in various ways, better written, far more affirmative, containing choice extracts, collecting around it interesting contributors. Among the contributors to the Shepherd, were Oxenford, the dramatist and critic, Charles Lane, a deep mystic and editor of the *Price Courant*, Etienne Viueseaux, author of the New Sanctuary of Thought and Science, and a Dr. de Prati, the exponent of some mag-netical system of Pantheism. As the editor of this publication, J. E. Smith is more generally known in London as Shepherd Smith. Disgusted at the stupidity with which the public regarded his teachings, he concluded it by threatening to bring out The Swineherd.

A translation of St. Simon's "New Christianity"; a collection of "Legends and Miracles"; a strange essay at prophetic calculation, called "The Little Book, or Momentous Crisis of 1840"; a small work, named "The World Within," setting forth the proposition that the interior of the globe was inhabited; "Pope's Essay on Man," with an admirable introductory commentary, and "The Universal Chart, containing the Elements of Universal Faith, Universal Analogy and Moral Government, 1840," appeared in quick succession.

By his next publication, he was destined to become very popular, although remaining unknown personally. He was the originator and editor of the famous *Family Herald*, a periodical known to all, a particular pet of Leigh Hunt, and a literary organ which, although selling only for a penny, and largely filled with tales, has exercised a pure influence upon a very extensive scale. It was first published by B. D. Cousins, of Lincoln's Inn Fields, who passed it over to John Biggs, of the Strand, whose facilities in the publishing system were greater, who made it a lucrative investment, and who at his death, bequeathed liberally to those who had started the periodical, and been the means of his connection with it. In the *Family Herald*, J. E. Smith largely improved his literary style, and prepared his mind for the production of very far

more important works than he had yet issued—"The Divine Drama" and "The Coming Man." His *Family Herald* articles would make several volumes of important essays, on a large multiplicity of subjects. They deserve to be published in that form. In his notices to correspondents also, he established a kind of confessional upon a rational system. It is astonishing to notice the infinitude of subjects upon which he was consulted, and to which he returned admirable answers, and not less so to remark the delicate nature of the confidences which were made to him. No one person, it was held at that time, could possibly be the author of all these answers. Whether they were written by man or woman, was a subject also of frequent controversy. J. E. Smith really did it all, and a wonderful work it was. It was certainly "unique in popular literature." He edited the *Family Herald*; at least from December 17, 1842, to February 14, 1857,—that is to say after his death—the papers he left behind him being used as the leading articles. Little did his readers know of the quiet student life and deeply philosophical mind, which week by week had ministered to their instruction and amusement.

"The Divine Drama of History and Civilization" was published in 1854, about two years before its author's death. It was his great work of art—the crowning effort of his genius. At its appearance, it met with but scant notice, but yet with an audience, not unworthy from a few. It is now a rare book, and will become acknowledged as a great work, of a period in which great works are not scarce. It is a great work in its leading idea, and in the general principles applied to its illustration. Its details cannot all be endorsed. He had the scientific spirit, but was deficient in scientific method. He was paradoxical, and gloried in it, and has thus obtained a niche in De Morgan's book of Paradoxes. The moment he got a glimpse of an analogy, he hunted it to the remotest nooks and corners, and ran it to the death. His analogies, however, are superior to Swedenborg's correspondencies. They are broader, and have more of natural foundation in them. Of present advances in

biblical criticism, he appears to have had little knowledge. He explored more ancient mines of theology. Any text which he could twist into harmony with his thought at the time was acceptable to him. He used the same kind of alchemy with regard to the doctrines of obscure sects, ancient and modern. He found some truth in them all. All was fish which came to his net. His scriptural interpretation is largely vicious and worthless; his religious expression, although often true and beautiful, descends at length into the obscure, but his general idea of development in history, and of the direction under Divine Providence of the whole social life of man, is fine and noble, and adds a grand contribution to the systematic study of the subject on which he treats. The leading idea of his Divine Drama, is the development of human history in analogy with the providential character and five-fold aspect of the ordinary Drama. Under the terms of divisional and unitary, he recognizes throughout it the critical and organic epochs of St. Simon. His specialty indeed, is the five-fold analogy. With him, history is a pentologue—a play in five acts, of which the Supreme Being is the manager. While his setting forth of history is arbitrary, and does not begin at the beginning, and while other analogies might be found for its illustration in the course of its progress, and the various social states in their logical sequences be held to be true stages, and more real factors in the development of the human race than the national missions which arise among them, the five-fold theory of our author is interesting and suggestive, and is certainly a part of the universal system in which all numbers have their relative functions. His first act of the Divine Drama is the Hebrew Mission; the second act, the Greek Mission; the third act, the Roman Mission. These three acts comprise the Mediterranean Mission. There the Pontifex Maximus—the great bridge-maker is obtained. The Atlantic Mission follows with the next two acts. Act four shows the Mission of the North-Western Nations, and is analytical. Act five is the Universal Mission, in which the leading part is played by the British Islands, and which is organic and final. We

have already sufficiently criticized this theory of historical evolution. It is put forth with much power. It is adorned with many passages of striking eloquence and beauty. Its author has grown to be a proficient with the pen. There is fine word-painting in the scenery he gives to each act of his historical drama. It is his great work—the work by which he will be known—the Bible of his system.

Whether intended to do so or not, "The Coming Man" may serve as a commentary to the Divine Drama. It commences in the form of a novel, and continues in this style for several interesting chapters, but the thread of the tale becomes at length lost in disquisitions. The founder is confounded with his own image. His subject reveals itself too largely for his art. That which gave promise of being a love-tale concludes with an argument in favour of astrology, and with tables of prophetic arithmetic. The work indeed, is a small edition of nature in its dramatic grandeur and comic absurdities. It is more generally readable on this very account. Where a hundred read the Divine Drama, a thousand will read "The Coming Man." Some of the first scenes are equal to any of the novel-writing of the day, and that is saying very much for them. The leading idea of the work, commencing with the contention that the ten tribes of Israel are scattered but not lost, being incorporated with the Gentiles, is that "The Coming Man" is purified humanity, which in the fifth act of the Divine Providential Drama, will become perfected, and truly reign upon the earth. Incidentally, a vast variety of subjects are treated. The sketches of character interspersed are cleverly drawn, and the disquisitions on morals and manners admirable. A light is cast upon many obscure sects, and a word said for many abstruse subjects. A very beautiful robe of charity is the garb of the author's thought, which, as of old, covers a multitude of sins. The two volumes are as amusing as they are instructive, and show a variety of power and an encyclopædic mind, very rarely equalled in literature.

A very excellent photographic portrait of J. E. Smith

is prefixed to the "Coming Man." He was a man of middle size, with fine broad brows, deep set eyes, and pale student face, and in society, although of retiring habits, quite capable of fun and humour.

During the later years of his life, his residence was in New Palace Road, Lambeth, and there he had collected around him a library of most unique and extraordinary works, which were dispersed after his death. The essence of his library is preserved in his own writings. His knowledge was encyclopædic, and his genius will yet be acknowledged. Although the exact path he indicated may not be taken by humanity, his labours will have tended to prepare it to take that path which Divine Providence itself shall counsel and control.

H Y M N .

BY SIR JOHN BOWRING.

One ! One ! One ! art Thou,
 Judge and King and God alone :
 Thee we worship, and allow
 None to share Thy glory—none !

Great, great, great art Thou,
 Undivided greatness Thine :
 Other gods we disavow ;
 None but Thee we own divine.

Wise, wise, wise art Thou ;
 Wise beyond our highest thought :
 Naught when at Thy throne we bow,
 Shall distract our praises—naught !

Good, good, good art Thou ;
 Thou our God that reign'st alone ;
 Consecrate Thy servant's vow,
 All-transcendent Gracious One.

THE UNIVERSAL LAW.

BY JAMES WALKER, OF CARLISLE.

Onward, onward, ever onward,
Progress is the law of all ;
Nothing with us, great or lowly,
But some higher motives call.
Daily to more perfect being,
Daily into greater light,
'Till at last in perfect beauty,
Great and lowly greet the sight.

In the wondrous world of Nature,
Ever since her work began,
Slowly, surely, and completely,
Has been aye her rule and plan ;
Nothing suddenly upspringing,
Perfect to the light of day,
All the end by gradual stages,
Gaining of their destined way.

In the greater world of spirit,
Doth this law as firmly hold,
Only by unswerving labour
Shall the good and true unfold
All their balm and all their wisdom
Unto our repining hearts,
Sinfully in sloth repining,
'Till their energy departs.

If my earthly state is lowly,
Shall I lull my soul asleep,
Shall I fold my hands in quiet,
Or shall I sit down and weep
That the work I would be doing,
Seems to scorn all human strength,
That the road I am pursuing
Seems of hopeless, endless length ?

O, my brother ! O, my sister !
 Struggling with this evil thought,
 Struggling, sinking, and despairing,
 Listen to what God hath taught,
 On the wondrous face of Nature,
 On each part and on the whole—
 "Courage, faith, and perseverance,
 Ever shall attain the goal."

From the genesis of being,
 Unto this imperfect day,
 Has He shown how their endeavours
 Clear all obstacles away ;
 Be the worker poor and lowly,
 Yet if poor in thought and deed,
 He, the Master worker, aids him,
 Gives to him that he succeed.

Action, action, heavenly action
 Ever is man's wisest part,
 Laws of God and laws of being,
 Ignorance, sloth, and error thwart,
 Paralyse, benumb the spirit,
 Molehills into mountains raise,
 And with misery, pain and error
 Hedge us round in all our ways.

Whose example is unheeded ?
 Whose good deeds are wholly lost ?
 Stalwart warriors are they ever,
 Each with an important post,
 In the warfare waged with evil,
 And, with all arch-angel might,
 Win they ever in the contest,
 Souls from darkness unto light.

As the ripple from the pebble,
 Coming from a child's weak hand,
 Spreadeth o'er the sea's wide surface,
 Unto some far distant land ;

So thine efforts, humble worker,
 Have an Influence far and wide,
 Though to thee, for wisest purpose,
 This to see may be denied.

Heed not what despair would teach thee,
 Mark not the extent of ill,
 Think not thou art poor and lowly,
 On with firmest heart and will ;
 In the smiling sky above thee—
 This fair earth thou livest on,
 See the auguries of conquest !
 See the destiny of man !

Listen to the past's deep teachings,
 Telling all that has been done,
 How by humble, patient labour,
 Has our better age been won ;
 And if on thou strivest ever,
 Strivest as they did of yore,
 Thou dost *live*, thou art God's servant,
 Thou art blessed for evermore.

WHICH OUGHT WE TO BELIEVE,—THAT WHICH
 MEN SAY ABOUT JESUS, OR,
 THAT WHICH JESUS SAID ABOUT HIMSELF ?

BY T. R. MASON.

MEN tell us that Jesus is the second person in the God-head, and equal with "the Father;" but Jesus said, distinctly, and without any qualification whatever, "My Father is greater than I." (John xiv. 28).

Men affirm that Jesus was almighty, but he candidly acknowledged that he could of himself do nothing. (John v. 30).

Men teach that Jesus knew all things : but he stated positively that he knew not when the day of judgment would come. (Mark xiii. 32).

Men say that Jesus was and is from eternity to eter-

nity, the all-wise God : yet he actually mistook John the Baptist for Elias, and said of him, "This is Elias which was to come." (Matthew xi. 14). Whereas, when John was asked, "Art thou Elias?" he said, emphatically, "I am not." (John i. 21). Again, Jesus went seeking figs on a tree before the proper season, and showed his wisdom (?) by cursing the tree because it had not done that which was utterly impossible under the circumstances.

Men assure us that Jesus was the all-merciful and impartial God, notwithstanding that Jesus said to his disciples, "To you it is given to know the mystery of the kingdom of God ; but unto them that are without, all these things are done in parables, that seeing, they may see and not perceive : and hearing, they may hear and not understand : lest at any time they should be converted and their sins should be forgiven them. (Mark iv. 11. 12.)

Men declare that the miracles which are recorded of Jesus prove that he was a divine being ; but three important considerations conclusively show that Jesus neither held nor taught such a thing :—1st, Jesus admitted that even his opponents could work miracles : "If I by Beelzebub cast out devils, by whom do your sons cast them out? (Luke xi. 19.) 2nd.—Jesus promised that his disciples should do still greater works than those he had done ; and 3rd.—The miracles of Jesus depended largely upon the faith of the people who were the subjects of them : "And he could do there no mighty work, save that he laid his hands on a few sick folk and healed them. And he marvelled because of their unbelief." (Matt. vi. 5. 6.) "And he did not many mighty works there, because of their unbelief." (Matt. xiii. 58.)

Men assert that Jesus claimed equality with God when he said "I and my Father are one." But the oneness here spoken of was that to which all men may attain who seek not to do their own will, but the will of God. It was the oneness that the raindrop has in its relations to the ocean, or that the perfect instrument has with the worker, in relation to the work performed. It was the oneness of derived nature and power ; of likeness, not of absolute identity, and it was this oneness with God, or the assi-

milation of the human to the Divine Nature, that Jesus besought his Father that his disciples might possess, "That they all may be one as Thou Father in me and I in Thee, that they may be one in us." (John xviii. 21.)

In conclusion, let every man be fully persuaded in his own mind, and decide for himself, carefully and wisely the important question, "Jesus or God? The Finite or the Infinite?"

NEW LECTIONARY.

CHAP. XV.—*William Blake's Proverbs.*

THE pride of the peacock is the glory of God : the lust of the goat is the bounty of God : the wrath of the lion is the wisdom of God.

The fox condemns the trap, not himself.

Joys impregnate : sorrows bring forth.

The bird a nest, the spider a web, man—friendship.

What is now proved was once only imagined.

The rat, the mouse, the fox, the rabbit watch the roots ; the lion, the tiger, the horse, the elephant, watch the fruits.

The cistern contains : the fountain overflows.

One thought fills immensity.

Always be ready to speak your mind, and a base man will avoid you.

The eagle never lost so much time as when he submitted to learn of the crow.

If the lion was advised by the fox he would be cunning.

Folly is the cloak of knavery : shame is pride's cloak.

As the plough follows words, so God rewards prayers.

He who desires but acts not, breeds pestilence.

If our footsteps slide in clay, how can we do otherwise than fear and tremble ?

Think in the morning, act in the noon, eat in the evening, sleep in the night.

Energy is eternal delight.

CHAP. XVI.—*William Blake's Song of Liberty.*

The Eternal Female groaned ! It was heard over all the earth.

Albion's coast is sick—silent ; the American meadows faint.

Shadows of prophecy shiver along by the lakes and the rivers and mutter across the ocean.

France rend down thy dungeon ; golden Spain burst the barriers of old Rome.

Cast thy keys, O Rome, into the deep down falling, even to eternity down falling ; and weep.

In her trembling hands she took the new-born Terror, howling.

On those infinite mountains of light now barred out by the Atlantic sea, the new-born fire stood before the starry King !

Flagged with grey-browed snow and thunderous visages the jealous wings waved over the deep.

The speary hand burned aloft, unbuckled was the shield, forth went the hand of jealousy among the flaming hair, and hurled the new-born wonder through the starry night.

The fire ! the fire ! is falling.

Look up, look up, O citizen of London : enlarge thy countenance !

O Jew, leave counting gold : return to thy oil and wine.

O African, black African, come winged thought, widen his forehead.

The fiery limbs, the flaming hair, shot like the sinking sun into the western sea : waked from his eternal sleep, the hoary element roaring fled away.

Down rushed beating his wings in vain, the jealous king ; his grey-browed councillors, thunderous warriors, curled veterans, among helms and shields and chariots, horses, elephants, castles, banners, slings and rocks ; falling—rushing—running—buried in the ruins in Urthona's dens.

All night beneath the ruins, the sullen flames emerge around the gloomy King.

With thunder and fire leading his starry host through the waste wilderness, he promulgates his ten commands, glancing his beaming eyelids over the deep in dark dismay.

Then the Son of Fire in his eastern cloud, while the morning plumes her golden breast, spurning the clouds written with curses, stamps the stony law to dust, loosing the eternal horses from the dens of night, crying Empire is no more ! and now the lion and the wolf shall cease.

Let the priests of the raven of dawn, no longer in deadly black, with hoarse notes curse the sons of joy ; nor his accepted brethren, whom he calls free, lay the bound or build the roof.

Every thing that lives is Holy.

SERIOUS AFFECTION.

BY RICHARD BEDINGFIELD.

O love divine ! O perfect love !
 O smiting Hand Eternal !
 We will not own Thy Orb above
 Can shine on worlds infernal !

Yet, even *here*, the woe is long—
 The pain makes mortals tearful !
 O Spirit in my heart grow strong ;
 And never weak and fearful !

I pluck a flower of life serene ;—
 When plucked, it soon must languish ;
 The amaranth, friend ! is all unseen ;
 We feel it—to our anguish.

O crown of thornes for every son
 Of God ! O cross and passion !
 Whatever we have lost or won,
 Thank God in blesséd fashion !