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copy. . . . The εἰκὼν might be the result of direct imitation (μιμητική), like the head of a sovereign on a coin, or it might be due to natural causes (φυσική), like the parental features in the child, but in any case it was *derived* from its prototype. . . . The word itself, however, does not necessarily imply *perfect* representation.

On *Manifestation*, Bishop Lightfoot says that this idea comes from the implied contrast to "the invisible God"; and, replying to St. Chrys. and other Fathers, he points out that the underlying idea of the εἰκὼν, and, indeed, of the λόγος generally, is the manifestation of the hidden. The Word, whether pre-incarnate or incarnate, is the revelation of the unseen Father. Cf. John i. 18 and xiv. 9, 10.¹

The complete "redemption," the consummation, is given in 1 Cor. xv. 49, "as we have borne the image of the earthy, we shall also bear the image of the heavenly" (Philipp. iii. 21).

* * * In the September CHURCHMAN the Vulgate in Acts xv. 3 was copied as *conversationem*. This misprint, by an inadvertence, was not corrected. The Vulgate word, of course, is *conversionem*. There are no various readings.

Short Notices.

The Story of the "Imitatio Christi." By LEONARD A. WHEATLEY.
Elliot Stock. 1891.

HOW is it that the "Imitatio Christi" has attained such a marvellous circulation? Different answers to this question are given by different persons; but the statement contained in it is never disputed. It is certain that after the Bible no book has been so much read or enjoyed so extended a fame. The late Dean Church, for example, wrote that "no book of religious thought has been used so widely or so long." In the little volume before us, upon this as upon many another point, clear testimony is presented in a very interesting manner. Throughout the "story" is well told.

Mr. Wheatley has taken up the theory, and with no small measure of success has worked it out, that the four treatises now known under the name of "The Imitation of Christ" had their origin in the "Rapiaria," or books of extracts recommended by Gerard Groot to his followers the Brethren of Common Life. An interesting paper on the German mystics who preceded Thomas à Kempis, by the Rev. William Cowan, appeared some time ago in the CHURCHMAN.

The Throne of Canterbury; or, the Archbishop's Jurisdiction. By the Rev. MORRIS FULLER, M.A., Vicar of Bishop's Tawton. Pp. 320. Griffiths, Farran, Okeden, and Welsh.

Mr. Fuller is known as a writer of ability and judgment; and upon this question, the Archbishop's jurisdiction, he has the special learning

¹ On ὁμοίωμα (and ὁμοίωσις) see Trench, N. Test. Syn.

which entitles him to set forth his opinions with some authority. He recently contributed a paper to the CHURCHMAN on one branch of it; and we are pleased to recommend the volume in which the various lines of inquiry are followed with adequate fulness.

Proceedings of the Church Missionary Society for Africa and the East.
Ninety-second year, 1890-91. London: Church Missionary House.

We earnestly recommend the reading of this Report. The noble Society is doing, at home as well as abroad, a blessed work.

In the Report this year many new improvements will be noted. "One of the most interesting (we quote from the *Intelligencer*) is the separate printing, in the list of missionaries, of the names of the wives. Now that we have so many (seventy-six) single ladies on the roll, it was impossible to let the wives, many of whom do as much work as they, or more, be merely indicated by an (*m*) after their husbands' names as hitherto. This adds to the list 219 names. Independently of these, there is an increase on the year of forty-six names (after deducting deaths and withdrawals); so that the list has to find room now for 655 names, besides 293 of country-born and native clergymen, or 948 in all: and it now occupies twenty-six columns.

"In the contribution lists there is a very important addition. The detailed lists are given as hitherto, by Associations, but arranged under rural deaneries or not, as preferred by local friends. But instead of one summary at the end, under counties, there are now two summaries, one under counties, and one under dioceses. This latter has long been asked for, notably by our honoured friend the Bishop of Liverpool; and we doubt not it will excite general interest.

"The relative amounts received from the various Dioceses, now shown for the first time, are an interesting subject of study. Of course only the sums received under the head of Local Associations can be thus compared. Contributions paid direct to the Society cannot be thus separated. So that the comparison only applies to £148,493 out of the total income of £239,418. Such as it is, however, it is full of interest. London Diocese stands easily first, although it suffers more than any other from the necessary exclusion of direct contributions. Its figure is £17,964. Then comes Rochester (*i.e.*, in the main, South London), £9,904. Then York, £8,241; Canterbury, £7,890; Winchester, £7,440; Chichester, £6,578; Gloucester and Bristol, £6,373; Southwell, £6,263; Norwich, £6,217; Manchester, £5,954; St. Alban's, £5,514; Worcester, £5,382; Bath and Wells, £4,977; Exeter, £4,656; Liverpool, £4,167; under £4,000 and above £3,000, come, in order, Peterborough, Ripon, Oxford, Durham, Ely, Lichfield, Chester; under £3,000 and above £2,000, Carlisle, Salisbury, Newcastle; under £2,000 and over £1,000, Lincoln, Wakefield, Hereford; under £1,000, St. David's, Truro, St. Asaph, Llandaff, Bangor, Sodor and Man.

"This comparison invites comment, but we cannot enlarge now. The influence of great C.M.S. centres like Bristol, Bath, Brighton, Tunbridge Wells, Cheltenham, Reading, in the south, of Birmingham and Nottingham, in the Midlands, and of Sheffield in Yorkshire, is very

"manifest; and so is that of well-worked County Associations like East Kent, East Herts, Derby, Norfolk, and Durham.

"The statistical tables in the Report show that there were 436 European Missionaries on June 1st, viz., 303 clergymen, 57 laymen, and 76 single women. Adding 219 wives, the total is 655. The native clergy are 278 in number; lay teachers, 3,085; female teachers, 706; total, 4,069. The native baptized Christians are 154,673 (of whom 50,005 are communicants); catechumens, 23,239; total adherents, 195,463. There were 3,250 adults and 7,241 children baptized in the year 1890. There are 1,720 schools, etc., with 70,311 scholars."

Those Three; or, Little Wings. A Story for Girls. By EMMA MARSHALL. Nisbet and Co.

We are pleased to see another story by Mrs. Marshall. It is a fair specimen from an excellent and almost unique library shelf. Lady Victoria and "those three" daughters are particularly well drawn. The volume is a tasteful present.

Morning Chimes. Readings for our little ones for every morning in the month on our Lord's Sermon on the Mount. By G. R. WYNNE, D.D., Archdeacon of Aghadoe. S.P.C.K.

A charming little book. It may be hoped that the esteemed Archdeacon will do something else in this way. There is a real need.

The Book of Psalms, according to the A.V., metrically arranged, with Introductions, various renderings, explanatory Notes, and Index. Pp. 280. The Religious Tract Society.

The present volume is in the main, we read, a reprint from the new and enlarged edition of the "Annotated Paragraph Bible," which edition, by-the-bye, we have as yet not seen. We welcome the book before us; it is a piece of good work, and will be found useful.

In the Introduction appear some very sensible remarks upon what the Dean of Canterbury has called the craze of placing the Psalms in the later periods. The arguments of an adverse criticism, says the author, "are vitiated by the excessive claims which they make on behalf of the insight of modern expositors as against the witness of antiquity. It may be added that the widely differing results to which this criticism leads must weaken confidence in its methods. Its conclusions are often mere conjectures; and every critic supersedes the guesses of his predecessors, as ingenious and baseless as his own." This is well and truly said. He gives instances. Thus: Ewald lays it down that David is the king referred to in Ps. cx. Dr. Cheyne, however, sees in this Psalm the glorification of Simon the Maccabean. As to that glorious marriage Psalm, the forty-fifth, Hitzig applied it to the nuptials of Ahab and Jezebel, Ewald to the marriage of some King of Northern Israel, and now Dr. Cheyne refers it (as well as the seventy-second Psalm) to Ptolemy Philadelphus. *Ptolemy Philadelphus!* It is certainly, says our author, no blind conservatism which restrains sound thinkers from paths of conjecture, in which almost every critic thus wildly differs from his predecessors.

The Psalms, of course, are printed thus :

8 O taste and see that the LORD is good :
 Blessed is the man that trusteth in Him.
 9 O fear the LORD, ye His saints :
 For there is no want to them that fear Him.

There are frequent references to the R.V., and to the Prayer-book version. The reference on Ps. xxvii. 14, will recall to some readers the story of the eloquent Nonconformist who, after working out during the week a sermon on "O tarry thou the Lord's leisure," could not find his text in the Bible, and was reminded that these words are the Prayer-book rendering of "Wait on the LORD." Such commentators as Perowne and Delitzsch have been carefully consulted. The Notes, as a rule, are judicious and helpful; but we are inclined to think that not a few among those who will value the book would be glad to see a little more in the way of exposition. Thus, for instance, the meaning of "In Thee do I put my trust" (Ps. vii. 1), *take refuge*, "hide myself," might well be given. Some choice bits of poetry appear here and there. For example, on "Rest in the Lord," is the following, "To a Christian man dying":

Rest in the Lord ! although the sands
 Of life are running low,
 Though clinging hearts and clasping hands
 May not detain thee now !
 His hand is on thee ! death's alarms
 Can never work thee ill !
 Rest in the everlasting arms,
 Rest and be still.

The Acts of the Apostles. By the Rev. G. T. STOKES, D.D. Hodder and Stoughton.

This is a volume of "The Expositor's Bible" series, and in many respects one of the best of that series. The Preface is interesting, and each chapter is full of good things. A passage, which for some of our readers will have a special interest, deals with the Diaconate question, and a portion of it may well be quoted here. Professor Stokes refers to an inscription over the door of a Marcionite church, A.D. 318, "*The Synagogue of the Marcionites*," and he thus proceeds :

"Now seeing that the force of tradition was so great as to compel even
 "an anti-Jewish sect to call their meeting-houses by a Jewish name, we
 "may be sure that the tradition of the institutions, forms, and arrange-
 "ments of the synagogue must have been infinitely more potent with the
 "earliest Christian believers, constraining them to adopt similar institu-
 "tions in their own assemblies. Human nature is always the same, and
 "the example of our own colonists sheds light upon the course of Church
 "development in Palestine. When the Pilgrim Fathers went to America,
 "they reproduced the English constitution and the English laws in that
 "country with so much precision and accuracy that the expositions of
 "law produced by American lawyers are studied with great respect in
 "England. The American colonists reproduced the institutions and
 "laws with which they were familiar, modifying them merely to suit
 "their own peculiar circumstances; and so has it been all the world over

“wherever the Anglo-Saxon race has settled—they have done exactly the same thing. They have established states and governments modelled after the type of England, and not of France or Russia. So was it with the early Christians. Human nature compelled them to fall back upon their first experience, and to develop under a Christian shape the institutions of the synagogue under which they had been trained. And now when we read the Acts we see that here lies the most natural explanation of the course of history, and especially of this sixth chapter. In the synagogue, as Dr. John Lightfoot expounds it in his *Horæ Hebraicæ* (Matt. iv. 23), the government was in the hands of the ruler and the council of elders or presbyters, while under them there were three almoners or deacons, who served in the same capacity as the Seven in superintending the charitable work of the congregation. The great work for which the Seven were appointed was distribution, and we shall see that this was ever maintained, and is still maintained, as the leading idea of the diaconate, though other and more directly spiritual work was at once added to their functions by St. Stephen and St. Philip.¹ Now just as our colonists brought English institutions and ideas with them wherever they settled, so was it with the missionaries who went forth from the Mother Church of Jerusalem. They carried the ideas and institutions with them which had been there sanctioned by the Apostles.”

The Pulpit Commentary. Romans. Exposition by Rev. J. BARMBY, B.D., Vicar of Pittington; Homiletics by Rev. Professor J. RADFORD THOMSON, M.A.; Homilies by various Authors. London: Kegan Paul, Trench, Trübner and Co.

We are much pleased with this volume. Mr. Barmby's exposition is exceedingly good; clear, judicious, and suggestive. Altogether, the commentary is quite up to the average of this popular series.

Doers of the Word. Thoughts on passages of Scripture bearing on daily Christian life. By E. T. WHATELY. Elliot Stock.

A notice of this admirable little work, sent to us by a valued contributor, has somehow failed to appear. The book contains twelve suggestive chapters. Miss Whately writes with her usual point.

In *Murray's Magazine* appears an interesting paper on “Calvary and the Tomb of Christ,” by Rev. Haskett Smith. We give an extract from it, as follows:

“It is certain that the identity of Calvary was unknown in the earlier part of the fourth century A.D., and the Tomb of Christ had then been entirely lost; for when Helena, the mother of the Emperor Constantine, undertook the pilgrimage to the Holy Land for the express purpose of discovering sacred sites, she could find no one in Jerusalem to point out the places where Christ had died and been buried. She was compelled

¹ “Bishop Lightfoot, in his well-known *Essay on the Christian Ministry*, from which we have already quoted, does not admit any likeness between the office of the diaconate in the Church and any similar office in the synagogue. He refuses to recognise the Chazzan or sexton of the synagogue as in any sense typical of Christian deacons. But he has not noticed the three almoners or deacons attached to every synagogue, whom his seventeenth-century namesake, Dr. John Lightfoot, in his tract on synagogues (*Horæ Hebr.*, St. Matt. iv. 23), considers the origin of the Christian deacons.”

"to have recourse to a miraculous vision, upon the strength of which she
 "fixed upon the site of the Church of the Holy Sepulchre. The three
 "Crosses were discovered in a marvellous manner; though, even sup-
 "posing the first disciple had carefully concealed the Cross of Christ, we
 "have no ecclesiastical explanation why they should have equally
 "respected the crosses of the thieves. The Empress Helena was, un-
 "doubtedly, a very pure-minded and earnest believer, and was moved
 "by feelings of intense devotion and reverence in all that she did; but
 "knowing as we do the ignorance, superstition, and unreasoning credulity
 "which prevailed at the time when she lived, and from which she herself
 "was by no means free, it is impossible for us to accept as trustworthy
 "evidence for the identification of the sites into which we are inquiring
 "the illusory visions of a devotee. Surrounded as she was, moreover, by
 "unscrupulous sycophants, whose business it was to gratify her devo-
 "tional aspirations, it is a matter of no surprise that her researches should
 "have been crowned with what she believed to be a miraculous
 "success, nor that her discoveries should have been handed down by
 "ecclesiastical tradition as irrefragable matters of undoubted truth.
 "Such traditions, however, are obviously worthless, so far as critical
 "inquiry is concerned, unless they can be shown to have been based
 "upon some other foundation more solid and trustworthy than miracles
 "and visions.

"Now, the first cardinal point of which we are certain, with regard to
 "the question before us, is that Calvary and the Tomb of Christ must
 "have been situated *outside* the city. Everyone agrees upon this point;
 "not only because it is well known that no criminals were allowed to be
 "executed, and no bodies to be buried, within the walls; but also because
 "we are expressly told in the Bible itself, that 'Christ suffered without
 "the gate,'¹ and that Calvary was 'nigh unto the city,' but not inside it.²
 "Almost all of the most reliable authorities, who have investigated the
 "matter carefully, are of opinion that the site of the present Church of
 "the Holy Sepulchre was within the walls of Jerusalem at the time of
 "Christ. Those who incline to the contrary belief are compelled to con-
 "struct the plan of the walls in a most improbable and eccentric manner,
 "in order to exclude the site; and it is evident, from the very result of
 "their endeavours, that they have been actuated by the natural and
 "meritorious desire to uphold, if possible, the Christian tradition of
 "centuries. They were well aware that, if they failed, the question would
 "be at once settled, so far as the Church of the Holy Sepulchre itself
 "is concerned. I do not propose to enlarge upon the arguments concern-
 "ing the direction of the walls of Jerusalem, for it would carry this
 "paper to an inordinate length; but those who feel interested in the
 "matter, will find the whole question thoroughly discussed in the large
 "volume on Jerusalem in the *Memoirs of the Palestine Exploration Sur-
 "vey*. Suffice it to say that the weight of evidence and opinion decidedly
 "preponderates in favour of including the Church of the Holy Sepulchre
 "within the *second* wall, *i.e.*, within the city at the time of Christ.

¹ Heb. xiii. 12.

² St. John xix. 20.

"But, even if we admit that the site may have been outside, this by no means proves that the Empress Helena and the subsequent ecclesiastical tradition were right in locating Calvary and the Holy Sepulchre there. It simply makes it a *possible* site. It appears to be considered that the whole question turns upon the direction of the second wall. This is very far from being the case. It merely raises the claim of the present site from the sphere of impossibility; it does not prove that it is probably, much less certainly, correct. There still remains the question of comparing it with other localities outside the walls and in the neighbourhood of Jerusalem, and of inquiring whether there may not be some other spot which presents superior claims.

"And we believe that there is, at least, one such spot. Just outside the present Damascus Gate, at the angle formed by the two main roads, the one from south to north, and the other from west to east, there stands a low hillock of remarkable appearance and shape. This is the mound which many people, myself amongst the number, now believe to be the true and original Hill of Calvary."

The *Church Missionary Intelligencer* contains two or three papers of special interest. Among Editorial Notes appears the following :

Our friend Canon Tristram, who has lately returned from his six months' journey round the world, writes to us that he spent two months in Japan, visiting nearly all the stations with his daughter, our missionary at Osaka, Miss K. Tristram; that he had three weeks in China, chiefly at Shanghai and Ningpo; and that he paid a flying visit to Colombo, Coita, and Kandy, in Ceylon. "Of all I have seen," he writes, "I can only say, the half was not told me. The solid reality of the work far surpassed my expectations. Quality rather than quantity is the great feature. Of course, there are difficulties; but what a noble set of men our missionaries are!"

We thought in our simplicity that Japan had been well reinforced lately, and feared the jealousy of India on account of it! But Canon Tristram demands for Japan "eighteen more clerics and thirty more ladies"!

The *Bible Society Reporter* for September opens with some verses which we do not remember to have seen before. The title is, "I have a life with Christ to live." We quote the piece as it is given :

I have a life with CHRIST to live,
But, ere I live it, must I wait
Till learning can clear answer give
Of this and that book's date?

I have a life in CHRIST to live,
I have a death in CHRIST to die;—
And must I wait, till science give
All doubts a full reply?

Nay, rather, while the se of doubt
Is raging wildly round about,
Questioning of life and death and sin;—

Let me but creep within
Thy fold, O CHRIST, and at Thy feet
Take but the lowest seat,

And hear Thine awful voice repeat
In gentlest accents, heavenly sweet,
Come unto Me, and rest :
Believe Me, and be blest.

J. CAMPBELL SHAIRP.¹

1868.

¹ Late Principal of the United College, St. Andrews, and Professor of Poetry in the University of Oxford. By permission of Messrs. Macmillan and Co.

The September number of the *Foreign Church Chronicle and Review* contains several interesting papers. This little quarterly gives matter which one cannot find anywhere else, and we are always pleased to notice it. It is edited with marked ability and judgment. (Reginald Berkeley, 29, Paternoster Row.)

From the *Newbery House Magazine* we take the following two paragraphs of comment :

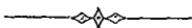
The Wesleyans have lately been in Conference. Amongst other signs of the deep unrest amongst the denomination, there was one of large significance. The "three years" system is evidently doomed. All the younger ministers are against it, and many of the members of the Society. The "class meeting" is in equal disfavour, and is equally doomed to depart. Methodism with a stationary minister and with feeble class meetings, is indeed a "forward movement," but some of the older and wiser men are asking, "whither?"

The International Congregational Council has been and gone. It had many features of interest; but whether Congregationalism has gained much by it is quite a matter of dispute. The Council revealed some very grave theological differences in International Congregationalism. In America that sect is still largely Calvinistic, and one notable English Congregational preacher had to "fumigate" his pulpit after the representative preacher from American Congregationalism had delivered his mind and soul from it. Another equally significant fact came out. Congregationalism, we have been told, "made America English," and in the far West Independency has had the most favourable field for its growth and success. Yet, to-day, it is in "a minority of millions when compared with younger denominations." Why is English Congregationalism more vigorous and broader than American Independency? Here it is partly political; and the influence of the Church has told immensely even amongst this sect against Calvinism.

In the *Cornhill Magazine* appears a paper on "Advertising in China." It opens thus: "In the 'Voyage of the *Sunbeam*,' the late Lady Brassey translated from Brazilian newspapers certain advertisements of slaves for sale, remarking that the presence of announcements of such a kind in journals of standing showed, not only that the sale of slaves was carried on freely and openly in Brazil, but that Brazilian public opinion found nothing to object to in the practice. There can be little doubt, indeed, of the value to an inquiring sociologist of the advertising columns of a leading paper. Advertisements give unconscious, and therefore trustworthy, evidence of the current standards of intelligence, morality, and refinement, quite as much as of the prosperity or poverty of a country. It is not time wasted, then, to take up the advertisement sheet of that comparatively modern institution, the Chinese vernacular press, and see what light it throws on Chinese manners and morals.

"In China proper there are at present four daily papers—one published at Canton, one at Tientsin, and two at Shanghai. Of these, the first is the only one not under foreign protection, and probably for this very reason its advertisement-sheet contains little of interest. It is largely occupied, in fact, by the puffs of an enterprising English druggist. The most characteristic advertisements are to be found, for those who have patience and eyesight, in the *Shên Pao*, or *Shanghai Gazette*. This paper was started in 1872 by an English resident as a commercial speculation. The native editor was given practically a free hand, while immunity from mandarin resentment was secured by the foreign ownership. In consequence the new venture, when its merits were once understood, became a Cave of Adullam for all Chinamen with a grievance. It took, in fact, the place of the indigenous 'nameless placard.' What that was (and is) the unfortunate foreign settlers in the Yangtse Valley know only too well. If a Chinaman considers himself wronged, and believes that the wrongdoer has the ear of the 'parent of

“his people,” the local magistrate, he does not—for that were folly—go to law. Nor does he lie in wait for his adversary and knife him surreptitiously—your true Chinaman is far too prudent for that. Early some morning appears on a convenient and conspicuous wall, by choice in the near neighbourhood of the offender, a full and particular, though possibly not over-true, account of his transgression, the whole professedly written by a Friend to Justice. Precisely how far in the direction of scurrility the writer will venture to go depends on the amount of support he can expect from public opinion. If the party attacked be the self-denying Sisters of Mercy with their hospitals and *crèches*, or the Catholic missionaries (who, *pace* the correspondent of *Truth*, are not beloved by the Chinese), then any amount of filthy abuse may be indulged in with comparative impunity. Officialdom, on the other hand, must only be impugned in general terms. To say that “every civilian has three hands, every army officer three feet”—in other words, to impute venality to the magistrates and cowardice to the military—is a stale truism which no official would venture to confute by a beating; but if the Friend of Justice indicts some individual magistrate by name, as he sometimes does, then matters will be made serious for him—when he is caught. Now, it very soon occurred to the Friends of Justice aforesaid that, all things considered, it would be much more satisfactory if the necessary reviling could be performed without any of the unpleasant consequences usually found to result from manuscript placarding. Accordingly they hastened to patronize the new press, protected as it was by the still powerful foreigner. Of course, the obscene lies directed against foreign missionaries were inadmissible, and too luxuriant abuse was pruned down. Still, enough remained to furnish forth a crop of libel actions had China been blessed with a Lord Campbell, and to keep several deserving barristers from starvation if the genus had been known in China. For many weeks the columns of the Shanghai paper a few years ago were adorned with the portrait of a bespectacled and befathered mandarin. Above the portrait appeared the legend, “He still wears a red button and a peacock’s feather”—as who should say, He still styles himself a Right Honourable and a K.C.B. Below the portrait was the indictment, commencing with this promising sentence: “Behold a cashiered Intendant of Hupeh, a man without a conscience, an avaricious schemer, one whose vileness is patent to all!” Then followed names and details, which it were tedious to repeat.”



THE MONTH.

THE friends and supporters of the Church Missionary Society, it is probable, will regard the result of the Lambeth inquiry as eminently satisfactory. The document which states the facts of the case as between Bishop Blyth and the Committee, gives also the “advice” of the Prelates: “We, the Archbishop of Canterbury, and Bishops of London, Durham, Winchester, and of Carlisle, in the vacancy of the See of York.” The *Record* says that the document “amounts to a complete vindication of the C.M.S.”

The Bishop of Rochester, in a letter to the Archdeacons of his diocese, writes as follows:

From the Census returns of last April it would appear that the population of the diocese of Rochester is now about 2,000,000, a larger population than is to be found in any other diocese in England; or, perhaps, the world, London only excepted. In these