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THE
CHURCHMAN

APRIL, 1887.

ART. I.—THE APPEAL TO THE DOCTRINES AND
USAGES OF THE PRIMITIVE CHURCH—WHAT IS
ITS VALUE?

DOES it close the question when we can say for certain "The early Church did so," or, "The early Church thought so"?

Was there a Golden Age, before the doctrines and customs of the Church could be distorted or soiled by lapse of time or inroad of human infirmity, in which the undivided Church was, like our first parents in the Eden story, for a short period pure and spotless, having received the framework of her perfect constitution for all time from her Divine Founder, and being governed by men who had drunk truth such a little way from the fountain-head, that for all practical purposes they might be regarded as infallible?

Just to narrow the question, let us first ask—Supposing there *were* such a Golden Age, how long did it last?

That such a Golden Age lasted through a couple of centuries is an idea which it is difficult to treat seriously. The fathers of the early Church seem to have been so very similar to the fathers of the later Church in the diversity of their opinions, that a corpus of doctrines and ritual founded on their infallible authority sounds something very unsubstantial indeed.

I shall ask my readers to confine their attention to the theory we are examining in what would certainly seem to its holders its most reasonable and incontrovertible shape, namely, that in which infallible authority for establishing the forms of Church doctrine, discipline, and ritual for all ages is only claimed for the Church during the lifetime of the Apostles and their younger contemporaries, so that we shall use the words "primitive Church" in their strictest sense.

Should we see reason for doubting the position thus mode-

rately stated, our arguments will all apply *a fortiori* to the expansion of the theory, which puts the Church even of the subsequent age on a pedestal beyond the reach of criticism.

Two little questions suggest themselves on the threshold. The first is trite enough, *What should we naturally expect Christianity to be like, a priori, if it must differ from Judaism in being catholic, for all races of mankind and for all the ages till time should be no more?* We should *not* expect, surely, a second laying down of exact ordinances and statutes in detail, like the so-called Mosaic system, but something wider and deeper and less dependent on local and temporary conditions.

The second question is scarcely less obvious: Supposing that such a pattern primitive Church ever existed, *what should we expect, a priori, to find in its records?* Surely, whether the system of regulations were imposed on the Church as its constitution by its Divine Head before or after the day of Pentecost, we should *expect to find*, immediately after, rigid uniformity of doctrine, discipline, and ritual; we should look for constant appeals to such a system directly after it had been imposed as deciding all controversies. Differences of opinion, whether between individual Apostles or between local churches, would (we should feel sure) be met, not by a discussion of the bearing and application of principles or by any other form of argument, which would be waste of time, but by a distinct reference to the standard once delivered to the saints.

In a word, we should expect to find Church order taking shape, not by any law of continuous growth or development, as in the case of other institutions, but born full-grown, clear-cut, as Minerva from the head of Jupiter.

Does all this sound like a description of the impression left on the mind by reading the Acts and the Epistles? I trow not. Do not the historical facts give more countenance to the very opposite theory? Had the Apostles been given eternal principles to guide them, the constitution of the Jewish synagogue to work from, the meeting of the needs of their converts for practical life and devotion to aim at, and the general injunction "let all things be done to edifying," and nothing more, should we expect to find the history very different to what it is?

So much for expectations *a priori*.

But to proceed. If we are to adopt the theory of an infallible authority having laid down for the Church in primitive days a complete system of doctrines and discipline for all time, we must adopt it in one of two shapes. We must either suppose that our blessed Lord Himself mapped out in detail for His disciples, *vivá voce*, the organisation of His Church during the Forty Days; or we must adopt the hypothesis that a

general consensus of inspired authority laid down such a scheme during the lifetime of the Apostles and their younger contemporaries.

As to the former alternative, the silence of the Apostles on the subject, when reference and appeal would (*ex hypothesi*) have been surely inevitable, seems conclusive. If we have an unrecorded saying quoted in the Epistles, it is of the same character as the rest of our Lord's teaching recorded in the Gospels, laying down, not a regulation of Church order, but a principle of the Christian life. "It is more blessed to give than to receive."

Yet it is not possible to say that St. Paul (whose minute directions to Christian bishops and their congregations are those we have to take as types of the rest) showed no willingness to refer to the authority of our Lord, when it was in his power. Quite the contrary. Though he was keenly alive to the fact that he had a right to claim a respectful hearing for his advice as an Apostle and an inspired Apostle ("I think also I have the Spirit of God"), yet he never imagined for a moment that his words could be weighed in the same balances as the words of the Master Himself (It is "not I but the Lord" who says, "Let not the wife depart from her husband"). And yet neither he nor any other Apostle, so far as I can recollect, appeals to our Lord's authority to establish any rule of Church order, constitution or ritual—beyond the two sacraments. Does the Apostle discourage marriage, or forbid women to speak or appear unveiled in the congregation, he argues the question at length. Nothing in fact can be more characteristic of his mode of teaching than the words, "I speak as to wise men; judge ye what I say." We are obviously only obeying his injunctions when we do "judge" how far his advice on any point is applicable to present times and conditions.

So much for the notion that the Apostles had a reserved charter of detailed instructions on Church order, which had been delivered to them by our Lord before His ascension. Had not men of some prominence favoured this hypothesis, I should have felt an apology necessary for pointing out its groundlessness. A hypothesis to be of any value must surely be intrinsically probable, and explain facts which otherwise admit of no explanation. This raises insuperable difficulties, while it explains nothing that cannot be more easily explained without it. In a word, it does not fit the facts.

So I think we may confine our attention to the other alternative, which does not attempt to trace the "perfect constitution" any higher than the Church of the first century. Here we must find it, established either by general consent or by general council, or by universal usage, if we are to find it at

all. Can we, therefore, do better than try to get a glimpse of the highest authority of the early Church at work? We shall thus, perhaps, be able to watch the process of crystallisation, when "our organisation, our discipline, our regulations for all time" were actually being framed and settled.

In the decision of the Church Council at Jerusalem—at which the whole Church, laity as well as clergy, seem not only to have been in some sort represented, but to have had a voice, though St. James alone pronounced sentence as president—we certainly have the very highest authority that we can possibly associate with the primitive and undivided Church. Yet, what do we feel (to take the subjective point of view first), about its precise enactments? Do we or do we not appeal to them as authoritative for every age, and feel it our duty to preach against black puddings? There seems to my mind no middle course here. It is a question that only admits of a categorical answer. Is it "Yes" or "No"?

At the same time I should be very sorry to assert that the Church of Jerusalem had any intention of laying down the law for all future generations when it decided the burning question of the day. Its decision might be described in apostolic language as "good for the present distress," and we have no reason to suppose that it was mistaken. But even were we to see reason to think it had been mistaken, we should certainly not be asserting our liberty in a degree unsanctioned by our own Articles in so doing. The words in which infallibility is denied to Church Councils are familiar to all of us: "Forasmuch as they be an assembly of men whereof all be not governed with the Spirit and Word of God, they may err, and sometimes have erred even in things pertaining to God." Those of us who do not pretend to believe in an infallible Church of any age—primitive, mediæval, or modern—and who cannot believe even in the possibility of one age stating truths in such terms as shall exactly correspond with the increased knowledge, or laying down such regulations for Church order and worship as shall exactly correspond to the changed conditions and needs, of all the ages to come; we who refuse in any way to give up the right of private judgment on all such matters, but who none the less unreservedly allow and rejoice in the power of a living Church in any country or age to formulate its beliefs in the best terms it can, and decree rules and ceremonies such as it shall find "very convenient to be observed"—we enter upon the next stage of our examination with light hearts, however perplexing its results may seem to those who wish to find in the early Church "an image which fell down from Jupiter," in regard to which our only duty is to reproduce its exact lineaments from age to age.

Let history tell its own quiet story, and put an end to doubts.

If our present ecclesiastical system prove to be an exact reproduction of the condition of things at any age of the Church whatever, then, of course, it will be our duty to discover what authorities impressed that seal upon that age.

But if we find nothing but proof of gradual growth and change, of adaptation and assimilation, then we shall be driven to the position of inquiring what *reason* we have for each of our modern Church institutions and customs, as well as what *authority*. We shall feel that no authority, however respectable, will bear the weight we want to throw upon it. We shall be, perhaps, content with asking whether, in any addition to or modification of the old structure, we are still building on the only true foundation—the foundation the Apostles themselves built on—the eternal principles revealed to us in the life and words of Christ Himself.

Our inquiry will naturally take the form of an examination into the history of certain Church institutions, our object being to notice what departures from the habits and customs of the primitive Church took place during the centuries which followed.

The first we note is the gradual emphasising of the distinction between the Presbyter and the Lay Brother (involving the disappearance of the laity from the Councils of the Church), and concurrently the gradual advance of the Chairman of the Bishops or Presbyters to something like what we should now call “episcopal authority.”

Of these changes my learned friend Dr. Bigg, in his “Bampton Lectures,” not yet published,¹ writes: “The Church of Alexandria was driven along the same road which other Churches were already pursuing. The lowering of the average tone of piety and morals among the laity threw into stronger relief the virtues of the clergy, and enabled them with a good show of justice and necessity to claim exclusive possession of powers which had originally been shared by all male members of the Church.” Dr. Bigg then proceeds to relate how the Rectors of the twelve city parishes in Alexandria who enjoyed the singular privilege of electing from among themselves, *and of consecrating*, their own Patriarch (exercising a sort of episcopal jurisdiction in conjunction with their President), gradually lost this power towards the close of the second century. And he closes the account with these words: “Thus was finally abolished the most interesting relic of a time when there was no essential difference between Bishop and Priest,

¹ This paper was read before the Liverpool Clerical Society, September 6, 1886.

and of a later but still early time, when the Bishop was Chairman or Life-President of a Council of Priests, by whom the affairs of a great city-church were administered in common."

A second early departure from the customs of the primitive Church was the disjoining of the Eucharist from the Agape.

A third was the stereotyping of the time of Baptism. I believe it is considered to be proved beyond question by those who know much about the early ages of the Church, that Infant Baptism was scarcely the rule during the first two centuries—astonishing though it is to find the controversy still alive in the fourth century, when the holy Monica refused to allow her son St. Augustine to be baptized till he could himself profess a real faith in Christ.

Fourthly, we do not forget how the Christian principle of unselfish love took the form of absolute division of property between all the members of the primitive Church in Jerusalem, though the system afterwards proved unpractical and impracticable. (It is, however, doubtful whether such action could be described as having ever been enjoined.)

Fifthly, we have the undeniable authority of St. James for the practice of unction when visiting the sick; and yet it has fallen into disuse in our English portion of the Church.

Then again, sixthly, we notice that Church discipline, as enforced by St. Paul, was directed against *moral* offences only, and that he appears never to have dreamt of approaching those Corinthians who did not believe in a future resurrection with threats of excommunication, but with argument and persuasion, to which "primitive custom" the Society of Friends still, I believe, remain true.

In glancing over these examples, I shall be surprised if most people do not feel the same natural impulse which I confess to. I mean a tendency to criticise each position as it comes up *on its own merits*.

Thus we feel *sorry* that the position of the laity in the councils of the Church is not what it was in primitive days, and we wish to restore it.

We feel *glad* that the Chairman of the Presbyters, or Bishops, was gradually invested with more authority, as *par excellence* "Bishop," than he enjoyed in the primitive Church, because we see that when the Apostles had been taken away, the Church must have stood in need of rulers.

Again, we are *glad* that the Eucharist was soon dissociated from the Agape, and fenced round with a solemn service.

We are *sorry* that the liberty of opinion noticeable in the primitive Church should have been in later ages so seriously curtailed; that free thought should have been considered during many ages of the Church little better than a crime.

The faith delivered to the saints, the gospel that was handed down in the early Church, consisted, we cannot help observing, almost entirely of historical facts: the words and actions, the death and resurrection, of the Lord Jesus Christ.

The doctrine, or teaching, of the Apostles consisted almost entirely in thus bringing Christ Himself before the people as the ground of all hope, the exemplar of conduct and the standard of truth, "in knowledge of Whom eternal life" consisted. *Sound* doctrine or teaching, as dwelt upon by St. Paul in his pastoral Epistles, was a very practical thing indeed. To prove this it is enough to refer briefly to the context in which the words "sound doctrine" ("healthy teaching," marg.) occur (say) in the pastoral Epistles.¹ The warning, "If any man teacheth a different doctrine and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is puffed up, knowing nothing" (1 Tim. vi. 3), follows upon practical advice about elders who rule well being counted worthy of double honour; about a little wine for the stomach's sake; about slaves not despising their masters on the plea that they were brethren.

Similarly, in 2 Tim. iv. 3, "The time will come when they will not endure the sound doctrine," follows immediately on the words, "Reprove, rebuke, exhort with all long-suffering and teaching."

It goes without saying that "holding the pattern of sound words" (2 Tim. i. 13) implied the value of even verbal accuracy in dealing with "faithful and wise sayings" handed down; and similarly over and above the practical virtues necessary for the Bishop (or Priest), "that he may be able to exhort in the sound doctrine and convict the gainsayers," he was to "hold to the faithful word which is according to the teaching" (Titus i. 9). But the Apostle quickly returns to the practical thoughts with which the words seem bound up in his mind (cf. *Ib.* ii. 1): "But speak thou the things which befit the sound doctrine: that aged men be temperate, grave, sober-minded, sound in faith, in love, and in patience; that aged women likewise be reverend in demeanour, not slanderers, nor enslaved to much wine," etc.

Now, what we want to consider is this. *Are we right in thus exercising our private judgment on these questions? Or is it our duty merely to study them somewhat after this fashion? Was the Church undivided when that custom was*

¹ In 1 Tim. i. 10, "the things contrary to the sound doctrine" are summed up as murder, uncleanness, men-stealing, lying, and false swearing.

changed? Was the change consummated in the primitive time? Then it is authoritative and above criticism, and we must hold to it, whether it approves itself to our judgment or not.

As I write these words I am reminded of an ancient description of good Bishop Jolly, who was said by his contemporaries to have "an authority for everything, a reason for nothing." I am reminded, too, of a powerful paper read before the Derby Church Congress a few years ago by the Head Master of Clifton College, in which he pointed out the absurdity of the geographical metaphor which pictures free thought and authority as holding sway over two territories, one of which can only be enlarged at the expense of the other.

What we surely need is to combine free, fearless, truth-loving, practical examination of a subject, with sober respect for the conclusions of the wise in past ages.

What we surely need is adaptation to the wants of each age by a process of living and growing. The refusal to develop, the clinging to cast-iron types and moulds of the past, is the conservatism, not of a living organism, but of a mummy; and the result of such rigid changelessness is what? A sudden rush of air and daylight comes, and the wonderfully preserved mummy, which has not changed its shape or constitution for thousands of years, crumbles into dust!

Christ is Christianity, and Christianity is, or ought to be, Christ. The eternal principles He taught and exemplified are the essence of the Church's life, doctrinal and practical, and have taken, and may yet take, many different forms in different races, different climes, different ages. The refusal to recognise Christianity unless it wears our favourite clothes, or at least conforms to our manners and customs, is a mistake which has much to answer for. Christianity is Christ. Whatever may not be found in His divine words, or proved thereby, should not be required of any Christian to be accepted on pain of exclusion from the Christian pale. Loyal respect for Church authority, loyal obedience to Church authority, are Christian duties, as are also loyal respect and obedience to civil authority; but such respect and obedience are compatible with perfect freedom of opinion in the domain of conscience, and refusal to acknowledge any infallible authority except Christ Himself; and compatible also, it is hardly necessary to add, with earnest struggles for reform in Church or State, wherever we believe the formulæ or institutions of the past unsuited to the needs of the present.

The appeal of an individual to the words of Christ (or indeed to the words of His inspired Apostles) seems to some minds presumptuous, and they ask, indignantly, who can claim to have sufficient learning to interpret them on his own

authority differently from the Doctors of the particular Church of which he is by God's providence a member? But for English Churchmen such a question has no terrors. It is so obviously the mind of their Church that they should be driven back upon private judgment, wherever uncertainty of Scripture interpretation gives fair warrant for varying opinions, that her carefully balanced words can be loyally used by both parties in many a controversy. Those who wish to be told exactly what to believe on every question,—and can persuade themselves that accepting on authority what does not seem to their own judgments true or right, is believing,—must naturally gravitate to the Church of Rome or the Particular Baptists, or some other of the many bodies which claim infallibility.

In addition to the varieties of type which we have noticed in important institutions and ceremonies, there are some trifling instances of the powerlessness of authority (as the word is generally understood) to hold its own against the dictates of the universal reason, or common sense, which may be worth noticing. For just as we illustrate some great geological law by pointing out the deposit of mud from a streamlet running down the hillside, so may it be shown how great Church institutions have altered, and are still altering, by pointing out the law of change at work on some trifle.

The custom of saluting our fellow-Christians with an holy kiss has not been enforced on the Western Church in spite of the repeated injunctions of SS. Peter and Paul. We consider a friendly nod or shake of the hands a faithful, though free, translation of the custom into English.

Similarly we note considerable changes in the outward and visible signs of both the Sacraments. There is little doubt that baptism by immersion and reclining at the Lord's Supper were the ordinary practice of the primitive Church; and yet "not by any decree of Church Council or National Parliament" (to paraphrase some well-known words), "but by a general sentiment of Christian liberty has the remarkable change taken place which has made sprinkling the ordinary practice of the English Church;" while the same wish that all things should be done "to edifying," led no doubt to the adoption of a reverent posture by the recipient at the Holy Eucharist.

The spirit has been maintained at the expense of the letter.

When we hear or read of the intense horror expressed by some worshippers of the letter at the use of unfermented wine in the Holy Communion Service—going to the length of using words which imply (if they mean anything) that the spiritual value of the rite depends on the fermentation of the liquid, we are—well, we are reminded of Bishop Jolly.

I once heard just such an one rather pompously ask a

missionary Bishop, generally understood to hold what are called "high" views, across the table, "I suppose, my Lord, you have always managed to have wheaten bread for the Blessed Sacrament?" "Bread! Good gracious; no!" was the astonished reply. "I have been glad enough sometimes if I could get a little rice."

Oh, Bishop Jolly, Bishop Jolly! Would that your spirit were as dead as your body!—in one sense.

Had but our own dear English Church provided from the first a Service of Dedication (or Presentation in the Temple) for those infants whose parents conscientiously believed, like the holy Monica, that Baptism ought to be put off till conversion, one great breach in the unity of the Church might never have taken place—we might have retained the Baptists. Had she only in time known the things that belonged unto her peace, and welcomed the enthusiasm of lay evangelists, she would not have lost the Wesleyans. Had she not, in common with the State, insisted on a compulsory uniformity of worship, Dissent would never, surely in any shape, have attained its present giant growth.

Had the Chinese system of providing iron shoes for all feet never prevailed in the Christian Church, how different would have been the history of Christian Missions!

There is a Church which the circumstances of my life have led to my being well acquainted with, the Russo-Greek Church, which has, far more than any other portion of the Church Catholic, clung to the exact customs and practices of early times. Unreasoning horror of development or adaptation has been the "note" of the Greek Church for many centuries. Infant baptism had been not only generally accepted, but enriched: (1) with such exorcisms as we find in our first English Prayer Book; (2) with the anointing of chrism (or consecrated oil) by way of confirmation; and (3) with the simultaneous administration of the other Sacrament, when the growth of the Church was arrested as by petrification, and all its then existing customs stereotyped for the use of future ages. With what result? Why, we find the most conservative Church in Christendom also about the most lifeless. It is not too much to say that in it religion and morality, which God has joined together, are too often put asunder. One learns in Russia a lesson one is never likely to forget—that no reverence for primitive, or nearly primitive, doctrines and customs—no exact reproduction of the forms of the past—can make a Church living; much less can it keep the Church in touch with the lives of the people.

A living dog is better than a dead lion: a living chapel than the grandest ecclesiastical museum.

There is such a thing—we are unhappily getting only too familiar with it—as cutting yourself off from all the experience of the past and the “authority,” which is but that same experience finding utterance and exercising its due influence. There is such a thing as advocating revolution and anarchy, that every man may do that which is right in his own eyes, and sheltering yourself behind the honoured names of Reform and Liberty. While it is my object to distinguish the principle of free growth as a sign of healthy life, from mere mechanical reproduction of the forms of the past, I hope I have not seemed to throw any doubt on the necessity both for authoritative regulations of Church doctrine and discipline (to be from time to time revised), and for loyal obedience to be paid to the same.

I can hardly give better proof that the position I am contending for is liberty, not license, than by taking shelter behind the great name of Hooker, and closing my paper with a quotation from the Fourth Book of the “*Ecc. Pol.*,” chap. ii.:

“The glory of God and the good of His Church was the thing which the Apostles aimed at, and therefore ought to be the mark whereat we also level. But seeing those rites and orders may be at one time more which at another are less available unto that purpose, *what reason is there in these things to urge the state of one only age as a pattern for all to follow?* It is not, I am right sure, their meaning, that we should now assemble our people to serve God in close and secret meetings; or that common brooks and rivers should be used for places of baptism; or that the Eucharist should be administered after meat; or that the custom of Church feasting should be renewed; or that all kind of standing provision for the ministry should be utterly taken away, and their estate made again dependent on the voluntary devotion of men. In these things they easily perceive how unfit that were for the present, which was for the first age convenient enough. The faith, zeal, and godliness of former times is worthily had in honour; but doth this prove that the orders of the Church of Christ must be still the selfsame with theirs, that nothing may be which was not then, or that nothing which then was may lawfully since have ceased? *They who recall the Church unto that which was at the first must necessarily set bounds and limits unto their speeches.*”

F. DAUSTINI CREMER.



ART. II.—NEW TESTAMENT SAINTS NOT COMMEMORATED—ANANIAS.

THE city of Damascus is at once one of the most ancient and of the most beautiful cities in the world. It existed in the time of Abraham. Tradition makes it his resting-place in his migration to the promised land; and history points it out as the birthplace of his faithful steward, “this Eliezer of

Damascus."¹ It is still, in our own day, a thriving city, with 150,000 inhabitants. "Beautiful for situation," by the common consent of all who have visited it, it is declared to be. "The eye of the East,"² with reference to the sudden burst of the bright, sparkling river, to which it owes its fertility, from the rocky gorge of the Anti-Libanus; "a handful of pearls in its goblet of emerald,"³ as the white towers and buildings of the "lovely glittering city" stand out against the "island" of verdure on which they rest; the earthly "paradise" from which Mahomet, "whilst yet a camel-driver from Mecca," is said to have turned away, as he exclaimed, "Man can have but one paradise, and my paradise is fixed above"⁴—such are some of the tributes which the poetry of the East has lavished on the fair city of Damascus.

For the student of Holy Scripture many and deeply interesting associations gather round Damascus. From Abraham to David there is no mention of it in the Bible; but from the reign of David onward, the history of Damascus and of the country and people to which it belonged is closely interwoven with that of the chosen nation. No event, however, in its history, as we gather it from the Old Testament, can equal in interest or importance the New Testament incident of which it was the scene, and to one of the actors in which we now call attention.

How Christianity first reached Damascus we are not distinctly told. That some of its Jewish inhabitants, who had gone to worship at Jerusalem, at the Great Pentecost, carried it thither on their return is not improbable. That of those Christians who fled from the persecuting zeal of Saul of Tarsus, some may have taken refuge in Damascus, has not unreasonably been conjectured. At any rate, it would seem that a sufficient number of converts to the new faith were known or credibly stated to be there, to warrant a special errand of the great persecutor to effect their extermination.⁵ Among them was one who was destined to render a signal service to him whose "wonderful conversion" had transformed him from Saul, the persecutor of the Church, into Paul, the "Apostle of Jesus Christ."

¹ Genesis xv. 2.

² "Sinai and Palestine," p. 414, i., note.

³ Farrar, "Life of St. Paul," i. 190. ⁴ "Sinai and Palestine," p. 414, i.

⁵ "The special journey to Damascus presupposes the existence of Christians there, and in some numbers. This would be accounted for by the return of many who may have been converted at the Pentecostal effusion of the Spirit: and perhaps also by some of the fugitives from the persecutions having settled there. This latter is rendered probable by Ananias's *ἦκουσα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου*, ver. 13."—Alford on Acts ix. 2.

We know but little of Ananias, but that little is enough to show that he was a *ready instrument* for the work to which he was called. Like all the unrecorded Saints whom we are now considering, he makes but a brief appearance, as it were, upon the stage, and passes out of sight so soon as his short part is done :

Content to fill a little space,
If God be glorified.

Yet he tarries long enough to teach us this, among other lessons, that it is the servant who is living near his Lord and in close communion with Him, whom his Lord honours with the special commissions of His grace. The correspondence between the two visions vouchsafed to Saul and Ananias,¹ and those other two to Cornelius and Peter,² has often been pointed out. And it is important to notice it, as an illustration of the universal principle, that the preparation by God Himself of the messenger to convey and of the hearer to receive are alike necessary conditions of a fruitful reception of the Divine message. But it is also worthy of observation that Ananias was no less ready for immediate intercourse with his Lord in heaven, than was St. Peter himself. There is a *naturalness* about the colloquy in which the commission is given him. There is nothing unexpected, nothing startling, in his being spoken to by Christ. He seems to accept it as a matter of course.

Now there was a certain disciple at Damascus [so the story runs] named Ananias ; and the Lord said unto him in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus : for, behold, he prayeth ; and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight.³

The happy days of the Church's childhood, when God talked with patriarchs and prophets "as a man talketh with his friend;" when the Lord called "Abraham, Abraham," and Abraham answered, "Here am I," are come back again to earth. And there is a *simplicity*, a childlike freedom, an opening all his case, as a child does, without stopping to reflect how much better known it is already than he can tell it, about the answer of Ananias :

Lord, I have heard from many of this man, how much evil he did to Thy saints at Jerusalem, and here he hath authority from the chief priests to bind all that call upon Thy name.⁴

The age of visions and of miracles is past, but the abiding Presence is with us still, if we will but have it so, of Him Who

¹ Acts ix. 10, 12.

³ Acts ix. 10-12.

² Acts x. 3, 17.

⁴ Acts ix. 13, 14.

said, "Lo, I am with you always, even unto the end of the world." To realize that Presence as Ananias did is to be *ready*, as he was, to do His bidding. In this lies the secret of being "prepared for every good work."¹

And as he was ready, so also was Ananias *qualified* for the mission which was entrusted to him. The antagonism of the Jews to Christ and His Church stands out in such bold relief in the New Testament that we are apt, perhaps, to forget how many of them there were who, with Simeon and Anna and Andrew and Nathaniel, "justified," as her children, the Divine wisdom, and accepted, instead of "rejecting, for themselves the counsel of God."² Judaism was the divinely appointed preparation for Christianity; the law was a tutor to bring men unto Christ.³ So was it found to be by those who, like Ananias, having been good Jews, passed on as by a natural growth and development to be good Christians. That such a man was chosen to seal, as it were, the conversion of Saul, and admit him by baptism into the Church of Christ, added weighty testimony, so far as the Jews were concerned, to the nature and reality of the change which had passed upon him. This is the use which he himself makes of it when narrating his conversion to the Jews. St. Luke is content to speak of Ananias as "a certain disciple."⁴ St. Paul before Agrippa does not mention him at all.⁵ But on the steps of the Castle of Antonia, to the Jews becoming a Jew, he describes him as "a devout man according to the law, well reported of by all the Jews that dwelt there."⁶ Nor can we doubt that, besides thus enhancing the value of his testimony, his having experienced himself, though by a gentler process, the same transition from the law to the Gospel qualified him in no common degree to minister to the converted Pharisee at this great crisis of his spiritual life. Once again a standing law of the kingdom of heaven, in the selection of agency, in the helpfulness of human ministry, is here exemplified. He who lives nearest to his Lord is the most ready; he who has passed by the same way is the best qualified instrument of His grace to others.

And this brings us in conclusion to what is perhaps the most striking feature in the brief notice of Ananias. The ready and the qualified was also the *loving* instrument of his Master's purpose. In his Master's spirit he set his hand to his Master's work. It is with no hesitating or unwilling steps

¹ 2 Tim. ii. 21. *κὰν μὴ πράττῃ, ἀλλ' ὅμως ἐπιτήδειον ἔστι, δεκτικόν.*—Chrys., quoted by Alford.

² Luke vii. 30, 35.

³ Gal. iii. 24, R. V.

⁴ Acts ix. 10.

⁵ Acts xxvi.

⁶ Acts xxii. 12.

that he wends his way along the "Straight Street," which in the unchanging East "still extends through Damascus in long perspective from the Eastern gate,"¹ till he reaches the house of Judas, and asks for "one called Saul, of Tarsus," who is lodging there. The answer of Christ, "Go thy way, for he is a chosen vessel unto Me," has swept aside all objections. Gladly he speeds on his errand of mercy. The messenger of love, love breathes in word and look and action. Dejected and exhausted with his three days' agony and fast, in darkness still, though looking hopefully for the promised light, expecting eagerly the messenger whose healing advent he has already in vision welcomed, he finds the man of whom he is in search. Hitherto he had only known him as the mad persecutor, who as a wild beast made havoc² of the sheep of Christ, and who, having done his worst at Jerusalem, had come on his pitiless errand to Damascus. But no thought of these things, no chilling remembrance that he himself might well have been amongst the first to have been carried bound by him to Jerusalem for punishment, now fills the mind of Ananias. His first action, as he stands above that prostrate and darkened form in the house of Judas, is to lay his hands on him in token of fellowship and blessing. His first word to him is a recognition of brotherhood in the family of God. His first look, as it greets the eyes from which the scales have fallen, is one which in after years it is pleasant to recall.³ The look, the word, the action, alike interpret the spirit of the messenger, and are alike typical for all true messengers of Christ. The hand that would heal and bless must not shrink from touching, even as His Hand was laid on the diseased and wounded, and turned not aside from the loathsome contact of leprosy itself. The eye that would win and guide must kindle with compassion and beam with love. It must be an eye which misery does not shun, which invites confidence and promises succour and awakens hope. The voice that would speak a word in season to him that is weary must speak in a brother's accents from a brother's heart. "Brother Saul!" What a sermon might be written on that short text! How it reveals to us the spell by which God's "children who are in the midst of this naughty world" are evermore to be brought to Him "that they may be saved through Christ for ever"! Brother, that is the password of the kingdom of heaven. Used rightly, it is the proof that "the Lord, even Jesus, hath sent me," my credentials as a messenger from Him, Who came to reconstitute the dispersed and scattered family of God.

¹ Conybeare and Howson, i. 115.

² ἐλπιμαιερο, Acts viii. 3.

³ Acts xxii. 13.

“This, My son,” if thou art, and because thou art thyself My son indeed, is “this thy brother”¹ also. Recognise the double relationship, and strong in the strength of it win and welcome the lost and erring to the Father’s heart and home. So, even now shalt thou do the work of angels, and share the joy of heaven “over one sinner that repenteth.”

T. T. PEROWNE.

ART. III.—A POET OUT OF FASHION.

THERE are certain poets that are never out of fashion. Their style may be no way like that which prevails now or at any particular time; their method of treatment may be different from that of others, for each generation has its own voices and methods; but their genius is so fine that it carries them triumphantly through all accidents of time and place, of style and treatment. Chaucer and Shakespeare are read, studied, and admired to-day as much as they ever were; but if we compare their style with that of Lord Tennyson or Mr. Browning, we see a vast and striking difference between them. The universality of their genius rises above the accident of their style. Chaucer, for example, is never out of fashion, though he is not so easily read as any of the moderns, because he deals chiefly with man and nature, and man and nature are never out of fashion. Humanity appears before us to-day clothed in the new garments of modern civilization; but underneath those splendid robes the old self is the same as it was in the Middle Ages. In the essential features of his nature man remains unchanged. And creation is unchanged, ever fresh and ever young. The stars and the singing birds and the purple heather and the yellow cornfields and the wandering clouds and the soft piping winds and the whispering leaves and the serene sunsets and the stormy majesty of the sea, are to us what they were to Chaucer; and therefore “the Father of English poetry” is as real now, and as much in fashion now, as he was in the fourteenth century.

Old England’s fathers live in Chaucer’s lay
As if they ne’er had died : he group’d and drew
Their likeness with a spirit of life so gay
That still they live and breathe in fancy’s view,
Fresh beings fraught with truth’s imperishable hue.

So it is with the author of the “Ring and the Book” and the Laureate. We cannot imagine that they will ever give place to a newer fashion, a fresher style, or a younger time, for they write of things that are of universal interest—

On man, on nature, and on human life.

¹ Luke xv. 24, 32.

They are true to nature and to life, and this truth is always expressed, at least in the case of Tennyson, in the most fitting and beautiful words. In more than style and mode of treatment Cowley has gone out of use, though he was as popular with his contemporaries as Tennyson is with his. It can now be said much more truly than in Pope's time :

Who now reads Cowley ? If he pleases yet,
His moral pleases, not his pointed wit :
Forgot his epic, nay, Pindaric art,
But still I love the language of his heart.

Abraham Cowley was born in Fleet Street, London, in the year 1618. His father was a stationer, and died before the birth of his son. His mother, like many another in similar circumstances, appears to have had great difficulties in giving him a liberal education, but ultimately succeeded in procuring his admission into Westminster School as a King's scholar. He is one of those famous examples often referred to of poets who "lisped in numbers, for the numbers came;" and at the age of fifteen he published a collection of verses entitled "Poetical Blossoms," which obtained favourable notice. It has often been observed that accidental circumstances have a powerful influence in directing the mind to some particular study or pursuit. Cowley has given us an account of what first led him to cultivate poetry. He says: "I believe I can tell the particular little chance that filled my head with such chimes of verses as have never left ringing there. I remember when I began to read and to take pleasure in it, there was wont to lie in my mother's parlour—I know not by what accident, for she herself never in her life read any book but of devotion—but there was wont to lie Spenser's works. This I happened to fall upon, and was infinitely delighted with the stories of the knights and giants and monsters and brave houses which I found everywhere (though my understanding had little to do with all this), and by degrees with the tinkling of the rhyme and dance of the numbers, so that I think I had read him all over before I was twelve years old." "Such," says Dr. Johnson, "are accidents, which sometimes remembered, and perhaps sometimes forgotten, produce that particular designation of mind and propensity for some certain science or employment which is commonly called genius." In his eighteenth year Cowley was elected a Scholar of Trinity College, Cambridge, where he soon attained to distinction as a young man of taste, intellectual ability, and persevering application.

In 1643, he was ejected (with his friend Crashaw) from the College, through his loyalty to the King; and he removed to Oxford, where he continued to follow his literary pursuits and indulge in poetical composition. But he did not remain

long at Oxford. His zeal in the royal cause led to his being employed in the service of the King in several important situations. And when Queen Henrietta went to Paris he accompanied her, and became secretary to Lord Jermyn, afterwards Earl of St. Albans, and was employed for several years in confidential missions for the Royal Family. Cowley was a decided but somewhat dispassionate loyalist; and in his play, *Cutter, of Coleman Street*, he did not hesitate to expose rather freely the vices of the Royalist Party. Gratitude was never a virtue of the Stuarts; and when men and women who had suffered more severely in their cause, and served them more eminently than Cowley, had all their claims disallowed, it was not likely that he would receive much favour or reward from the Court. Besides, his paper and verses on Cromwell, vehement as were the denunciations they contained, were tinged by some admiration which was not likely to serve him in the estimation of the Royal Party and the Cavaliers; so that altogether, in spite of his great fame, Cowley knew more of the shadows which fell round the paths of the Royalists in their prostration than of the sunlight which shone upon them in their restoration. Like so many of the noble spirits of his time, he desired "to retire to some of the American plantations," and find, amidst the woods and savannas of the New World, the peace he seemed to be all his life seeking in vain.

In 1656 he left Paris for a time, and coming over to England, he was at once seized by the party of Cromwell and thrown into prison as a spy. On his release, which was not effected without a guarantee of one thousand pounds, for which he was indebted to his friend, Dr. Scarborough, he adopted the medical profession, and qualified himself sufficiently to be created a Doctor of Medicine—M.D. Upon the restoration of the Royal Family, he was over forty years of age, and his great ambition now was to pass the remainder of his life in studious retirement, the solitude of country life, of which he sings with such sweetness and sometimes with such sublimity.

He was now [says his friend Dr. Sprat] weary of the vexations and formalities of an active condition. He had been perplexed with a long compliance to foreign manners. He was satiated with the arts of a Court, which sort of life, though his virtue made it innocent to him, yet nothing could make it quiet. These were the reasons that moved him to follow the violent inclinations of his own mind, which in the greatest hurry of his own business had still called upon him, and represented to him the delights of solitary studies, of temperate pleasures, and a moderate income below the malice and flatteries of fortune.

His income at this time was indeed very moderate, and altogether insufficient to enable him to carry out his desire of a country life. He must have been of a noble and independent

spirit, otherwise, in *Cutter, of Coleman Street* which appeared at this time, he would have employed his wit in holding the Puritans up to scorn rather than in satirizing the sins of the Royalists. Owing to the vexation and disgust of this party, the author gained little by the drama beyond the empty reward of fame. Pepys says: "After dinner, to the opera, where there was a new play (*Cutter, of Coleman Street*), made in the year 1658, with reflections upon the late times; and it being the first time, the pay was doubled, and, to save money, my wife and I went into the gallery, and there sat, and saw very well, and a very good play it is; it seems of Cowley's making." By the influence of some friends, chiefly the Earl of St. Albans and the Duke of Buckingham, who esteemed his character and held his talents in admiration, he succeeded in obtaining the lease of a farm at Chertsey on the Thames, held under the Queen Mother, which produced a competency of about £300 a year. The house at Chertsey still remains, though it has been considerably altered. Over the front door is a tablet of stone, let into the wall, on which is inscribed a line from Pope, slightly altered:

Here the last accents flowed from Cowley's tongue.

The country round is very pleasant; and the nearness of St. Ann's Hill, with its heathery sides, breezy air, and noble views, is a great advantage. For a heart that loved solitude, no sweeter or more agreeable retreat could be found than "Chertsey's silent bowers." "There," to use the words of his biographer, "among the two or three villages on the banks of the Thames, he exercised his mind rather on what was to come than on what was past: some few friends and books, a cheerful heart and an innocent conscience, were his constant companions." From here he wrote a letter to Dean Sprat, which gives us an odd idea of his enjoyment of the place:

The first night that I came hither [he says] I caught so great a cold, with a defluxion of rheum, as made me keep my chamber ten days. And two after, had such a bruise on my ribs with a fall, that I am yet unable to move or turn myself in my bed. This is my personal fortune here to begin with. And besides, I can get no money from my tenants, and have my meadows eaten up every night by cattle put in by my neighbours. [How like a piece of modern Irish history!] What this signifies or may come to in time, God knows: if it be ominous, it can end in nothing less than hanging. Another misfortune has been, and stranger than all the rest, that you have broken your word with me, and failed to come, even though you told Mr. Bois that you would. This is what they call *monstri simile*. I do hope to recover my late hurt so far within five or six days (though it be uncertain yet whether I shall ever recover it) as to walk about again. And then, methinks, you and I and the dean might be very merry upon St. Ann's Hill. You might very conveniently come hither the way of Hampton Town, lying there one night. I write this in pain, and can say no more; *verbum sapienti*.

He did not, however, live long to enjoy the sweets of rural life. He died in 1667, and was interred in Westminster Abbey, "probably the grandest obsequies," says Dean Stanley, "the Poet's Corner ever witnessed." His dust lies next to that of Chaucer, and not far off from Spenser's, the poet whose "Faërie Queene" "filled his head with such chimes of verse as never since left ringing there." John Evelyn was at the funeral, and tells us how the corpse lay at Wallingford House: it had been conveyed by water from Chertsey, and from thence to Westminster Abbey, in a hearse with six horses, and near a hundred coaches of noblemen and illustrious persons following, among whom, of course, were all the great wits of the town, the clergy, and bishops. Pepys writes in his famous Diary, "To my bookseller's, and did buy Scott's *Discourse of Witches*, and do hear Mr. Cowley's death mightily lamented by Dr. Ward, the Bishop of Winchester, and Dr. Bates, who were standing there, as the best poet of our nation, and as a good man." This was the testimony of Charles II., who, when he heard of his death, declared that he had "not left a better man behind in all England." He appears to have had a very sweet and amiable disposition, and was much impressed with religious feelings and a reverence for sacred things. We are told that he particularly abhorred the abuse of Scripture by licentious raillery—an example which some of the literary scribes of our day would do well to copy—stigmatizing such irreverent treatment of the Inspired Word as "not only the meanest kind of wit, but the worst sort of ill-manners." His genius was of a very high order; and it was adorned and illustrated by profound and varied learning. Milton is said to have declared that the three greatest English poets were Spenser, Shakespeare, and Cowley. Sir John Denham, the author of "Cooper's Hill," pays a glowing tribute to Cowley:

To him no author was unknown,
 Yet what he wrote was all his own :
 Horace's wit and Virgil's state
 He did not steal, but emulate ;
 And when he would like them appear,
 Their garb, but not their clothes, did wear.

And the verses in which Cowper enshrines his affection for our poet are discriminatingly appreciative and just :

Thee too enamoured of the life I loved,
 Pathetic in its praise, in its pursuit
 Determined, and possessing it at last,
 With transports such as favour'd lovers feel,
 I studied, prized, and wished that I had known
 Ingenious Cowley ! and though now, reclaim'd
 By modern lights from an erroneous taste,
 I cannot but lament thy splendid wit

Entangled in the cobweb of the schools ;
I still revere thee, courtly though retir'd,
Though stretch'd at ease in Chertsey's silent bowers,
Not unemploy'd, and finding rich amends
For a lost world in solitude and verse.

Cowley wrote prose as well as poetry. It was an article of Wordsworth's literary creed that all good poets write good prose. We believe this is generally true. The instinct of form necessarily predominates in them, and therefore they naturally write excellent prose. Cowley is no exception to this rule, and it is not too much to say that he ranks inferior only to Milton, Dryden, Coleridge, Shelley, and Matthew Arnold. His poetical and prose writings are alike excellent. "No author," says Dr. Johnson, "ever kept his verse and his prose at a greater distance from each other. His thoughts are natural, and his style has a smooth and placid equability which has never yet obtained its due commendation. Nothing is far-sought or hard-laboured, but all is easy without feebleness, and familiar without grossness." His "Essays" are well known, and are characterized by elegant simplicity, and abound everywhere in practical advice; but in quaintness, proverbial power, and homely dealing with learned and recondite themes, they fall below those of Montaigne, Lord Bacon, and Sir Thomas Browne. They are worth reading, and he has done good service by them to literature and life. Let me give two or three specimens of his style and sentiments. In the Essay "Of Myself," he reveals something of his spirit and temper in early life which is very interesting :

As far as my memory can return back into my past life [he says], before I knew or was capable of guessing what the world, or glories or business, of it were, the natural affections of my soul gave me a secret bent of aversion for them, as some plants are said to turn away from others by an antipathy imperceptible to themselves and inscrutable to man's understanding. Even when I was a very young boy at school, instead of running about on holidays and playing with my fellows, I was wont to steal from them and walk into the fields, either alone with a book or with some one companion, if I could find any of the same temper.

And again, speaking of the greatness and splendour he was brought into contact with in the English and French Courts, he says, in the same Essay: "I saw plainly all the paint of that kind of life, the nearer I came to it; and the beauty which I did not fall in love with, when for aught I knew it was real, was not like to bewitch or entice me when I saw that it was adulterate." A sigh for retirement, a plea for solitude, a longing for independent poverty, is the wish—some would say the unnatural wish—which he is ever indulging. It would not be conducive to the success of human endeavours, it would check and tend to cripple the activities of human life,

if the tastes of Cowley were to become the general fashion. In his Essay on "The Dangers of an Honest Man in too much Company" we read: "The truth of it is that a man in much business must either make himself a knave, or else the world will make him a fool," and "that he had better strike into some private path." We should be sorry to subscribe to this sentiment; indeed, we are sure that while it may be true in individual instances, it is far from having a universal application. At the close of this Essay he says finely himself:

I thought when I went first to dwell in the country, that without doubt I should have met there with the simplicity of the old poetical golden age; I thought to have found no inhabitants there but such as the shepherds of Sir Philip Sidney in Arcadia, or of Monsieur d'Urfé upon the banks of Lignon, and began to consider with myself which way I might recommend no less to posterity the happiness and innocence of the men of Chertsey. But, to confess the truth, I perceived quickly, by infallible demonstrations, that I was still in old England, and not in Arcadia or La Forrest; that if I could not content myself with anything less than exact fidelity in human conversation, I had almost as good go back and seek for it in the Court, or the Exchange, or Westminster Hall. I ask again, then, whither shall we fly, or what shall we do? The world may so come in a man's way that he cannot choose but salute it: he must take heed, though, not to go a-whoring after it. If by any lawful vocation or just necessity men happen to be married to it, I can only give them St. Paul's advice: "Brethren, the time is short; it remains that they that have wives be as though they had none. But I would that all men were even as I myself." In all cases they must be sure that they do *mundum ducere*, and not *modo nubere*. They must retain the superiority and headship over it; happy are they who can get out of the sight of this deceitful beauty, that they may not be led so much as into temptation; who have not only quitted the metropolis, but can abstain from ever seeing the next market-town of their country.

He himself seems to have subdued the world and led it in chains. The beauty of its face was an artificial beauty, and the pleasures and rewards it bore in its hand were as dust and ashes. Its grapes were grapes of gall, and its clusters were bitter. Wealth and honour and fame, the splendours of the Court and the gaieties of the town, had no attraction for him. He never looked back with regret upon them. In the Essay from which we have already quoted, he says, after referring to some of the "little encumbrances and impediments" of a country life, "Yet do I neither repent nor alter my course. *Non ego perfidum dixi sacramentum*. Nothing shall separate me from a mistress which I have loved so long, and have now at last married, though she neither has brought me a rich portion nor lived yet so quietly with me as I hoped from her."

Nor by me e'er shall you—

You of all names the sweetest and the best;
 You Muses, books, and liberty and rest;
 You gardens, fields, and woods forsaken be,
 As long as life itself forsakes not me.

Like Shenstone at Leasowes, like Cowper at Olney, like Wordsworth at Rydal, Cowley lived a life of calm leisure, a *dolce far niente* life, at Chertsey, working in his garden, roaming through the woods, botanizing in the green lanes, or lying in the hot summer day on the river slopes, musing of things high and great, and noting down the thoughts that "flashed upon the inward eye, which is the bliss of solitude." In some passages, both prose and poetical, Cowley seems to anticipate in his love of Nature Wordsworth and his disciple Arnold. Where could we read more nervously-worded lines than those in which he vindicates his choice of a country life ?

Thus would I double my life's fading space ;
 For he that runs it well twice runs his race :
 And in this true delight,
 These unbought sports, this happy state
 I would not fear, nor wish, my fate :
 And boldly say each night,
 To-morrow let my sun his beams display,
 Or in clouds hide them : I have lived to-day.

These verses bring us at once to our subject, for it is of Cowley's poetry rather than his prose we wish briefly to write. He wrote "Pindaric Odes" in imitation of the style of Pindar, and these probably in his own days most impressed readers. One of his critics tells us they "electrified his age," and Dr. Johnson declares "that no man but Cowley could have written them." He also wrote the "Davideis" on the troubles of the second King of Israel, a long sacred poem in four books, of very unequal merit, of which we cannot say much in praise, though no doubt it contains some fine lines.

Cowley also wrote "Miscellanies," "The Mistress," or "Love Verses," and several "Books of Plants." This poem is full of rare curious reading ; all that old mythology and the literature of the ancients ever said about plants or flowers, all their mystic influences, all that they do or are supposed to do, are set forth in a quaint eccentric manner. As in the "Davideis," there are many lines and verses very beautiful ; but to get at them we have to wade through a good deal that is trashy and worthless. We all remember the beautiful allusion in Longfellow to flowers as the stars of the earth.

Spoke full well in language quaint and olden,
 One who dwelleth by the castled Rhine,
 When he called the flowers, so blue and golden,
 Stars that in earth's firmament do shine.

The idea, inverted, seems to be derived from Cowley's "Plants," in which we read :

Look up ! the gardens of the sky survey,
 And stars that there appear so gay ;
 If credit may to certain truth be given,
 They are but the amarantths of heaven.

The lines on the "White Lily" have much sweetness :

Happy those souls that can, like me,
 Their native white retain,
 Preserve their heavenly purity,
 And wear no guilty stain.

Contemplation is the spirit of Cowley's verse. He seems never to weary of rural scenery and rural ways. What magnificent lines are those on "Solitude"! They seem to breathe the very spirit of the woods. You hear the rustle of the leaves, the waving of the green branches, the bubble of the brooks, "gilt with the sunbeams here and there." You see the stateliness of the "old patrician trees," the "enamell'd" river-bank, the commingling glory of green and gold on every side, and you are filled with joy.

Hail, old patrician trees, so great and good !
 Hail, ye plebeian underwood !
 Where the poetic birds rejoice,
 And for their quiet nests and plenteous food
 Pay with their grateful voice.

Here let me, careless and unthoughtful lying,
 Hear the soft winds, above me flying,
 With all their wanton boughs dispute,
 And the more tuneful birds to both replying,
 Nor be myself, too, mute.

A silver stream shall roll his waters near,
 Gilt with the sunbeam here and there,
 On whose enamell'd bank I'll walk,
 And see how prettily they smile, and hear
 How prettily they talk.

We must admit that in Cowley's poetry there are many inflated lines, much that is in bad taste, a continual attempt at saying sparkling and witty things, quaint conceits, strange fancies, and metaphysical quiddities. Dr. Johnson, in his interesting "Life of Cowley," brings together a great many passages which illustrate these characteristics of the poet. Let us here give one or two of them. He says on Knowledge :

The sacred tree 'midst the fair orchard grew :
 The phoenix truth did on it rest,
 And built his perfumed nest,
 That right porphyrian tree which did true logic show.
 Each leaf did learned notions give,
 And the apples were demonstrative :
 So clear their colour and divine,
 The very shade they cast did other lights outshine.

In the "Davideis" his description, quaintly absurd, surely, in a very high degree, of the angel Gabriel's attire opens thus :

He took for skin a cloud most soft and bright,
 That e'er the midday sun pierced through with light ;
 Upon his cheeks a lively blush he spread,
 Wash'd from the morning beauties' deepest red.

“This,” says the great critic, “is a just specimen of Cowley’s imagery. What might in general expressions be great and forcible he weakens and makes ridiculous by branching it into small parts. That Gabriel was invested with the softest or brightest colours of the sky we might have been told, and been dismissed to improve the idea in our different proportions of conception; but Cowley could not let us go till he had related where Gabriel got first his skin, and then his mantle, then his lace, and then his scarf, and related it in the terms of the mercer and tailor.” But with all this Cowley has some splendid verses, embodying very noble thoughts. His famous “Hymn to Light,” “First-born of Chaos,” is an example:

* * * * *

At thy appearance Grief itself is said
To shake his wings and rouse his head :
And cloudy Care has often took
A gentle beamy smile reflected from thy look.

At thy appearance Fear itself grows bold :
Thy sunshine melts away his cold ;
Encouraged at the sight of thee,
To the cheek colour comes, and firmness to the knee.

His little poem, “To the Grasshopper,” reminds us of some of Wordsworth’s minor gems—

Happy insect ! what can be
In happiness compared to thee ?
Fed with nourishment divine,
The dewy morning’s gentle wine !
Nature waits upon thee still,
And thy verdant cup does fill.
Thou dost drink and dance and sing,
Happier than the happiest king !
All the fields which thou dost see,
All the plants belong to thee :
All that summer hours produce,
Fertile made with early juice.

* * * *

Happy insect ! happy thou
Dost neither age nor winter know ;
But when thou’st drunk, and danced and sung
Thy fill, the flow’ry leaves among,
Sated with thy summer feast,
Thou retir’st to endless rest.

It will be seen from these extracts that Cowley was a true poet. Indeed, at his death he was regarded as the first poet in England; for Milton and Dryden, we may say, were still unknown. He was profoundly learned, had an exuberant imagination, and “was the first,” as one has said, “who imparted to English numbers the enthusiasm of the greater ode and the gaiety of the less.” The grandeur of his thoughts and the multiplicity and splendour of his images have led

some critics to compare him with Jeremy Taylor, the eloquent divine, and Edmund Burke, the eloquent statesman. Unfortunately he lived in an age of wretched taste in poetry. Spenser and Shakespeare had passed away, and were succeeded by a class of poets whom Johnson styles metaphysical, and whose faults he exposes, in his "Life of Cowley," in a strain of the happiest criticism. Their great defect lay in substituting wit for feeling and nature, and in fancying poetry to consist in subtle, far-fetched, and exaggerated conceits. These were the characteristics of Donne, Jonson, Herbert, Henry Vaughan, and, indeed, most of the poets of that period. Cowley shared in this vice to a considerable extent. He is always attempting to say witty things, and yet, in an admirable verse, he condemns exuberance of wit :

Yet 'tis not to adorn and gild each part,
That shows more cost than art,
Jewels at nose and lips but ill appear ;
Rather than all things wit, let none be there ;
Several lights will not be seen,
If there be nothing else between.
Men doubt because they stand so thick i' th' sky,
If those be stars which paint the galaxy.

Addison says of our poet :

Thy fault is only wit in its excess,
But wit like thine in any shape will please.

No doubt wit gives pleasure to most minds ; but the pleasure which we derive from reading Cowley's odes is, as Macaulay has remarked, a pleasure which belongs wholly to the understanding, and in which the feelings have no part whatever. His wit consisted in an exquisite perception of points of analogy and points of contrast too subtle for common observation. He continually startles us by the ease with which he yokes together ideas between which there would seem at first sight to be no connection. In one of his finest poems, "Lines on the Foundation of the Royal Society," he compares Lord Bacon (of whom he was an ardent admirer and an intelligent disciple) to Moses standing on Mount Pisgah gazing on the goodly land, the land flowing with milk and honey, stretching away northward before his eye :

From these and all long errors of the way
In which our wandering predecessors went,
And like th' old Hebrews many years did stray
In deserts but of small extent,
Bacon, like Moses, led us forth at last,
The barren wilderness he past,
Did on the very border stand
Of the blest promis'd land,

And, from the mountain's top of his exalted wit,
 Saw it himself and show'd us it.
 But life did never to one man allow
 Time to discover worlds and conquer too ;
 Nor can so short a line sufficient be
 To fathom the vast depths of Nature's sea.
 The work he did we ought t' admire,
 And were unjust if we should more require
 From his few years, divided 'twixt th' excess
 Of low affliction and high happiness.
 For who on things remote can fix his sight,
 That's always in a triumph or a fight?

WILLIAM COWAN.

ART. IV.—THE SCHOOL OF SICKNESS.

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

Why is this?

An explanation presents itself readily.

Apart from knowledge philological—a clear elucidation of original text—it follows that the Cleric's exposition of Disease must rest on one of two bases: the intellectual grasp of a highly educated man, or on "second-hand" medical knowledge. The latter would ordinarily take the form of popular handbook; occasionally, perhaps, of more direct and less fallible source. True, an element far higher is to be reckoned, factor-age, however, not limited to but one order of the community. Be it as it may, the outcome hitherto has been unprofitable to laymen. An interpretation strained when *not* coloured by theological bias; an adaptation of end to predetermined lines—this is no infrequent outcome.

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

"Truth" on the subject that heads this article may be

approached from varied standpoint; yet only hopefully, when not thus handicapped. And the (possibly) too subjective thought-basis of Clergyman may be weighed against the (possibly) too objective outlook of Physician.

Exegesis up to recent times rested solely in the hands of the ministerial order. Not so now. Beside scientists of a certain class, who treat the Book with the same reverence—on the like footing—as they do mythical history, a blend, somewhat Apostolic, of the two callings which raise their followers into communion with a higher world has been founded, or rather, re-constructed. For union of the two professions finds precedent in bygone times, albeit linked with superstition on the one hand, empiricism on the other, and an undercurrent of venality which marred indisputable good in both. That union, dissevered in the days of Henry VIII,¹ is again cemented by the blood of martyrdom. The Medical Missionary is recognised as *the* messenger of Christianity and of handmaid Civilization.

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

Disease is typical of *the* great operation in him—the work of the Holy Spirit. Such process is symbolized in one word—Fire. And Fire, we know, is, in Bible metaphor, either instrument of purification or of destruction. The parallelism between soul and body sickness becomes more weighty and suggestive under each fresh discovery of Medical Science.²

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

¹ By the formation of the Royal College of Physicians.

² Isa. i. 6. Take an illustration. In certain blood diseases Nature, so called, throws out the poison, and the patient recovers. The Scriptural axiom, “The blood is life,” is daily obtaining more literal fulfilment, as one grave malady after another is traced back to some organism hitherto unrecognised.

Disease is an entity dual in operation and issue, and so differs from other forms of suffering in which mind alone is concerned. It is a finger-post pointing downwards; a sermon ceaselessly calling us upwards.

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

We are told on unquestionable authority¹ that one dire malady (which we will not name) is on the increase; that it threatens to rival in frequency, Consumption. Yet, as a whole, warfare against death is waged on better vantage-ground than formerly; waged successfully, for no fact is more patent than that of progressive longevity.² So, with phases of sickness new or old, mercifully come, *pari passu*, new means palliative or curative; nay, even the hope that ailments hitherto irremediable may be vanquished.

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

In unfallen man even associated with primeval happiness was there not a rudiment of corporeal suffering? Then, consequent on the fall, did such germ develope into actual toil, the sweat of the brow? And, at a later date, as outcome of further

¹ That of the Registrar-General.

² On the one hand, there is more arduous struggle for livelihood, keener competition, and proportionately greater expenditure of vital force; on the other, science, opening out new means for bodily conservation. On which side lies the balance—gain or loss to life? To the latter indubitably. Apart from the factorage above named, greater abstinence from alcohol must tell in favour of posterity.

Students of English history will have noticed the short lives, with few exceptions, of noted men in the Middle Ages. Take, *e.g.*, the reign of Henry VIII., as recorded by Froude. Fifty to sixty years was then "old age." But the women!—unhappy sex every way. Child-birth peril, food which a ploughman would now reject, and in sickness medicines equally repulsive and worthless. What wonder that they died young, and that such "old men" had three or four wives ere they too departed. A shrewd observation comes to us from a recent clerical writer who has studied men and manners. It is "that appetite kills more people than the want of it."

declension from God, evolution of Disease? We believe so. No slight clue to unravelment of Divine purpose, "through the flesh," starts from fundamental principle of this order. Following it we bring within the range of finite conjecture the origin of maladies; supersession, so to speak, of the natural, *i.e.*, death, through decay, typified in expiring lamp, by the more speedy, non-natural, messenger of Disease and its outcome, premature death. The date would be subsequent to the Flood; the proximate cause, marked accession of wickedness. So came termination of Methusaleh—flickering out, as ordinary process of resolution to earth again, and so the advent of sickness, and pain.

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

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

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

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

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

These trials are, as it were, "Self" assailing *from without*. But how many can withstand that other "Self" from within? To it, step by step, the Accuser led Job. In it his art culminated,

and Faith was strained exceedingly.¹ That medium was suffering in the flesh—Disease. For Disease is surely the trial among trials—complex, reflex, reduplicative. The position is as unique as comprehensive. Even with relation to death through other media how different the footing! In battle, or by accident, we know that through excitement in the one case, unexpectedness in the other, the end may come almost without a pang. If the issue of event be doubtful, the star of Hope shines very brightly. How different the lot under wasting, painful malady, with the end, nearing day by day, ever looking us in the face!² The Soldier's courage is but as meteor to the sun, weighed against the fortitude of many a weaker vessel—Woman.

Direct punitive Disease as fiat of Divine judgment we see in plagues of Pharaoh, heralding destruction. Of the conditionally-punitive it is superfluous to speak. It runs through the Bible as, reverently, so to say, almost its very *raison d'être*. Whether to nation or to individual ever comes the merciful "If." As to the third aspect. Of the "Master" what may we say save the words of David and of Job,—“Such knowledge is too wonderful for me.” But from that of Christ's chiefest Apostle we may learn much. There are who hold that sickness must needs be always disciplinary, and inseparable from sin.³ In a fundamental sense (the fall), indisputably true of the latter. But of the former?

That it should come distinctively as messenger of love, dis-severed wholly from the judicial—as, in fact, token the highest of Divine favour—this is a rendering of the apocalyptic “as many as I love I chasten,” which (it may be urged) exceeds belief. What wider divergence can there be than between the strongest weapon in the armoury of Satan (Job i. and ii.) and the choicest gift from heaven? In discipline we can see

¹ Note analogy in threefold temptation of Messiah. Also how very much is implied by our Lord's answer to Peter, “Pity thyself.” St. Matt. xvi. 22 (margin).

² “Thou inevitable day,
When a voice to me shall say,
Thou must rise and come away.”

Archbishop Trench.

³ Sir Henry Taylor, speaking with the weight incident to a long life and much knowledge of mankind, offers a remark which may come as a glad surprise to many readers of his autobiography. He states it to be a fact well known to physicians that death is very generally painless. True, in some cases. Apparent suffering is occasionally but the automatic action of a clogging mechanism, consciousness and feeling having departed. In other cases, as far as may be gathered, it is not so. Some partial knowledge of the subject comes to us through the experience of individuals resuscitated after immersion and strangulation. (Since these words were penned, Sir Henry Taylor in death fulfilled his own words. He “fell asleep,” without warning, while supposed to be dozing after dinner.)

a needful distinction; in Providence also (John ix. 1, Luke xiii. 4), illustrative of the sovereignty of the potter over the vessel—the “*I Will.*” But in grace, free grace? Thus would some speak.

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

Coming to New Testament age; what do we see in days when the cup of national sin was full? In our Lord’s life-time it may be assumed that prediction of Moses as to sickness, Egyptian in severity, received fulfilment, and that disease abounded. Somewhat more light as to its variety comes to us then, yet, broadly, we see the forms of malady spoken of by the Law-giver.¹

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

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

¹ No metaphor of spiritual sickness, no profounder parallelism between corrupt soul and body exceeds in force that of Isaiah with reference to the Jew of his day. In that of Jesus were things better? “Fill ye up the measure of your iniquity,” is the answer.

Topography in Palestine is very suggestive to the Physician-traveller. The hill country with gorge through which sweeps keen wind, and the semi-tropical Jordan valley, each have a language of their own. The first-named, branching from the lofty plateau of Jerusalem, speaks of chest maladies incident to vicissitude of temperature. The other, from the tarn of Huron with marsh and miasm, to the volcanic shores of Lake Gennesaret indicates (broadly) fever and abdominal ailments. Sickness originally generated through impoverished blood, and perpetuated by intermarriage, would, of course, obtain everywhere; notably, leprosy.¹ As it appears to the writer, there is a ready explanation of the fact that our Lord's healing ministry was mainly associated with the vicinage of Galilee. The rank vegetation and enervating climate which characterize the site of the lake cities convey strongly an impression that fever, such as "laid low" Peter's mother-in-law, and consequent grave lesions of nerve centre, must have always had foothold there.

Was the healing art in Judæa materially advanced—more efficacious—in the time of our Lord than during the long antecedent period of Jewish history? It is doubtful—certainly as regards treatment of internal disorders. Granting that it were otherwise; that some ray of light from early Greek and contemporary Latin source had reached Palestine, the manner of life, poverty, food, dwellings, all that we now include in the word Sanitation, were antagonisms to recovery.

As to Therapeutics. Wine, certain spices, and vegetable oils, expressed juice of herbs, and exudation from trees (*i.e.*, balsams, as that of Gilead), ptisans—these for outward as well as inward use, would be employed.² Then instinct would prompt to rest, to abstention from food, and to free use of water—albeit such might then, as now, be potential for evil or for good! Not improbably the Israelite brought out of Egypt and retained some belief in astrology; in "times

¹ On much the same principle that a varied dietary is conducive to health, so too in higher and kindred sense may this be said of admixture of blood through varied races. Witness our own.

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

² Treatment—*not* internal only, as popularly believed—of the injured traveller to Jericho by oil and wine would be in accord with received views of the day. Chaldean tradition is traceable through passages which figure prominently in ancient works on medicine.

and seasons" as influencing recovery. In any case Empiricism, virtually such, would have little to do with cure in comparison with simple *vis medicatrix nature*.

FREDERICK ROBINSON.



ART. V.—"THE SPIRITS IN PRISON."—WHO WERE THEY?

"He went and preached unto the spirits in prison."—1 PET. iii. 18-20.

"THIS difficult," sometimes "most difficult," passage—such are the terms we find constantly applied to this statement of St. Peter. "Mysterious" is often added, and with justice, for mysteriousness ever marks imperfect revelation. And the revelation here is scant to a considerable degree, and the mystery is in proportion to the imperfection. But mysteriousness and difficulty, though frequently confounded, are far from being identical, or even necessarily connected. So far as any revelation goes, there ought to be no difficulty of understanding and interpretation. In this case the mystery is great. We are not informed how our Lord went, where the prison is, how many the spirits, what the subject of the proclamation, how it was received, what its final effect as regards those spirits. We are told the nature and time of their sin—even disobedience in the days of Noah, implying some special act of disobedience; but not what was the nature of the imprisonment, and many other matters connected with it. Yes, the mystery is great, but where, within the limits of the narrative, the difficulty? Our Lord went to a certain prison where certain spirits were confined for a certain disobedience in the days of Noah, and He made a certain proclamation to them. There is no word here needing a dictionary to explain it, no involved grammatical sentence that an unlearned man could not unravel. There is a question of exegesis—whether "He" is to be understood of the Christ in His entirety, or of His disembodied soul only; whether His visit to the prison took place on the Saturday after His crucifixion, or subsequently to His resurrection. There is a controversy on this point, but it affords no difficulty as to the visit or its object. Whether He went before or after His resurrection it matters not, it is all the same. Is there, then, no difficulty of interpretation? There is; not in the narrative itself, but in the minds of interpreters. It is difficult to fill with other matter a vessel already full. And the minds of exegetes are filled full to overflowing with an assumption—a

very big assumption—which they bring to the interpretation, thus creating for themselves a difficulty they never get over. They assume, even from the first, that the spirits of the passage are the disembodied souls of disobedient men. This leads to other assumptions—viz., that the prison is identical with an unseen abode, where the souls of all sinful men are said to be confined, which, according to some, is in the centre of the earth. For this fancy we are indebted to paganism, mainly to Virgil's novel of the "Æneid." Then follows the assumption that no special sinners are contemplated, but that all sinners are alike comprehended; and an amount of ingenious reasoning is had recourse to in explanation of this. Then comes the assumption that the proclamation was the preaching of the gospel of salvation to those who either had not heard it when they were on earth, or who, having heard, had rejected it, and that thus another opportunity, or chance, was given them of being ultimately saved; and, the final assumption, that all the souls to whom this proclamation of the gospel was made did accept it. I do not know that anything is said in this theory about those who in after years, up to the end of time, should be sent—that is, according to the theory—to that prison-house.

Now here is a catena of assumptions (and I doubt if I have exhausted the list), every one of which requires to be established by clear and full revelation of Scripture. I need scarcely say no such demonstration has ever been even attempted, nor can be, as there is no reference to this transaction in any other part of Holy Scripture. As to what I have designated "the big assumption," and on which all the others are suspended, as the links of a chain—namely, that the πνεύματα are the disembodied souls (ψυχαι) of men—there is not the semblance of proof. Πνεύματα, standing alone, is not, so far as I know, ever predicated of the ψυχαι of men, whether righteous or unrighteous. In Heb. xii. 23 it does refer to men, righteous men, but with an addition that fixes its application, πνεύμασι δικαίων τετελειωμένων, "the spirits of perfected just men"—that is, perfected at the resurrection, for while the body is in the grasp of "him who has the power of death," the righteous are not perfected. "Spirits" standing alone, as it does in this passage of Peter, cannot be identified with disembodied souls of men, much less with disembodied souls of wicked men.

In various disquisitions on the passage I see introduced 1 Thess. v. 23, with some indistinct idea that it may possibly afford, in some misty way, a basis for the identification of πνεῦμα and ψυχή, "your spirit and soul and body," almost invariably quoted, even in print with inverted commas, "body, soul, and spirit" (what has led to the inversion I cannot possibly conceive). Here, we are informed, is the tripartite nature of

man. What does this mean? Is it that man is composed of three distinct parts or entities that can exist each separately from the others? We know that soul and body can be separated, and exist each in a different state and place from the other. But what of the spirit as a distinct entity? If the spirit and the soul are only one part, what then becomes of the tripartite nature? And if they are not one, how can the spirit rationally be asserted to be the soul, whether in the body or out of the body? This text affords no justification for the identification sought to be established, or rather assumed, offhand. Besides, Paul is addressing Christians; and it is to them he says, "your spirit and soul and body." Man as man is soul and body. Again and again is he so described in Scripture. Our Lord says, "Fear him Who is able to destroy both soul and body in Gehenna." The Athanasian Creed so speaks of man, "As the reasonable soul and flesh is one man, so God and man is one Christ." And, in the administration of the Lord's Supper, the words of delivery, "preserve thy body and soul unto everlasting life." This is man. Our Lord so regards him in His conversation with Nicodemus, "that which is born of the flesh is flesh"—it is no more—it is not spirit; and He adds, "that which is born of the Spirit is spirit." This is the new birth of spiritual life in the soul, and this it is which truly constitutes the Christian; the new creation, which imparts to man a new endowment, a life not possessed before by him, "the Divine nature." Consequent on this, it can be said to the Christian, "your spirit and soul and body." Nor is this spirit an entity distinct from the soul and body—it is born in them; it is life, spiritual life, which is born in the soul of the believer while he is here on earth, and in which his body shall share in the morning of the resurrection, when it shall be born from the grave, and all the redeemed shall be *ἐκκλησία πρωτοτόκων*—"the Church of the firstborn."

The "spirits" of our passage, I repeat, are not the disembodied souls of wicked men. No proof whatever of the identity is even attempted to be advanced, and none whatever is possible.

Who then are they? St. Peter in his second Epistle speaks of spirits in prison who had sinned, and for their sin were cast down to Tartarus, in chains, reserved unto judgment. Can we conceive a man of accurate thought, to say nothing of inspiration, in two places of his writings referring to spirits in prison because of sin, having two distinct sets of spirits in view, without any intimation to this effect? Nay, more, that in one of the references he does not allude to the spirits at all, but to totally different entities, even to the disembodied souls of men? By me such a proceeding is incon-

ceivable. However, have we any note by which we can identify as one the imprisoned spirits of both passages? We have—the time when the sin was committed. It is specified in each passage—the days of Noah, and in connection with the ruin of the old world. In 1 Epis. iii. 18, this is sufficiently plain at first sight: "The spirits in prison, which aforetime were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was a-preparing." In 2 Epis. ii. 4, 5, we have: "If God spared not angels when they sinned, but cast them down to Tartarus, and committed them to chains of darkness, to be reserved unto judgment; and spared not the old world, but preserved Noah . . . when he brought a flood upon the world of the ungodly." Here the angels and the old world are joined in the sin which brought the judgment of the flood on the world. I am aware that this connection is not recognised by some exegetes. In Ellicott's "Commentary" the Rev. Alfred Plummer says of the entire passage, "The sentence has no proper conclusion. The third instance of God's vengeance is so prolonged by the addition respecting Lot, that the apodosis is wanting, the writer in his eagerness having lost the thread of the construction. The three instances here are in chronological order (wanton angels, flood, Sodom and Gomorrhah)." This is a strange statement, the result of preconceived opinions. How can we understand one writing under the influence of inspiration leaving a sentence without a conclusion? And, moreover, being so carried away by his eagerness as to lose the thread of the construction? And stranger still, if possible, that a prolonged addition to the end of the argument caused St. Peter to lose the thread of the construction at the beginning! Dr. Plummer says, "There is no apodosis," that is, to the first instance mentioned—the sin and judgment of the angels. He would have had St. Peter write something like this, "If God spared not the angels that sinned, casting them down to Tartarus, but spared the angels that sinned not." A sentence more out of gear with the Apostle's writing there could not be. In the instances of Noah and Lot the places where the sins were committed are important considerations. The flood was poured upon the world, bringing ruin upon it and the inhabitants, Noah, who lived in that world, having been first removed, and thus preserved. The fire descended from heaven upon the cities of the plain, and consumed them and their inhabitants, Lot, who lived in Sodom, having been first delivered out of it. And if, according to the criticism I am combating, the first part of the sentence is incomplete, the full sentence should be, "If God spared not the heaven where the angels that sinned dwelt, but sent a judgment—water, or fire, or other suitable agent of destruction—

upon it, but delivered the un sinning angels who dwelt therein out of it." Now the sin of the "wanton" angels was not committed in the place of their habitation. We are informed by St. Jude that "the angels kept not their first estate, but left their own habitation." They came down to earth, and by so doing were "disobedient," and here on earth were guilty of their great transgression; they sinned, as afterwards Sodom and Gomorrha sinned, "Sodom and Gomorrha, and the cities about them, in like manner to these (the angels) giving themselves over to fornication and going after other flesh." The earth then being the place of the angels' transgression, St. Peter connects them with the world in the sin that brought upon it the judgment of the flood, and writes, "If God spared not the angels and the world, but saved Noah." The sentence is complete, the apodosis being the preservation of Noah.

We must now look to the record of the flood to see if it affords us any clue to these statements of SS. Peter and Jude. In Gen. vi. we read that "Men began to multiply on the earth, and daughters were born unto them," and that "the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." A full exposition of this passage is not necessary for my present purpose. For this I refer to a statement of the literature of the subject in the Rev. John Fleming's work, "The Fallen Angels and Heroes of Mythology," published by Hodges, Foster, and Figgis, 1879. I shall only state my own views. "The sons of God" is a designation of the angels. In some copies of the LXX the words occur, "the angels of God." The contrast is between God and Adam, God's sons and Adam's daughters. Men multiplied and, of course, daughters were born unto them. It is said that the male descendants of Seth—"numbers of pious sons were born unto Seth"—are here intended by the sons of God, of which pious men the revelation says nothing. "The daughters of men" are said to be "the daughters of Cain, beautiful women," of whom also Scripture is silent. It is said that the intermarriages took place between these, the result being a race of men of violence, owing to whom the world was destroyed. There is much that is fanciful in this theory. First, were the daughters of Seth (or perhaps he had none) so repulsive that the pious sons could not choose wives from among them? And was all the beauty to be found among the daughters of Cain, so that the pious sons were attracted to marry such sinners, although we are not told that Cain's daughters were sinners more than Seth's? But we imagine it. I cannot, however, imagine how Seth's descendants, if they were so eminently pious, could have selected wives from pre-eminently impious women. The fact is, the Scriptures make no distinction between the descendants of Seth and of

Cain; nor do they divide the inhabitants of the world into Sethites and Cainites. Adam had other sons and other daughters, and their descendants, too, are comprised in the generic term men—"Men began to multiply;" and these men, Seth, Cain, and the others, had daughters, fair women, born unto them. Angels saw these fair women, forfeited their original standing, left their proper home, came to earth, married these women, and became the fathers of a mingled race, who filled the earth with violence.

Let me digress for a moment to say something about the "fair women," most unwarrantably asserted to be daughters exclusively in the line of Cain. Adam and Eve, like all the other works of God's creation, were in His judgment "very good," perfect of their kind, the source of the human race; hence, every endowment of mind and body that that race was ever to possess must have been bestowed on them. "The stream cannot rise higher than its source." Accordingly every endowment must have been theirs in perfection from the first—hearing, seeing, speaking, knowing, personal beauty, fulness of strength, the use of their members, their faculties all unimpaired. Adam stood the perfection of manly beauty; Eve, of feminine loveliness. And all their descendants for a long time must have inherited their personal beauty, until by a long course of sin the body became degraded, and physical infirmity impaired its faculties. Are we not taught this in the Gospels? Our Lord, the Creator, did acts of creation when He gave sight to the born blind, hearing and speech to the born deaf and dumb, strength of limbs to the lame from birth, and new limbs to the maimed. And the judgment of all observers was, "He hath done all things well;" the judgment at creation over again, "God saw everything that He had made, and behold it was very good." The new faculties were as perfect in their exercise as if they had been educated from infancy—the blind saw, the deaf heard, the dumb spake, the lame leaped and walked. His works of creation were perfect. Now the daughters of men were all fair women, whether in the line of Cain, or of Seth, or of the other sons of Adam and Eve whose names are not recorded. And this is plainly asserted in the narrative; the language will bear no other construction, "The sons of God saw *the* daughters of men, that they were fair." To confine this fairness to the daughters of one line is manifestly to go beyond the Word, and, I will say, to do violence to common intelligence. Nothing more fanciful was every attempted in the way of exegesis.

But to return. These angels—spirits—who were thus disobedient were imprisoned in Tartarus, whose locality we know not; and to these disobedient spirits, in prison in our Lord's days and still in prison, the Lord went and made a proclama-

tion. There is a question as to the time when He did so. St. Peter's words are: *θανατωθεῖς μὲν σαρκὶ ζωοποιηθεῖς δὲ πνεύματι.* To me these words convey the idea that our Lord died as flesh dies, and was raised as flesh will be raised in the resurrection. The "quicken in spirit" is the reversal of the "putting to death in flesh." The resurrection of our Lord was in the power of spiritual life, as will also be the resurrection of His people; "flesh and bones," to use His own words, but vivified with the life of the Spirit; man, but in spiritual life. In this state—raised from the dead in this spiritual life—he went and proclaimed a something to the spirits in Tartarus. To say that He preached the gospel of salvation to the disembodied souls of special antediluvian sinners is mere assumption. It is felt to be so, and hence great effort is made on the part of some to prove that all the sinners who had died before our Lord's visit were objects of His preaching, to give them a chance of being saved. To do this is to be wise above what is written, for the record limits the sinners to those who were disobedient in the days of Noah. I may add that I see no revelation that our Lord, while His soul was in the disembodied state, did anything. He rested. He was not while in that state (nor are we) perfect as man; while soul and body are separated man is virtually, if I may use the expression, in abeyance. He awaits the resurrection. It would have been a strange thing for Him to preach Himself the Saviour of sinners while he was actually enduring the penalty of their sin. It is the risen, living Christ, and not the dead Christ, that is the Saviour. Salvation was not an accomplished fact until Jesus Himself was saved "out of death," and therefore could not have been proclaimed before. His heel was still bruised. He could not possibly have proclaimed Himself victor while His cry was, "Save me, O God, for the waters are come in unto My soul" (Ps. lxxix. i.); "Out of the belly of Sheol cried I" (Jonah ii. 2).

Besides, both body and soul are alike the subject of salvation; that is, the man is saved—not merely a part of him. So the Scriptures speak; so the services of the Church. For instance, in the Communion Office, as already referred to, the solemn words of delivery recognise this: "The body—the blood of our Lord Jesus Christ—preserve thy body and soul unto everlasting life." And the judgment hereafter will be, not for anything done in the separate state, but, as Paul declares to the Corinthians, "We must all appear—be made manifest—before the judgment-seat of Christ, that each one may receive the things done in (or through) the body, according to that he hath done, whether it be good or bad" (2 Cor. v. 10). *There is a dead silence in Scripture as to any judgment for deeds done out of the body, if such there can be.* I say, if such there can

be. Is this revealed to us, that a man in his entirety can be, and shall be, responsible for what a part of him may do? I know not where anything approaching to this is spoken of in the Scriptures. The resurrection is the great factor in any doctrine of eschatology we can gather from them. "If in this life only we have hope in Christ, we are of all men most wretched; but now is Christ risen from the dead, and become the firstfruits of them that slept." And again, "What advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die" (1 Cor. xv. 19, 32). Around the resurrection circle all the utterances of the Scriptures regarding the future life; and the whole man's future will be decided according to what the whole man's life was here on earth.

But are we to regard the fall of the angels merely as an episode, an incidental event, having no vital connection with the history of the world, and with God's purpose concerning it? When we look more closely, we shall see the important place it occupies in the warfare between God and Satan which still progresses on the earth. A few intimations in the Scriptures reveal to us a great deal. Thus our Lord, when He charged the Jews with the design to kill Him, said, "Ye do the deeds of your father . . . Ye are of your father, the devil, and the lusts of your father ye will (to) do. He was a murderer from the beginning, and abode not—stood not—in the truth" (John viii. 41-44). Here are two important statements, viz.: (1) Satan was a murderer from the beginning; (2) he abode not in the truth.

Satan was *ἀνθρωποκτόνος*. How are we to understand this? To refer it to the murder of Abel is manifestly not correct. Hence some have referred it to the fall of man—the human race was murdered by Satan when he caused the fall, which brought death into the world. The true meaning is, undoubtedly, the murderer of man, the race. But what of the words, "from the beginning"? And what of the connection so plainly asserted between the two statements, "He was a murderer," and "He stood not in the truth"? They lift the veil from the eternity "a parte ante," and reveal a something that took place before the foundations of the world were laid. St. Paul speaks of "the eternal purpose of God which He purposed in Christ Jesus our Lord" (Eph. iii. 11). That purpose was God incarnate, God in Christ, the Christ. This purpose could only be eternal as in His own eternal Being. With God there is no afterthought. Our Lord declares Himself to be "the truth." Thus "the truth" is identical with "the eternal purpose." In this truth, this purpose, Christ, God and man, Satan stood not. Must then God not have made known to the heavenly hosts His purpose—to create a new nature, man; to take that nature into union with Himself—one with Him—that in this nature would be the

grand manifestation of Himself, Christ exalted above the hierarchy of heaven, to receive the homage of all created things as their Head? Even as afterwards it was said in the Book of Psalms, "Worship Him, all ye gods" (xcvii. 7), quoted by St. Paul in Heb. i. 6, "When He again bringeth in the first-begotten into the world, He saith, Let all the angels of God worship Him." Against this Satan, "lifted up with pride," rebelled; he must have been the highest archangel of heaven; next, though at an immeasurable distance beneath, to God Himself; a being of such power that only in the name of Jehovah could Michael the archangel successfully resist him (Jude 9). Then and there Satan determined to ruin the human race, whenever it should be created. This is "the beginning" from which he became the murderer of man.

At the time fixed in God's counsel the earth arose as the theatre of the manifestation of the Christ. Man was created in the image of God, the image in which He designed to appear in fulfilment of His purpose. To Adam He gave delegated authority over all the works of His hands. Adam thus wearing in his person the similitude of God, and ruling over the earth, was "the type of the coming One" (Rom. v. 14). This was the inchoate fulfilment of the promised revelation. So that when the inhabitants of the heavens, who were waiting in longing expectation of the event, saw this beginning of its accomplishment, "The morning stars sang together, and all the sons of God shouted for joy" (Job xxxiii. 7). But Satan watched with fiendish determination to defeat the counsel of the Most High, and, as his first step, accomplished the fall. How could God ever take a nature stained with disobedience, polluted with sin, into union with Himself, and elevate it to be the head of the unfallen ones? This, we may conceive, was the reasoning of his heart; and he must have rejoiced at the success of his temptation. His triumphing was short. The promise of the woman's seed, as the Redeemer of man, and the destroyer of himself, led him to devise some other scheme for the ruin of the race.

His great effort was the corruption of the human nature by the mixture of angelic with it, so that there could be no pure seed of the woman to bruise his head. Hence the narrative in Genesis vi. But God's purpose could not be defeated. There was one man still on earth, righteous as to character, walking with God, a man of faith in Him. As to his nature, a pure man, "perfect in his generations," no admixture of the angelic in him or his children. God determined to sweep the mixed race from the face of the earth, and to constitute the pure man, Noah, the second head of the race. Hence the flood. The angels imprisoned in Tartarus could not again offend. In due

time the woman's seed was born, and on His birth we read of the attempt of Herod to destroy the young child. Another effort of Satan defeated. Then next we have the Temptation, during which Satan tried hard to get his superiority acknowledged: "Fall down and worship me, and all shall be Thine. Only receive the kingdom from me, and I give up all." Again defeated in his desperate efforts against the Christ and His supremacy, he left Him alone until he compassed His crucifixion. Has he triumphed? The resurrection is the answer. The man Who hung upon the accursed cross rose from the dead, and, man in all the essentials of humanity, ascended into the heavens, and is now seated on the throne of glory, the woman's seed, waiting until the day fixed in the Father's counsels, when the Son of Man shall return, and triumph finally and for ever over Satan and his angels.

Taking all this into account, is it too fanciful to suppose that the subject of our Lord's proclamation to the spirits in prison, when He appeared to them in His resurrection humanity, had in it something consonant to their peculiar sin, and His triumph over their effort to ruin the human race?

One more thought. It is a deep subject—the origin of evil. Do we not see it here? What is evil? Decide this, and its origin is not far to seek. Evil is opposition to the Christ. It first broke out in heaven. The first manifestation of it on earth was in Eden. In the words, "he stood not in the truth," we have the origin of evil, and the evil itself, from which has flowed all the moral and physical evil which has, alas! abounded on earth from the fall to the present, and will abound until He comes to put an end to it for ever. And is it from this our Lord has taught us to pray, "Deliver us from the evil;" and from which He prayed His Father to keep His disciples, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil?" And is this the evil in which St. John tells us "the whole world is lying"?

To recapitulate in substance what I have here advanced: the great fact of the creation is the Christ; the great fact of the redemption is the Christ; and the redemption is the destruction of the works of the devil, by the deliverance of the creation from the bondage of corruption into the liberty of the glory of the children of God, in order that God's purpose, apparently marred for a time by the evil, may be accomplished, even "the eternal purpose which He purposed in Christ Jesus," by Whom, and in Whom, and for Whom "were all things created that are in heaven and that are in earth," and to Whom shall be the dominion for ever.

THEOP. CAMPBELL, D.D., Archdeacon.

ART. VI.—DR. PLUMMER'S "CHURCH OF THE EARLY FATHERS."

The Church of the Early Fathers.—By ALFRED PLUMMER, D.D.
Longmans, Green, and Co., 1887.

THE long list of authorities with which Dr. Plummer prefaces his "Epoch," represents but a very small portion of the works which have been written on the interesting subject which has been assigned to him. The number of these is indeed Legion, and in this there is nothing to wonder at. For what can so deeply interest a Christian and a Churchman as the beginnings of that wonderful organization, which, commencing with powers apparently so feeble, progressed with such amazing vigour and success; absorbed into itself the highest intellects, the most pure and elevated lives; adapted itself to the poor and unlettered, as well as to the most cultivated intelligences; and finally subdued the powers of the earth, and seated itself on the throne of the Cæsars? This must needs be the most interesting of histories, as in some respects it is also the most obscure. Dr. Plummer says very well: "It is a history which, so to speak, runs under ground. We read it as we read the geological history of this planet, rather in its effects than in its operations. If we set aside the traditions of later ages, most of the Twelve are mere names to us. And even these traditions are in the majority of cases very meagre." There was no contemporary historian to record the progress of Christianity. The earlier Fathers were occupied in disputing about the matters which concerned the faith, each in his own sphere. They could take no general view of the progress and fortunes of the whole Church. They were assailed on the one side by heretics, on the other by persecutors. Many of them believed in the nearness of the Second Advent. None of these conditions were favourable to writing history, and had not Eusebius in the fourth century set himself to gather up with admirable diligence all the fragments which he was able to discover, the earlier days of the Church would have been shrouded in a thick darkness. But even if that were so—even if we knew nothing personally of the great Christian athletes of the second and third centuries—yet still their work would testify for them. What the early Christians were—what the power of their preaching, and, above all, the power of their lives were, is shown by the rapid universal diffusion of the religion of Christ. Dr. Plummer perhaps a little overrates the rhetorical expressions of the Fathers, which speak of the early wide prevalence of the faith; but we fully agree with him that, after making all the necessary deductions, "there is an irreducible minimum of very large amount. Some-

thing not very much less than what is told us by these writers is required to account for the panic and frenzy with which the heathen themselves, and especially the Roman Government, regarded the new religion, and to explain the early date of its final success." Gibbon's famous "five causes" for this success are quoted, and their inadequacy is well shown. The criticism of Milman is given, which shows that Gibbon confounds the origin and propagation of Christianity with its further progress; and the acute remark of Dr. Newman, that even if the five causes accounted for the spread of Christianity, how are we to account for the *combination* of these five causes? The writer then proceeds to give in a more Christian fashion the causes of the rapid spread of Christianity. Apparently he feels obliged to content himself with *second* causes, but even among these we should hardly be inclined to reckon the Macedonian conquest and the worship of the Roman Emperor! We like Dr. Plummer better, and we think no part of his book more excellent than where he so happily sets forth the characteristics of the universal adaptability of the Christian faith (pp. 17-20).

In the third and succeeding chapters Dr. Plummer gives some account of each of the great centres of Christianity, or main and leading churches, in the second and third centuries. This part of his work is no doubt valuable, but it is inevitably dry. Sometimes, indeed, it becomes mere cataloguing—fortemque Gyan, fortemque Cloanthem—and it seems somewhat of a pity that he should have crowded his pages with insignificant bishops, when we find that on arriving at a name about which there is something to say, he can sketch so admirably, and give us such graphic portraiture in such well-chosen diction. Thus, Origen, the twice excommunicated, the wild dreamer, the father of the "higher criticism," the audacious speculator, the universalist whose works have been condemned by numerous Councils, comes out in his hands in most attractive guise. He quotes of him the description given by Gregory Thaumaturgus:

No sooner had he and his mother come within the magic influence of Origen, than they were caught like birds in a net, and could neither get on to Berytus, where he had intended to study law, nor home to Neo-Cæsarea. The great teacher held them spell-bound. By a kind of divine power he fairly carried them away. He urged them to study philosophy; it was no true piety to despise this gift of God. He instructed them in natural science; the universe was to be contemplated with rational admiration, not with unreasoning amazement. Above all, he taught them to know themselves; without that knowledge all else was of little avail. Dialectics, physics, ethics, that was the *trivium* by which he trained them for the crowning science of theology. Gregory sums up the charms of the teacher in one word, "He was truly a *paradise* to us."

Three characteristics [continues Dr. Plummer] stand out conspicuous in Origen: the noble simplicity and unruffled calm of his life, often in the midst of the most irritating surroundings; his intense interest in in-

tellectual pursuits, especially in whatever could throw light on revealed religion; and his enthusiasm in imparting knowledge to others respecting the Word and the Works of God. His philosophy is a hope and an ideal rather than a system. He furnishes his opponents with weapons for attacking him, keener than they would themselves have forged, and sometimes he furnishes the enemies of the faith with such. But in spite of serious errors here and there, he has laid down the true lines on which the Christian Apologist must defend the faith. Origen was the author of great writings and great deeds, but he himself is greater than both. We feel it as we study his writings and read his life. He gave his disciples, he gives them still, not warning, not opinions, not rules, not advice, but himself. It is his own large heart and mind, his love of all truth, his yearning after the Divine, that he has communicated to Christendom. His errors have two main sources. He is wanting in historic feeling, and he attempts to solve the insoluble (pp. 80-82).

There are many other excellent character sketches in this little volume, but we must content ourselves with drawing attention to one more. Tertullian, the stern African presbyter, the harsh ascetic, fiery denouncer, the self-confident and bitter foe of all that stood in the way of his eager advance, is very well delineated, and a comparison is instituted between him and Origen which is very striking:

Both were highly original, and in ability and influence were incomparably the leading Christians of their time. Both led lives of the strictest self-denial and great literary activity, producing writings which have been an abundant source of enlightenment, edification, and perplexity to the Church. Both were staunch defenders of the faith against heathen, Jews, and heretics, and alike by precept and example taught others to be willing to suffer rather than to compromise it. Yet both spent the latter portion of their devoted lives cut off from the greater part of Christendom, and in an attitude of opposition to those in authority over them. These points of marked resemblance are on the surface, but there are points of still more marked difference which lie deeper. The gloomy fervour of the stern African was doubtless in his blood; whereas the "sweetness and light" of the lovable Alexandrian was an unbroken development of Christian graces. Akin to this difference is the contrast between the dogmatic positiveness of the one, and the speculative suggestiveness of the other. Both in form and spirit the writings of the two, even on similar subjects, are widely different. In the one writer truth is in danger of being strangled in the letter, in the other of being lost in lofty aspiration. To the moral despair of the world Tertullian offers sternness, to its intellectual despair a scoff. Origen has deep sympathy for both—the sympathy of a self-sacrificing life, and of an undaunted search after truth (pp. 117, 118).

Before parting with this excellent little book we feel bound to notice one or two statements in which we cannot agree with Dr. Plummer. At page 34 he tells us that the study of Scripture in the Syrian Church resulted in a special type of *text* which is commonly known as Syrian—the basis of the so-called *Textus Receptus*, which is now admitted to be very corrupt (p. 34). This "Syrian Text," and all that has been made to depend upon it, is, in fact, a mere dream. "Never was there

such an attempt before made to foist such pure fiction into history." And the treatment of the *Textus Receptus* at the hands of these scholars, who were unfortunately able to impress their views upon the Revisers, has been to mutilate or altogether remove some of the most striking passages in the New Testament. Another point which we think suggests somewhat unfavourable criticism occurs in what we must call the very meagre account of the ancient British Church. Dr. Plummer writes as though he wished to disparage the British Church, and makes the statement that Eusebius omits Britain (p. 138). But in the note he quotes one passage where he speaks of it, and he has also forgotten to quote two passages in the "Life of Constantine" which allude to the early Christianity of Britain. These, however, are slight blemishes. As a specimen of excellent historical argument we would refer to chapter vi., in which the author dissects the early history of the Church of Rome, and shows it to be Greek in its origin, almost Presbyterian in its earlier constitution; with no claim to dictate to other churches; owing as much, if not more, to St. Paul than to St. Peter; not without its heresies and schisms, and without any trace of being regarded by other Churches as the mother and mistress of all. Of the Synod of Sinuessa, at which it was said to have been determined by three hundred bishops that the Pope could only be judged by himself, he says that it is a clumsy fable, whose object is to bolster the claims of the Pope to be above law. It was probably forged about 500 A.D. Of the four Councils said to have been held at Rome in the second century it is said, "All these were probably fictitious. There is no sufficient evidence of any of them." In conclusion, we must say that in our judgment Dr. Plummer has accomplished his task excellently well, and brought into a small compass a great mass of information; and, what is more, has contrived to handle his subject, for the most part, in so attractive a way as to ensure his useful statements being read and digested.

CANON.

Correspondence.

"SHILOH."

To the Editor of THE CHURCHMAN.

SIR,—Dean Perowne has, in nearly five pages of small type, replied to my briefer paper. If I were to examine as minutely every point of his reply, I should have to ask at least as much of your space, but I shall be satisfied if you can permit this shorter response on some denials and questions. I mentioned as a "fact" that "the earliest known *Hebrew*

text is the *Massoretic*," meaning, of course, the earliest that has been *preserved*. Of *lost* texts, whatever the evidence for such, I did not speak. The Dean asks two questions as to my meaning, and adds a third as to my repeating "the extraordinary blunder of the *Quarterly* reviewer," concluding with the declaration that my statement is "contrary to the most certain 'facts,' and referring me to the Dean of Canterbury's papers in the *CHURCHMAN* of March, 1886. Well, the latter says, "The work of the Massorettes was to contrive a system which made the *traditional* method of reading the Scriptures independent of oral teaching and memory." Of course the Massorettes worked upon a text, then known, which they "fenced" to "prevent (says the same writer) any deviation whatever from that which they had received;" but no earlier text than theirs now exists, and, since the aim of the Massorettes was to preserve it from deviation for the future, *its value as to any reading is special*. The Dean of Canterbury may answer Dean Perowne's next question as to "what evidence there is that שילה was 'the inherited' reading," when it first appears "in the Talmud in the sixth century." He says, "I believe the Massoretic text to be eminently good and trustworthy by the evidence of the many witnesses which the good providence of God has given us, from various countries and of various dates, but all testifying to the substantial accuracy of the Jewish *traditional* text." If שילה was not the "inherited" reading, it must have been a Massoretic corruption; but Dean Payne Smith says, "The Massorettes did not *tinker up* their text"!

Dean Perowne next denies my statement about the early versions being all derived from the Septuagint. "The Samaritan Version (he says) was not made from the Septuagint, neither were the Targums." Grinfield says, "Hence it has been wisely and providentially ordered that every ancient version of the Old Testament, with the single exception of the Syriac, should have been formed on the basis of the Greek Septuagint," and Dean Payne Smith says, "It is curious, nevertheless, that both this Targum (Onkelos) and the Samaritan Version and Pentateuch all show signs of the influence of the Septuagint, which is surely a remarkable testimony to its importance" (*CHURCHMAN*, March, 1886).

But the Dean's introduction of the Samaritan Version, as against my statement, is surely an oversight, since that is a translation of the *Samaritan Pentateuch*, and not of the *textus receptus* of the Jews, *about which alone my statement was concerned!* Nevertheless, the Dean of Canterbury's words, just quoted, would justify a like statement, some way, even as to the Samaritan Version and Pentateuch, which I did not refer to; and would even include the *Targum* of Onkelos. But it must be noted that Targums are not literal versions or exact translations, but are explanatory renderings, and therefore, as to accurate examples of a *text*, are not wholly reliable.

Again, the Dean disputes my statement that the Massoretic text represents one of "*unknown antiquity*." His brother Dean once more helps me, who says, "The value of this group (of works) is that they carry the Massoretic text back to the second century, with, upon the whole, unimportant variations." Dean Perowne probably will not assert that its antiquity is *known* not to have been even earlier. I hope he may allow that it is of "*unknown antiquity*," unless he really *knows* the contrary.

The Dean is hot against the Massoretic text. He launches seven questions thereupon, but I cry mercy; he is "very reverend," and very learned, and I am only *mediocriter doctus*: an ignorant man may, it is said, ask a question that would take years for a wise man to answer, but

the Dean reverses the conditions and has infinite odds : let him not abuse his power, but rather put his questions into the form of positive statements : let him tell what he really *knows* against the antiquity of the tradition which the Massora surely represents. I need not consider any "unpleasant conclusions" resulting from an imaginary *perfection* of the Massoretic text, since its *perfection* is not asserted.

I gladly note the Dean's admission that the questioners in the well-known Talmudic passage "might have understood *Shiloh* to mean 'his son,' and still have quoted it as a *name* of the Messiah." That *Shiloh* was the accepted text in the sixth century is not disproved by saying that the Targums "have the other reading;" for the former was a textual quotation, while the Targums are explanatory or paraphrastic renderings, and what their text or texts were is not always provable : they gave the general meaning of passages, not the textual renderings. It is too much to say that "it is *certain* that it (*Shiloh*) was not the reading of the Targum of Onkelos." Dr. Driver (*Philological Journal*, p. 6) says : "Onkelos explains שבט of ruler generally . . . מבין רגליו being interpreted (as substantially in the LXX.) *from his descendants*, and *for ever* being added. In *b* he inserts *Messiah*;" and he notes how popular the "Explanation" of Onkelos became. He next speaks of the Jerusalem Targum as likewise "explaining" the text "substantially as Onkelos." Neither Targum has the character of textual rendering, but rather of paraphrase or explanation. I wish Dean Perowne would allow a little more for this characteristic of the Targums.

The Dean still is exigent for the "sense" and "meaning" of *Shiloh*. Perhaps it is, as the angel told Manoah, a "secret." Dr. Driver says "the true etymology of Hebrew proper names is not unfrequently uncertain or obscure." That the *Shiloh* reading is a tradition and represents some "earliest text" is very probable, though the Dean says it "first crops up in the sixth century;" yet he admits now very candidly that "certainly the reading rests upon *some* tradition"! Now, at the date when the reading is first quoted, it was either a "tinkering up" or a handing down; but the Dean of Canterbury rejects the former, and carries back the Massoretic text to the second century, and this surely satisfies my saying about *some earliest text*. Yet Dean Perowne "*knows*" that the other reading did exist for eight centuries before; and "there is one unambiguous reading in which all the versions agree, though they do not all render it alike." It is hard to allow this curious assertion. The word "*Shelloh*" was either ambiguous, as its several renderings may suggest, or the versions lose some authority as witnesses for any reading; but, notwithstanding this *one* reading "in which all the versions agree," the Dean yet says, "The best supported and probably earliest rendering of the LXX. is τὰ ἀποκείμενα αὐτῶ—until the things that are reserved for him come"—a rendering and reading surely inconsistent with the previous statement.

The Dean challenges me to disprove his "facts." Well, letting my own stand, I remark upon "fact" (1) that it is not exact. Did the Dean forget his quotation of the Samaritan text and version, which has another reading, or his quotation of the LXX., which has yet another? I doubt that the Dean *knows* what Hebrew text the Seventy had to translate from, for their rendering is uncertain, and, whichever be used, it seems more like a Targuming of a doubtful original text than a literal translation. Then, "from the third century B.C. to the second A.D.," no reading at all is known but the uncertain LXX., and the Dean's referee (Dr. Payne Smith) has fairly carried back the Massoretic text to the latter date contemporary with the versions. The Dean's second "fact" is a little vague,

but not very distressing: "Some Jewish authorities (two only?), as the Targum Jerushalmi and Saadyah, have still this reading, and do not apparently know of any other." On the other hand, "Many . . . accepted the reading *Shiloh*" (third "fact"). The third "fact" is rather an adverse admission as to the main question—the reading: "Many, even of the Rabbis, who accepted the *Shiloh* reading (with the 'inserted) nevertheless did not take it as a proper name, but . . . interpreted it to mean 'his (i.e., Judah's) son.'" Yes; and another Targum (pseudo-Jonathan) "explained *Shiloh* by his youngest child," according to Professor Driver. The fourth "fact" must be qualified by the knowledge that the Talmud and Midrash (*Shiloh* in both) were greatly studied in the "schools" of the eminent Jewish Rabbis, and that the Massoretic text was the *textus receptus* and a ruling authority with the Jews. The fifth "fact" is doubtful—a repetition of No. 1—unless the careful and learned Dean Payne Smith is wrong in carrying back the Massoretic text to the second century A.D. We are not certain that *Shiloh* was first heard of in the sixth century; inferences are not proofs. The probability is otherwise. The "Variorum" Bible (Drs. Driver and Cheyne) says very temperately of the readings other than *Shiloh* in the "*Sam. Targums, Pesh., perhaps also Sept. Theod.,*" that "they may have had another reading"! Did the Dean forget the Samaritan Arabic reading *Saliman*=Solomon, and the Mauritanian Version with its *Shiloh* reading?

I am truly sorry if I did "mutilate" the Dean's words. I did not mean to do so, but only to save your space by leaving out what was mere argument. Alas! the most *bonâ-fide* quotation too often provokes a like complaint, but not seldom unreasonably.

TEMPLE EWELL, DOVER.
March 12, 1887.

W. F. HOBSON.

Reviews.

World without End. By SAMUEL GARRATT, M.A., Hon. Canon of Norwich. Second Edition. Hunt and Co. 1886.

IT is not surprising that this thoughtful treatise has reached a second edition. Its author has handled some very difficult subjects. His researches penetrate, at times, the very verge of the present limits to human investigation. But his manner of inquiry is uniformly reverent and intensely loyal to Holy Scripture.

With an instinct common to many intelligent students of the Bible he has carefully acquainted himself with several departments of natural science. But in the early chapters of his work he does not merely show that he is well read in Geology and Zoology. His references to such topics as the *Ice Age, Pleiocene fossils, the Machairodos* of ancient, and the *pigeon* of modern, days, are made, as Milton wrote his poem, in order to

"Assert eternal Providence,
And justify the ways of God to men."

By a line of argument which deserves careful attention, though supported by a questionable interpretation of "*he who hath subjected the*

same" in Rom. viii. 20, he endeavours to prove that the cruel habits of some predatory animals may have arisen in pre-Adamite times, as well as since the Fall, from Satanic malice; and that the promised change, in the good "time coming, of carnivorous into graminivorous beasts and birds may be a return, by Divine overruling, to their original types.

His theme, however, is very far from being confined to man's present earth. In a succession of carefully reasoned chapters his thoughts may be said to advance "by leaps and bounds" over incalculable space. But he invariably adheres to the rule, which he has so heartily chosen, of testing every statement by the Bible. If his readers are occasionally inclined to question whether he has always perceived the exact bearing of the texts which he quotes, or whether his Bible proofs are always adequate, they cannot surpass him in zeal for the honour of God, or in submission to the pages which God has written for our learning.

With respect, for instance, to the locality of the saints' everlasting rest, his deference to inspired teaching is very noticeable. Not a few Christians who have used themselves to speak of "heaven" as the future dwelling-place of Christ's people, or even as the present abode of departed believers, are content with the very vague conception of it as somewhere "above;" and are unconcerned about the possibility of its being suggested that the inhabitants of New Zealand suppose themselves to be looking *up* into a concave in the very opposite direction to that which we reckon to be *over* us. Canon Garratt, whilst maintaining a very similar conclusion, anticipates the objection, but does not forget Scripture in his manner of meeting it. He writes: "If we could conceive ourselves standing in a post of observation apart from our globe, and just outside the solar system, what we should mean by going *UP* from the earth would be going towards the sun. There is every reason for believing that our sun, with the solar system and the fixed stars, doubtless suns of other systems, are all revolving round some centre, as the planets revolve around the sun . . . there is every reason to think that the ultimate centre of the material universe is heaven." And he immediately adds: "This supposition gives a real meaning, and perhaps the only possible real meaning, to all the various intimations in Scripture as to the local position of the throne of God. If all those expressions, 'heaven is My throne,' 'I dwell in the high and holy place,' 'I ascend unto My Father and your Father,' 'He was received up into heaven, and sat on the right hand of God,' are . . . to have any physical interpretation at all, it must be of this nature."

Canon Garratt pursues the very same method in his concluding chapters when venturing to scrutinize the precise nature of (*κόλασις αἰώνιος*) everlasting punishment. Others may feel that this topic is a mystery still beyond the ken of the keenest theologians. They may consider that in public teaching it is sufficient to refer to the "weeping and gnashing of teeth" which Christ has connected with it in order to show that those whom that awful doom shall befall will reproach themselves rather than God; and that it is better to take for granted the perfect righteousness of the Judge of all the earth than to attempt the feeble defence of it, which is the utmost of man's ability in his present ignorance. Canon Garratt enters boldly on the path which they shrink from pursuing, but with as noble a purpose and with as self-abasing a check as could possibly have been adopted. One of his leading aims he declares to have been that he might induce some readers "to think better of God, and to own that all His works are truth." The accomplishment of that aim he has sought by close attention to what God Himself has uttered. Reprinted in the second issue of his work is this sentence from the preface to the first edition, "*I appeal once more to the Word of God, and by that I stand*

or fall." And candid critics, whether they agree with or differ from his conclusions, must allow that the spirit in which the whole volume is written is devoutly consistent with the introduction thus given to it.

D. D. S.

Forbidden Fruit for Young Men. By Major SETON CHURCHILL, author of "Stepping Stones to Higher Things;" "Church Ordinances from the Layman's Standpoint," etc. London: James Nisbet, 1887. (Pp. 269.)

The author who writes on subjects like those treated of in this book, undertakes a task of peculiar difficulty. If he says too much, he helps the evil he is fighting against, and adds another to the long list of dangerous books; if he says too little, he runs the risk of being accused of doing the Lord's work negligently. Major Seton Churchill has taken Scripture and Experience as his guides, and the result is a volume which should be carefully read by fathers, clergymen and schoolmasters, as a text-book whence warnings may be drawn for their sons or pupils. The object of the book is twofold; first, to advance the sacred cause of Purity by pointing out the place occupied by Temptation in God's system of Moral Government; and secondly, to give plain directions to young men how to preserve their innocence in "the race where that immortal garland is to be run for not without dust and heat." The introduction, "Forbidden Fruit, its *raison d'être*," gives the key-note to the subject. The writer quotes St. Paul (1 Cor. xi. 19): "There must be also heresies among you, that they which are approved may be made manifest among you;" and adds: "One of the purposes of the existence of intellectual evil is here clearly stated to be a testing between good and bad. Since intellectual evil is permitted as a test, we may fairly assume that moral evil may be used to distinguish good from the reverse." Curious traditions from India and Burmah are alleged, illustrating the prevalence of the idea of a Fall resulting from disobedience to a test-command. The next six chapters were written, we conceive, with Butler's "Analogy" and "Sermons" open on the study-table, and are solid specimens of ethical argument. The ten chapters that follow are practical. Chapter xii. on "The Responsibility of Parents," and chapter xiii. on "The Influence of Medical Men in Questions of Morality," are full of sensible remarks. It is a duty, whenever one has an opportunity, to quote Sir James Paget's celebrated ruling on the question whether physicians were ever justified in advising unchastity: "I would just as soon prescribe theft, or lying, or anything else God has forbidden." The book concludes with two chapters on "The Treatment of the Fallen," and on the all-important subject of "Religion as an Aid to Purity." The following sentences from the closing pages show that Major Churchill's soldierly experience has not been thrown away upon him. He writes (p. 264): "It is true that details are disagreeable things to attend to, but the discipline of life, it must not be forgotten, is frequently associated with unpleasant duties. To the raw recruit, undergoing the unpleasant details of goose-step and other minutæ of drill, the whole military system may seem irksome and fretting. But quite apart from the effects produced on his physical frame, as seen in the upright carriage and the steady tread, as opposed to the slovenly, slouching gait of the ordinary country plough-boy, the effects of discipline and drill on the mind are very marked indeed. The orderly, well-arranged mind of the old experienced soldier is itself no mean thing. If discipline and right behaviour are brought about through rigid adherence to apparently trifling things in the military career, we need not be surprised if we are forced to exercise restraint and discipline

"in moral things. The moral, upright walk, the firm and steady tread of the feet of those who might have been slipping about in the filth of moral pollution, are not the only benefits to be derived from moral discipline. The mind that is being disciplined to control its own body, is also being fitted for greater things in this life and possibly in the life to come. The whole discipline of life shows that we must not view things too much in the abstract, but must remember that even the apparently trifling details have reference to the great scheme of life known to us now only in part, but viewed by the Creator as a whole plan complete in itself."

This is a specimen of the style of a book which we sincerely commend, and which we are certain must be useful.

CHARLES H. BUTCHER, D.D.

Short Notices.

A Charge delivered at the Fourth Triennial Visitation of the Clergy of the Diocese of St. David's. By WILLIAM BASIL JONES, D.D., Lord Bishop of St. David's. Pp. 82. Rivingtons.

THE previous Charge of the Bishop of St. David's was made the subject of comment at some length in this magazine when it was published (CHURCHMAN, Vol. IX., p. 450), and we have pleasure in inviting attention to the Charge—quite as interesting—now before us. On page 25 we read: "It is, perhaps, too hastily assumed on both sides that all, or nearly all, of those who do not ordinarily worship with us really desire the removal of the Church from her historical position, as it is certainly too hastily assumed on one side that those who do not ordinarily worship with us derive no sort of advantage from her enjoyment of that position. The statistics of the recent elections, in which the question of Disestablishment was doubtless far more present to the minds of Welsh voters than any other, would lead one to a different conclusion on the former point; while I have been assured by many who have conversed with the less educated supporters of candidates pledged to Disestablishment that they had not the least idea that this was meant to carry with it Disendowment, still less that the only authorized programme of its advocates involved the disintegration of the ancient historical Church of this country. The Rev. Thomas Moore, whose able and interesting addresses undoubtedly produced an effect in Wales, writes thus in an article on 'Three Months' Work in Wales,' published in THE CHURCHMAN, for August, 1886: 'As in England, so in Wales, people talk and discuss about possible Disestablishment, and yet in most cases attach no definite ideas to the word, except that in the event of Disestablishment coming to pass it would in some sense or other alter the position of the Church to the advantage of Dissenters (p. 334).'"

The Seven Voices of the Cross. By H. BICKERSTETH OTTLEY, M.A., Vicar of Horsham. S.P.C.K.

This tiny tasteful volume will prove welcome to many who may not agree with every word in the Addresses which it contains. The author is known as a very impressive preacher, with an eloquent incisiveness.

St. Paul's Epistle to the Galatians. A Revised Text with Introduction, Notes, and Dissertations. By J. B. LIGHTFOOT, D.D., D.C.L., LL.D., Bishop of Durham. 9th Edition. Macmillan and Co. 1887.

☞ On the value of this work—so rich, so candid, so thorough—it is certainly altogether unnecessary to write a single word. Within a space of twenty years the Commentary has reached its ninth edition. Its influence has been very great. We hope soon to write at some length on two or three points treated in it.

Biblical Commentary on the Psalms. By FRANZ DELITZSCH, D.D. From the latest edition specially revised by the Author. In three volumes. Vol. I. Hodder and Stoughton.

This volume is very convenient as to size (a member of the "Foreign Biblical Library" series), and the printing, on clear strong paper, is exceedingly good. The earlier pages of the translation have been revised by Professor Delitzsch. For ourselves, we prefer Dean Perowne's work; but this is wonderfully full. A notice will be given as soon as the third volume appears.

The Clergy List for 1887. John Hall, 291, Strand, W.C.

This volume is, to say the least, equal to its predecessor in fulness, clearness, and accuracy. We have examined it with care. The work reflects credit upon all concerned in it.

Blackwood contains a Jubilee Lyric by the Earl of Rosslyn, published by command of her Majesty the Queen. "Sarracinesca" keeps up its high level, and "Reminiscences of Patmos" is a very interesting paper. *Blackwood* reviews "The Service of Man," by a Mr. C. Morison, an advanced Positivist, it appears, whose book is a direct and detailed attack upon Christianity. "Agnostics," writes Mr. Morison, "are to be met with on every side; the place of honour is given to their articles in the most popular monthly reviews." *Blackwood* says:

Mr. Cotter Morison believes that our industrial system is on the eve of breaking down—"breaking down from inherent vices for which there is no remedy." . . . If what he says is true, it will be impracticable to attempt to serve man in these islands at least. The most philanthropic, the most self-devoted, cannot invent bread and meat, or even money, though that is a less achievement. The only thing, indeed, which Mr. Morison's Servant of Man could do, so far as his suggestions go, would be to interfere somehow with "the criminality of producing children." In this point he finds an apostle in the Member for Northampton. "Mr. Bradlaugh, with a courage which will no doubt be acknowledged after his death, and when the fight is won, has borne," he says, "the penalty of appearing as a champion of common-sense and human well-being." This is an unsavoury champion to put forward, and it is likewise a very unsavoury conclusion which makes out that "A and his prolific spouse" are more injurious to the world than most evil-doers, and that "the barren prostitute" deserves better of her country than they. These are not pleasant things to read.

In the *National Review* appear two articles by Tory M.P.'s, on Lord Randolph Churchill; the second in his favour, the first the other way. A Layman's article on "the Church Question in Scotland" is well worth reading; so is Lord Courtown's "Celts and Teutons in Ireland."

In the *Cornhill Magazine* "Jess" is coming to a conclusion.

We gladly notice the 4th edition of *Gordon Anecdotes* (R.T.S.).—*The Ray of Sunlight* is an attractive book; it contains several "Readings for Working Men's Homes," by well-known writers: we are much pleased with it.—*Easter Greetings* is a packet of Cards, cheap and tasteful

We have received from Messrs. Macmillan and Co. a "new edition" copy of Lord Selborne's *Defence of the Church of England*. This very valuable work, reviewed in the February CHURCHMAN, was strongly recommended in Convocation. It ought to have a very large circulation.

The *Shilling Peerage* and *Shilling House of Commons* (Chatto and Windus) merit, as usual, a line of praise.

In the *Church Sunday School Magazine* are several good papers: e.g., "The Teacher's Calling and Work," by the Ven. Sir L. T. Stamer; "Sunday Schools in Board Schools," by Rev. R. R. Resker.

We have pleasure in recommending the first volume of *The Weekly Pulpit* (Elliot Stock).

The *Foreign Church Chronicle and Review* for March (Rivingtons) contains much interesting matter. An extract from the Charge of the Archbishop of Dublin vindicates the title "Church of Ireland." The Archbishop says: "In the first place, this is the title which has belonged to that Church from time immemorial. Even in the Act of Parliament 'depriving her of her State position, she is described by that name. And a recent authoritative legal opinion has confirmed her claim in this respect.

"It is not, however, on this ground that I desire to take my stand. Long usage and Parliamentary sanction are no doubt valuable accessories in establishing our case. But our claim rests on more solid foundations than even these. We make it because we believe that our Church is the only legitimate successor and representative of that ancient Church established fourteen hundred years ago in this land by St. Patrick—a Church to which the title of 'Church of Ireland' has never been by any refused.

"That Church was an Episcopal Church. St. Patrick himself was a Bishop, and consecrated Bishops in every place where he desired to give permanency to his work. From him, and from the Bishops that followed him, our present Bishops derive their succession; and as to the validity of that succession there can be no reasonable doubt. As regards the Church of Rome in Ireland, her present Episcopate derives its continuity from Bishops introduced into this country in the sixteenth century. I do not deny the validity of their Orders; but they are not derived from the ancient Church of Ireland.

"Again, the ancient Church of Ireland was free from Papal control. In St. Patrick's autobiographical work, entitled his 'Confession' (of which a most beautiful translation has been bequeathed to us by the late Sir Samuel Ferguson), we have a very touching record of his life, admitted on all hands to be genuine. That record contains nothing whatsoever to warrant the assumption that he was acting under Papal authority. In the centuries that immediately followed the age of St. Patrick, the Church which he founded is well known by every historian to have been independent of the Church of Rome. She elected her own Bishops, summoned her own Synods, in which the laity had an important part, and acknowledged no foreign intrusion. Not only so, but she was on many points in deadly conflict with the Church of Rome, and, as a matter of fact, was the last Church in Christendom that submitted to the Papal rule."

* * A review of the *Official Year-Book of the Church of England for 1887* (S.P.C.K.), is—to our regret—unavoidably postponed.

THE MONTH.

THE debates on Procedure have progressed very slowly. The Closure Rule was carried yesterday (the 18th) by a majority of 221.

Mr. W. Paget Bowman, the Registrar of the Sons of the Clergy Corporation, has issued a circular, containing a letter from the Archbishop of Canterbury, on the subject of a Clergy Distress Fund.

Much that I learn [the Archbishop says] appears to show that temporary assistance would at this moment be very serviceable to many, and might prevent increased distress; such assistance, for example, as would prevent mortgages to Lands Improvement Companies from being foreclosed, or would aid in immediate losses in tithe or upon glebe.

Might I venture to suggest that the Corporation of the Sons of the Clergy, which is familiar both with the cases of distress and with its causes, which has a system and organization able (if funds were at its disposal) and accustomed to deal quickly with individual cases, and which is so highly valued for the quiet delicacy with which it discharges its constant duty in still more painful instances, is the best possible channel for receiving and distributing judiciously, with full knowledge of all the incidents, reliefs placed at its disposal?

I would venture to ask your Governors whether it might not now be possible and desirable to open such a Special Fund—apart from their ordinary agencies and trusts. If the Governors entertain the suggestion, I should be ready to support such a Fund to the best of my power. It should, of course, be understood to be wholly independent of ordinary subscriptions to the Corporation.

The Corporation, accordingly, has opened a Special Fund, called the "Clergy Distress Fund." To this most timely movement we earnestly invite the attention of our readers, lay and clerical. The Fund already exceeds £13,000.

The second reading of the Church Patronage Bill was agreed to without a division, after vigorous speeches by the Bishops of London and Peterborough. In the course of his severe criticism, Lord Grimthorpe referred to a recent "article by Canon Espin in the CHURCHMAN magazine." The Council of Presentations, we gladly note, disappeared in passing through Committee, and the measure has been much improved. For the sweeping "reforms" advocated in some quarters—as we said a year ago—the leading Laymen of the Church are by no means prepared.

The Government Bill to facilitate the sale of Glebe Lands passed through Committee with slight alteration. An amendment (proposed by the Bishop of Lichfield), to give a veto to the Bishop, was rejected by 61 to 21.

Of a letter in the *Times* referring to the 39th Report of the Ecclesiastical Commissioners, here is a significant paragraph:

Even in the past year, notwithstanding that beneficial leases have expired so as to bring in £16,000 a year from land and tithe rent-charges, the total income of the Board from sources of that nature is smaller than it was for the preceding year. There is now the certainty of further reduction in the tithe averages which must continue for some years, and the improbability of their being in the near future any improvement in the income derived from agricultural land.

The Primate (Dr. Barry) has sent a reply from the Bishops of Australia to a memorial touching the Eastward position:

The Bishops have no hesitation in pronouncing their opinion that, in the celebration of Holy Communion, it is in all cases essential that the celebrant should take care that the "manual acts of breaking of the bread and taking the cup into his hand" should be performed in the sight of the congregation. Such care, in the opinion of the Bishops, accords with the whole idea of the Communion Service itself and with the Rubrical directions of the Prayer Book. They consider that this is one of the points on which it is within their power and duty to speak with authority.

The *Rock* has an interesting report of a gathering of some two hundred officers belonging to the Army and Navy Prayer Union, Major-General Sir Robert Phayre in the chair.