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THE
CHURCHMAN

APRIL, 1890.

ART. I.—THE PROTESTANT CHURCHMEN'S ALLIANCE.

THE new association of Churchmen calling itself by this title came into existence about nine months ago, at a great meeting held in Exeter Hall. The scheme had been carefully considered by friends of Reformation principles in both Provinces, and the holding of the conference, at which it was launched, had received the approval of many persons in eminence, both in Church and State: among these last may be mentioned the Dukes of St. Albans, Manchester, and Westminster; the Marquises of Exeter, Abergavenny, and Hartington; Earls Annesley, Grey, of Darnley, Tankerville, and Roden; Lords Ebury, Tollemache, Stalbridge, Wolseley, Powerscourt, Middleton, Trevor, Kinnaid, Claud Hamilton, R. Montague, and Forester, as well as Sir J. Kennaway, Bart., M.P., Colonel Bridgeman, M.P., General Fitzwygram, M.P., W. Johnston, Esq., M.P., T. B. Royden, Esq., M.P., Abel Smith, Esq., M.P., Ed. Whitley, Esq., M.P. Some of these, and many other persons of note, have subsequently joined the Alliance. None have openly disapproved of the steps taken at the meeting. Lord Grimthorpe promptly placed himself at the head of the movement by presiding at the meeting; and has, throughout, both in its inception and during its progress, given it the benefit of his guidance and counsel. His lordship's prompt method of conducting business, his keen appreciation of the weak points of an argument, his directness and readiness of retort, his amazing knowledge of every branch of ecclesiology—though not always relished by friends, and not unfrequently resented by opponents—have proved of the greatest possible value. As a mark of their appreciation of these qualities, he has been unanimously appointed by its members the first President of the Alliance.

The constitution of the Alliance may be briefly described as follows. There is a pretty large council, composed of members representing the various dioceses in both Provinces of Canterbury and York, with an executive committee formed out of the council for business purposes. All peers, members of Parliament, Bishops, Deans, and Archdeacons, and presidents of local branches, are ex-officio vice-presidents, if members of the Alliance. Members, both men and women, are enrolled in diocesan rural deaneries or local branches on declaring themselves, in writing, willing to promote the objects of the Alliance, and subscribing a minimum sum of one shilling annually. Arrangements are also made for associates, without powers of voting. It is hoped and desired that Churchmen of various schools of thought and shades of opinion will see their way to join the Alliance, who are not unwilling to be called Protestant in the true meaning of that word, and who are ready to act together in brotherly union for the promotion of the avowed policy of the Alliance.

The *objects* which the Alliance desires to carry out, and the need for a new organization for the promotion of these objects, may now be stated. The first of these is as follows :

To afford a basis of union, and opportunities for consultation and concerted action for all Churchmen who desire to maintain the principles of the Reformation, the present Prayer-book and Articles, and the Acts of Uniformity as their standards of doctrine and ritual, and especially the non-sacerdotal character of the ministry of the Church of England.

It may be at once asked, is any action needed at the present time to maintain the principles of the Reformation, and are not existing organizations sufficient for the purpose? It is only necessary to point in reply to the immense and rapid strides taken of late years to promote sacerdotalism, to the powerlessness of the Bishops, even if they all had the wish, to check its advance ; and the hold which the extreme party of innovators has gained upon the popular imagination, especially of young people. Nor does any organization at present exist possessing the confidence or securing the adhesion of the great mass of the friends of the Reformation in the Church. The "Church Association" cannot, from the very nature and limits of its work, rally to its standard the great bulk of those who are favourable to Protestantism. It does not at least succeed in doing so ; whether rightly or wrongly, it is beside the mark to argue. The "Protestant Alliance" is a mixed body of Churchmen and Dissenters, allied for their common interests, and as such is incompetent to deal with purely Church questions. The "Clerical and Lay" unions are local in their influence, non-aggressive in their policy, and are mainly composed of clergy and laymen of the upper classes ; other and smaller societies exist for special purposes. We have

been told, on very high authority, that we *must unite* if our influence is to be felt in the councils of the Church; that we must no longer be content to act as units; that union on the one side must be met by united action on the other; that we must be willing to sink minor differences, waive petty preferences, put aside our sometimes excessive exercise of the right of private judgment, and, in defence, not defiance, maintain the principles which, in common, we hold so dear.

The *second* of our objects runs thus :

To adopt whatever means may, from time to time, seem desirable to inform and instruct the public as to the true history and principles of the Church of England and the Book of Common Prayer, as based on the teaching of God's Holy Word, with a view to secure and maintain their attachment to the Established Church, and to prevent the alienation of the people by misrepresentations of her doctrine and discipline.

No one can say that this line of action is unnecessary, or that the work has been so effectively done as to leave nothing further to be attempted. We take our stand upon the Prayer-book as we have it: we want people to know the difference between the two Prayer-books of Edward VI.; how sacerdotalism and the Mass, and the errors of the Church of Rome, were deliberately rejected by our Reformers; what entire agreement exists between the Prayer-book and Articles and the Word of God. It is hoped that when these views prevail, the attachment of our people will be further secured to the Church and confidence in her strengthened; it being well known that the working-classes in many large towns are beginning to doubt whether or not, as things are, the Church is really worth defending.

The *third* and *fourth* objects may be grouped together, the last being mainly ancillary to the preceding ones :

To obtain by Parliamentary action the abolition of the episcopal veto on suits for the maintenance and enforcement of the law; and in cases of contumacy to provide for summary deprivation, with a view, as far as possible, to avoid imprisonment.

To make better provision for the furtherance of the above objects in Parliament and the Press, and, while recognising the comprehensiveness of the National Church, within the limits of her authorized standards, to deprecate and discountenance, as inimical to her maintenance and defence, whatever is taught or practised in violation of the principles of the Reformation, the directions of those standards, and the decisions of the Queen's Courts thereon.

Undoubtedly we get here upon what may be considered debatable topics, even by many in the main friendly to our views. Still it has been thought well to have some definite work before us, if we are to ask practical men for their support, and here are two obvious anomalies which it is desired to remove. Want of space prevents any lengthy argument upon these points, but it may

be asserted with regard to the episcopal veto, that such a provision is absolutely unknown to, and would not be tolerated in, any other community outside our Church; that it is a modern invention designed for a particular purpose; that under its protection unlawful practices are fearlessly carried on; and that in the interests of truth, and for the protection of the lay members of the Church, we desire its removal. As to imprisonment, it is felt to be a rough and barbarous method of punishment for wrong-headed ecclesiastics, whose transgressions have nothing in common with burglary and violence; that removal to another place for their operations is the proper treatment for those who persist in teaching doctrines, and practising ceremonies, which are not those of the Church of England, in churches belonging to our communion. We believe that this view will increasingly commend itself, when understood, to the intelligence of the bulk of our fellow-countrymen. At the same time it may be stated that we have ourselves, as a body, nothing to do with the prosecution of individual clergymen, nor do we apprehend that such prosecutions will necessarily—if we succeed in these objects—increase in number. Clergymen who do their duty and obey the laws of the Church, in faithful fulfilment of their contract to do so, have nothing to fear from the laity.

A few facts may be of interest as to *what we have accomplished*, and what we are attempting, towards carrying out these objects:

(1.) *Literature*.—As a great part of our work is educational, we have thought it right to print and circulate a large number of pamphlets and leaflets, on such subjects as The Lord's Supper, Sacerdotalism, The Differences between the two Prayer-books of Edward VI., Absolution, etc., and before long we expect to have manuals upon the great subjects in controversy, ready to be placed in the hands of our busy clergy as text-books, which they may use in instructing classes of young Churchpeople. A good deal of material already exists in this direction, and will, where possible, be utilized.

(2.) *Lectures*.—These are being arranged, amongst other places, in London to ladies, and at Cambridge; and various clergymen are undertaking more definitely this way of systematically instructing their people.

(3.) *Public Meetings*.—As the movement is a popular one, and public attention has been aroused, it has been thought desirable largely to use this method of making our objects widely known. The result has been remarkable in every point of view. Many meetings have been held, and have been invariably largely attended by interested, appreciative, and often enthusiastic audiences. The oratory, while always fervid, has been usually restrained, and argumentative moderation of tone

towards opponents has been always attempted, and mere declamation and clap-trap avoided as inconsistent with the seriousness of the subjects discussed and the soundness of our position. In Lancashire especially the "Protestant outburst" has been proved a reality, and a determination has been avowed to put principles before party, and to let any Government feel that their appointments and their policy must be at least impartial as regards Protestantism if they desire the popular vote. The impression has taken root that only scant recognition has of late years been given to the services of the great body of quiet and loyal and industrious clergy, when patronage has had to be distributed.

(4.) *Organization.*—This has been quietly going forward during the interval since the formation of the Alliance. Many lay Churchmen have joined, and subscribed liberally. Working-men have come forward in thousands, especially in the North. Perhaps in proportion to its size, supposed influence and population, the North has gone ahead rather faster than the South. The first impulse came from that part of the kingdom, but now there is little to choose between the two portions of the kingdom in this friendly rivalry. Northern hardihood and robustness are combining with Southern culture in this great loyal movement.

In conclusion let it be distinctly understood that, whatever is said about our Alliance, it does not desire or intend to act in any narrow, or sectarian, or jealous spirit, nor does it plead guilty to having done so. We desire men of all so-called "parties" to join us. We recognise the immense services, the scholarship, the historical position of the old High Church party in the Church of England. It would be the most unpardonable impertinence to do otherwise. We believe many of that body to be truly Protestant. A late seceder from the E.C.U. to the Church of Rome—a Mr. Vane Packman—recently declared that his "growing conviction of the inherent Protestantism of the Anglican Church, as displayed more particularly by the High Church school," led him to submit to the Church of Rome. If they are, Why not call themselves Protestant Churchmen? We know that what are called Broad Churchmen are at one with us in nearly all our objects, especially in their alarm at the growth of superstition. They do to a great extent already act with us. We are in no sense or way acting in antagonism to existing societies. Some of these are getting into line with us, and forming with us a kind of federal union. We fail to see anything in our constitution, objects, or methods, to prevent multitudes of Churchmen of all ranks from joining us, who are at present content to watch—whether prayerfully or critically—our progress. We hope and desire that our new Alliance may prove to be conducive to the promotion of "Truth, unity and concord," and more especially for the advancement

of the Master's kingdom, and for the good of our beloved Church.

H. G. HOPKINS,
Secretary for the Northern Province.

Clifton Vicarage, York.

ART. II.—THE LAW OF THE SABBATH.

PART III.

TO the testimony of Holy Scripture, with which our former papers have been wholly occupied, our present purpose is to add the evidence of sub-Apostolic times, with a view to ascertaining the practice of the early Church in connection with the Christian Day of Rest. Our excursion into this field must necessarily, be a hasty one. It will be followed by a glance into the records of some ancient nations, to seek for indications of the universality of a weekly day of religious restraint; the question of the substitution of the first day of the week for the seventh will bring our inquiry to a close.

As in gathering our evidence from the Gospels, we will first offer the reader a catena of passages from the early Fathers, postponing comment until afterwards. We shall find the day called by various names—fearlessly spoken of by the heathen name of "Sunday," as we name a god in the name of each day of the week, and feel no sanction of idolatry is involved in doing so.

Ignatius, at the beginning of the second century, thus writes to the Asiatic Church of Magnesia:

If, then, those who were brought up in the old order, have come to the possession of a new hope, no longer observing the Sabbath, but living agreeably to the Lord's Day, on which also our life sprang up again by Him and by His death . . . how shall we be able to live apart from Him?¹

The Epistle of Barnabas (middle of the second century):

Moreover, He says: "Thou shalt sanctify it with pure hands and a pure heart." If, therefore, any can *now* sanctify the day which God hath sanctified, except he is pure in heart in all things, we are deceived. Behold, therefore, *resting aright*,² we shall sanctify it, having been justified and received the promise, iniquity no longer existing, but all things having been made new by the Lord, shall we not then be able to sanctify it, having been first sanctified ourselves?" Further, he says to them: "Your new moons and your Sabbaths I cannot endure" (Isa. i. 13). Ye perceive how He speaks. "Your present Sabbaths are not acceptable to Me, but that in which I have made, namely, this, when giving rest to all things, I shall make a beginning of the eighth day, that is, a beginning of

¹ Ep. ad Magnes, c. 9. The phrase, "observing the Sabbath," is — "σαββαρίζοντες," "*sabbatizing*"—slightly contemptuous.

² We follow here the reading of the Codex N.

another world. Wherefore, also, *we keep the eighth day with joyfulness*, the day also on which Jesus rose from the dead.¹

Justin Martyr (middle of the second century) :

And on the day called Sunday,² all who live in cities or in the country gather together to one place, and the memoirs of the Apostles, or the writings of the Prophets are read as long as time permits ; then, when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things. Then we all rise together and pray, and, when our prayer is ended, bread, and wine, and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen. And there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well-to-do and willing, give what each thinks fit ; and what is collected is deposited with the president, who succours the orphans and widows, and those who through sickness or any other cause are in want, and those who are in bonds, and the strangers sojourning among us, and, in a word, takes care of all who are in need. But Sunday is the day on which we hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world ; and Jesus Christ, our Saviour, on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday), and on the day after that of Saturn, which is the day of the sun, having appeared to His Apostles and disciples, he taught them these things which we have submitted unto you.³

Irenæus (end of the second century) :

The mystery of the Lord's Resurrection ought to be kept only on the Lord's Day.⁴

Dionysius of Corinth (end of the second century) :

To-day we observe the Lord's holy day.⁵

Melito of Sardis (end of the second century). He wrote a treatise *περὶ κυριακῆς*, concerning the Lord's Day.⁶

Clement of Alex (end of the second century) says that Plato, in the tenth Book of his "Republic," speaks beforehand of the Lord's Day.⁷

Tertullian (end of the second century) :

In the same way, if we devote Sunday to rejoicing, from a far different reason than the sun worship⁸

Others suppose that the sun is the god of the Christians, because it is a well-known fact (quod innotuerit) that we pray towards the east, and make Sunday a day of rejoicing.⁹

We count fasting, or kneeling on the Lord's Day, to be unlawful.¹⁰ Sabbaths and Lord's Days are excepted—*i. e.*, from fasting.¹¹

¹ Ch. xv. Some sentences are obscure, but the general drift of the passage is plain.

³ I. Apol., c. 67.

⁵ Epi. to Bp. Soter, Ap. Euseb. H.C., Lib. iv., c. 23.

⁶ Ap. Euseb. iv. 26.

⁸ Apol., c. 16.

¹⁰ De Cor. Mil., c. 3.

² τῆ τοῦ ἡλίου λεγομένη ἡμέρα.

⁴ Ap. Euseb. H.E., Lib. v., c. 24.

⁷ Stromata, bk. v., c. 14.

⁹ Ad Nationes, c. 13.

¹¹ De Jejuniis, c. 15.

The evidence thus gathered from patristic sources cannot be disregarded. We learn from the testimony of the earliest and most noted of the Fathers that the devout and joyous observance of the first day of the week, under the name of the Lord's Day, was an essential part of recognised Christian practice; that secular employments were laid aside; that the believers met regularly on that day for united worship and spiritual instruction; that the Lord's Supper was administered on that day; that alms were distributed to the needy; that there was such a marked distinction in the habits of the Christians between this day and the rest of the week, that their pagan detractors accused them of sun-worship, the day being in their calendar peculiarly appropriated to the honour of that luminary; that mere cessation of labour, though understood to be necessary, did not fulfil the requirements of the day, but that this was to be subsidiary to devotions, and especially solemn assemblies for common worship. The well-known phrase of Ignatius, "living agreeably to the Lord's Day," is of particular import, because it is just one of those allusions which mark the prominence of the observance in the regard of the believers of the time. It is of much greater evidential value than the strongest injunctions from Ignatius to his readers touching the duty of keeping the day holy. We have no hesitation in affirming that there is no historical fact resting on stronger grounds of proof than this—that the observation of the day by intermission of toil, and by special religious exercises, was the constant practice of the Christian Church from the days of the Apostles.

The due observance of the day, after the secular arm was stretched out to defend and support the Church, was enforced by law. Constantine forbade lawsuits on this day,¹ the courts were to be closed.² Neither civil nor criminal causes might be heard. Pirates, however, might be prosecuted for boarding the corn-vessels.³ Valentinian the Elder prohibited all arrests of men for debt, whether public or private, on this day.⁴ Valentinian the Younger speaks still more expressly: "On Sunday, which our forefathers rightly called the Lord's Day, let all prosecutions of causes, controversial business, and disputes be wholly laid aside; let no one demand a public or a private debt; let there be no hearing of causes, either before arbitrators appointed by law, or voluntarily chosen. And let him be accounted not only infamous, but sacrilegious also, whoever departs from

¹ Cod. Theod., Lib. ii., Tit. 8, De Fēriis, Leg. 1.

² Cases of absolute necessity were excepted. Slaves might be manumitted, this being an act of mercy.

Cod. Theod., Lib. ix., Tit. 35, De Quæstionibus, Leg. 7.

⁴ *Ibid.*, Lib. viii., Tit. 8, De Executoribus, Leg. 1.

the rule and customs of our holy religion."¹ Theodosius exacts that all Sundays in the year be days of vacation from all business of the law whatsoever.²

Secular business of a more private kind was also strictly forbidden. Ploughing and harvesting were *at first* excepted from the prohibition. Eusebius,³ in his "Life of Constantine," notices two laws made by him touching military discipline. By the first of these laws the Christian soldiers in his army were obliged to attend Church; to enable them to do so they were discharged from all services on that day. Those who were still beathen were, by a second law, compelled to repair to the open fields, and there, laying aside their arms, to address their prayers, at a given sign, to the Supreme God.⁴

What is still more to our present purpose, no public games, or shows, or frivolous recreations, were allowed by law on the Lord's Day.

There are two celebrated laws of Theodosius the Elder and his grandson to this effect. The first forbids anyone, holding any official post, to gratify the populace with any shows or games, whether gymnastic, or gladiatorial, or theatrical, or equestrian. The second extends the prohibition to Christmas Day, Epiphany, Easter, and Pentecost, and includes Jews and Gentiles in its application. The coincidence of an imperial birthday with a Sunday was to be allowed to constitute no excuse for making an exception.⁵

Were not our researches purposely restricted to the first ages, many another testimony might be added from the later imperial enactments, from the later Church councils. But the further down the ages we travel the less reliance can be placed upon the practice of Christian communities. The stream is the purest nearest to the spring. The rapidity of its deterioration after the third century supplies one of the saddest pages in the records of the weakness of human nature.⁶ We have adduced sufficient evidence to make good our case for the Apostolic and primitive observance of the first day of the week. Those who desire to

¹ Cod. Theod., Lib. viii., Tit. 8, De Executoribus, Leg. 3.

² *Ibid.*, Lib. ii., Tit. 8, De Feriis, Leg. 2.

³ Euseb. Vit. Const., Lib. iv., cap. 18, 19, 20.

⁴ A curious comment on Acts xvii. 23.

⁵ Cod. Theod., Lib. xv., De Spectaculis, Tit. 5, Legg. 2 and 5. Chrysostom (Hom. iii. in 2 Thess.) calls upon his hearers to come to church *twice* a day, *even if there be no sermon*. To the above evidence we may add the celebrated report made to Pliny the Younger by some lapsed Christians: "Quod essent soliti *stato die* ante lucem convenire, carmenque Christo, quasi Deo, dicere secum invicem," etc. (Lib. x., Ep. 97).

⁶ Occupations which are *vindicated* in councils of the sixth century are often to be regarded as evidence of a reactionary feeling against Judaizing views. In the seventh and eighth centuries vigorous reformatory

see more are referred to the voluminous chapters on the subject in Bingham's "Antiquities of the Christian Church." The day was regarded as, in the highest degree, a sacred one. It was not felt to be a bondage, a galling yoke, to keep it. It was, in the language which the early believers borrowed from the Jews, their Malchah, the queen of days, "the holy of the Lord, honourable." On it they did not "do their own pleasure," nor "speak their own words," but "delighted themselves in the Lord." To them it was a rich gift, and as such they employed it and enjoyed it. It never occurred to them even to endeavour to render the day a pleasurable one to the outside world, to make the day of the Lord's resurrection a "delight" to those who had never received the grace of union with Him. Nothing would have astonished those early believers more than modern anxiety to make religious privileges tasteful and attractive to the irreligious. Persecution did much to keep the Church and the world apart. It may be that our special dangers nowadays lie in the direction of rendering the profession of Christianity so light a yoke that the worldly hardly feel its weight; and find the compromise between self and Christ so practicable that next to nothing has to be yielded when they yield allegiance to Him. What if this wedding of irreconcilable principles result in the offer to the outside world of a Christianity without a Christ? Our first duty is to God's truth, our *second* to our fellow-men. Everything we will do to benefit, to rescue, to bless, with heaven's gifts, mankind—everything but *one* thing: make the enactments of God one whit more elastic than He Himself has made them; lower, by a single half-inch, the barrier He has set up between the kingdom of Christ and the kingdom of self.

The question has now to be considered whether the appointment of the last of the seven days of the week as the Sabbath was peculiar to the Jewish dispensation.

In the first place, it is to be observed that the *first* whole day of Adam's existence was a Sabbath. He was created on the sixth day. God's seventh was *his* first.¹ Now, from what day of his existence would Adam be likely to reckon his weeks if not from the first day of his paradisaical life?

This is our first point: our next is this. If we have the legal requirements of one nation, and that nation's practice to account

measures were taken. Pious frauds were pressed into service; miraculous judgments cited; here lightning had struck; here a palsy smitten; here visible fire burnt up, the violators of the day (*vide* Robertson's "Church History," revised edit., vol. iii., pp. 239, 240).

¹ We do not open the weary question of the "days" of creation. We may be excused entering an arena in which the very combatants are well-nigh lost to view in the dust they raise.

for the sacredness of the seventh day, we have the most ancient practice and customs of *several* nations to prove the peculiar veneration of the ancient world for the *first*. To this varied testimony we now turn.

China is our first field. Here, it is true, the existing usages of the country afford little help to us. When the eyes of Western curiosity were first directed towards it, the conclusion of one eminent writer was that the Chinese knew no Sabbath. Since then our knowledge of the country and its annals and customs has largely increased;¹ so, before adducing evidence of the coincidence of a sacred day amongst this people of very ancient appointment, we will mark one or two testimonies to the hebdomadal reckoning of time. The following rites are customary at the funeral of a father. Before a tablet inscribed with the names of the deceased parent, incense is burned, and the children prostrate themselves daily for one week; after which the prostrations recur on each seventh day for seven weeks.

Our next record of the early existence of the week in China is found in the cycle of twenty-eight days; each day named after one of the twenty-eight constellations, corresponding to our signs of the zodiac, though differing in number. This cycle, which is very ancient, appears to be an attempt to combine the measurement of time by the moon with a multiple of the seven days of the week.

The third record is taken from the Chinese classics, which were considered ancient in the time of Confucius—that is, five hundred years before Christ. In one passage of these old writings, the words are found: “Seven days complete a revolution;” in another there is this statement: “On the seventh day all the passages are closed.” By the “passages” are meant the roads and canals. These extracts, from writings of an age prehistoric, point both to the existence of the week, and, what is of still greater moment, to the existence also of a weekly day of rest.²

The last record we shall bring forward is even still more interesting. It is encountered in the “Imperial Almanac,” issued annually by the Board of Rites. It is put forth with

¹ “The Primitive Sabbath Restored,” a pamphlet by Rev. J. Johnston, of Glasgow, is here our guide.

² The classic from which these extracts are taken is the celebrated Yih King, or “Book of Changes.” This work first saw the light within the walls of a prison. Its author, Wan Wang, a political offender in 1150 B.C., relieved the tedium of confinement by elaborating a philosophical system from the eight diagrams and their sixty-four combinations, grounding his theory upon an earlier system invented by the Emperor Fu-he. Confucius attempted to elucidate the book with but poor success. (See further Professor Douglas’s account in the “Encyclopædia Brit.,” art. “China.”)

the authority of the emperor, and the publication of an unauthorized edition is made a penal offence. On every seventh day, in this almanac, a particular character, not found in common use, recurs. This seventh day, thus marked, is our Sabbath; the *first* day of our week. The origin of the character is lost in obscurity. The Chinese dictionaries give "secret" or "closed" as its meaning.

The foregoing evidence, from the customs and most ancient written records of China can scarcely be overrated. It clearly indicates the existence of the "week" in times so far remote that, in the twelfth century B.C., they were considered ancient. We have a notice of the stopping of traffic on one day in seven by order of the emperor: we have a mysterious and enigmatical character attached to the day in the "Imperial Almanac," which corresponds to our Christian Sabbath, a character which no living Chinese scholar is able fully to explain.¹

The testimony from Indian sources is not less cogent. The most sacred day amongst the Hindoos is *not* the seventh day, but the *first* of the week. This day is known as *Adityar* or *Aditya-war*. This must be regarded as independent evidence, notwithstanding that some have attempted to prove that India was indebted to Egypt for its calendar. Dr. Hersey, *e.g.*, thinks that we may account for this similarity between the Indian and Egyptian method of computing time and naming the first day as sacred by supposing that Hindoos took the system from Persia, with which country and Egypt there were frequent military connections, Persia being supposed to be the cradle of the Hindoo race. Is not this going a long way round to establish a preconceived theory? We venture to think so.

Egypt supplies our next evidence. In the Egyptian astronomy the order of the planets, beginning with the most remote, is Saturn, Jupiter, Mars, the Sun, Venus, Mercury, the Moon. Each day was consecrated to a particular planet, the day receiving the name of the planet which presided over its first hour. If, then, the first hour of a day was consecrated to Saturn, that planet would also have the 8th, the 15th, and the 22nd hour; the 23rd would fall to Jupiter, the 24th to Mars, and the 25th, or *the first hour of the second day*, would belong to the Sun. In like manner the first hour of the 3rd day would fall to the Moon, the first of the 4th day to Mars, of the 5th to Mercury, of the 6th to Jupiter, and of the 7th to Venus. The cycle being completed, the first hour of the 8th day would return to Saturn, and all the others succeed in the same order.

¹ Prof. Legge has written to me that this character has been clearly proved to be merely phonetic, and stands for the first syllable of the Persian word "*Mithras*"—*the sun*. This is much to the purpose. He dates Fu-he B.C. 3332.

According to Dio Cassius the Egyptian week commenced with *Saturday*.¹

An important corroboration of this evidence is unexpectedly afforded by a passage in Stephen's defence before the council: "Yea, ye took up the star of your god Remphan" (Acts vii. 43). The quotation is from Amos v. 26, where the text reads "*Chiun*" in place of "*Remphan*." The discrepancy has occasioned much discussion. The most reasonable view is that which regards² Chiun as a Semitic equivalent for the Egyptian Remphan or Rephan. Now it is the opinion of Kirchen that Remphan (*Ρηφάν*) is a Coptic word, and signifies the planet *Saturn*. This opinion has been repudiated by some, such as Hengstenberg, but it is supported by many eminent Coptic and Arabic scholars. If, then, the Israelites, deserting the worship of the true God for the false deities of heathendom, "took up" the worship of this Egyptian god, it becomes a striking fact in connection with our argument that this god should have been associated with the day of the week on which they had been accustomed to worship the Lord.

We pass now to Roman times. Here we find the *first* day of the week dedicated to the supreme deity. It is always difficult in the pantheon of the Greeks and Romans to assign each god his proper place in the order of dignity. Jupiter was by no means always supreme. The father of the gods was not seldom compelled to bow to some one or another of his refractory offspring. Undoubtedly the Sun-god was, in many respects, supreme. His name was given to the first day of the week. "Dominus" was a special title reserved for the Sun. *Baal* is its Phœnician equivalent. We find, then, in the "*Dies Solis*" of the Roman calendar an evidence of the sacredness of the first day of the week.

It must be matter for surprise that the Romans should have gone to Egypt for their calendar, thus setting aside the customs of Italy and Greece. The fact has been emphasized as most significant. Before the days of Julius Cæsar the Roman week consisted of *eight* days. There is some doubt whether he actually introduced the septenary division of time, but there is none as to the fact of its introduction about his time. It is at

¹ The above is taken from Mr. Woolhouse's article "Calendar," in the "Encyclopædia Brit." Rawlinson ("Herod," vol. ii., p. 134, edit. 3), while maintaining that the Egyptians generally made use of decades, allows that the *hebdomal* division was of very early use, instancing the seven days' fête of Apis.

² Bishop Wordsworth takes this view. Dr. Pusey (on Amos v. 26) suggests that the Repham of the LXX., quoted by St. Stephen (*Ρηφάν*), may be only a different way of writing *chevan*, the translator here, as in other places, substituting γ for δ . He allows, however, the theory of its being an equivalent, as an alternative one.

least highly probable that the system was introduced in 46 B.C., when the calendar was remodelled. We cannot fail to see here an instance of God's overruling providence in the introduction, just before the Christian era, of a system which should afford peculiar facilities for the re-establishment of the primæval Sabbath, the first day of a week of seven days. The very word "Lord's Day" was *Christianized* rather than coined. It, like the word "Logos," was utilized by the Christians from heathen sources, the term "Dominus," as we have already seen, being peculiarly appropriated by the Sun-god—Apollo among the Romans, Baal among the Phœnicians.

Taken together, these testimonies from widely distributed sources form a body of evidence of no slight value. They appear to point unmistakably in one direction, and establish the high probability of the following propositions: 1st. The extreme antiquity of the *seven-days-week*. 2nd. The almost universal custom among the nations of antiquity of setting apart one day in seven for some special acts of worship. 3rd. The superiority in the estimate of most nations of antiquity, and these the most important by far, of the *first* day over the seventh of the week.

Further, be it observed, that this division of time, unlike the others, is not regulated by astronomical reasons. If we disallow a common origin for the custom, that common origin being the primæval week, we have to account for this singular coincidence of many nations as a purely arbitrary computation. Moreover, it is by no means an obvious method. To have divided the month into groups, say of *five* days, as was actually done in the island of Java, would have secured a readier and simpler subdivision of the year; or, say, into periods of *ten* days, whereby the computation of time would have been brought into harmony with the very early and almost world-wide adoption of the decimal system of numeration.¹ Except on the grounds we take, the prevalence of the septenary computation is inexplicable.² It is not forgotten that some have endeavoured to explain this on the ground that the seven planets were adopted as the basis of the calculation. But this breaks down at once when we remind ourselves that the naming of the days from *the names* of the planets (we carefully avoid saying from the planets) was by no means so widespread as the septenary computation. It would, of course, on this theory, have been co-extensive with that computation. The Jews, the Arabians,

¹ This decimal computation was forced upon France at the Revolution, with what success is well known. An ignominious return to the older method was the sequel.

² The lunar month affords no explanation. This being 29½ days, a week is not an aliquot part of it.

the Persians, and other Oriental people simply denominated the days of the week by their *numerical order*. The Goths and the Saxons, after assigning the first two days to the chief luminaries, gave the names of gods which had, as far as we know, absolutely *no connection* in their minds with the planets to the rest of the days of the week.¹

The question follows, Whether the day for the commencement of the week was changed by Divine appointment at the Exodus?

There is a curious tradition, for which Dio Cassius is responsible, that, on their flight from Egypt, the Jews, actuated by hatred of their former oppressors, made Saturday the last day of the week. We have seen that with the ancient Egyptians it was the first.² This, like that Egyptian story that the Jews were expelled from the country because they were infected with leprosy, is a curious distortion of historic facts. At the same time it affords an interesting side-testimony to the alteration itself.

Now it has been the opinion of some that the true explanation of Exod. xvi. 23, "To-morrow is the rest of the holy Sabbath unto the Lord," is to be sought in the change that was made, at the departure from Egypt, of the Sabbath, from the first to the seventh day of the week. We take the following from Dr. Jamieson as to the above passage:

It is urged that the Israelites left Egypt on the day before the primitive Sabbath. We learn from the first verse of this chapter that they arrived at the Wilderness of Sin on the 15th day of the second month; the 6th day from that day was the day before the Sabbath (verses 5 and 23), and the 20th day of the month; consequently the 21st was the Sabbath, and the 22nd was the day after the Sabbath. If we reckon back we shall find that the 15th, the 8th, and the 1st days of this month were also the days after the Sabbath, and so the 30th and last days of the preceding month Abib, which is called the first month, was the Sabbath, and consequently the 29th, 22nd, and 15th days of this month were the days before the Sabbath, but the 15th was the day on which the Israelites left Egypt.

So when the manna was gathered in double quantity on the *fifth* day of the old Creation-week, the *rulers* of the congregation are surprised, as expecting the day of rest to be still two days off. They assemble, and apprise Moses of the incident. His reply is, "To-morrow is the rest of the holy Sabbath unto the Lord."³

A sufficient reason for such a radical alteration in the calendar

¹ V. Dr. Jamieson on Gen. ii., "Critical and Experimental Commentary."

² "Encyclopædia Brit.," vol. iv., p. 665.

³ Origen (Hom. vii. in Exod. xv.) says that manna first fell on the Lord's Day to distinguish it from the Jewish Sabbath. Cf. the sheaf of the first-fruits.]

is to be sought in the solicitude of God to draw off the minds of the people from the idolatrous customs of the Egyptians. The change of the beginning of the year was accompanied by a change in the week. The seventh month was made to change places with the first. He who "hath put in His own power" times and seasons may do what He will with His own. "Let the potsherd strive with the potsherds of the earth."

The outcome of this close association in constant religious thought and worship between the Sabbath and the deliverance from Egypt, is that the particular Sabbath of the Jewish nation had a strong national element as part of its basis. The year was changed to fix the memory of the great event. The Sabbath was changed for the same purpose.¹ When, however, national considerations were merged in the wider thoughts to which the Gospel of good-will to all mankind gave birth, such a reference to a Jewish national mercy in connection with the weekly Day of Rest was no longer appropriate. The day that had been changed to lend itself more readily to the requirements of a temporary dispensation, again resumed its earliest place in the order of the days of the week. A far mightier deliverance, from far direr foes, through the atoning work of the Mediator, has eclipsed the glory of the emancipation from under the hand of the Pharaohs. The whole relations that subsisted between Israel and Israel's God and Lord were singular: patriotism and piety were closely bound up together. Not only their religious, but also their national existence had begun and was sustained through their direct relations with the God of Israel. They were taught to regard themselves as the chosen of Jehovah, their land as His peculiar possession, the rest of the world not only as foreigners, but "strangers from the covenants of promise." To become a believer in the true God involved becoming a Jew. Proselytes were not only united to the faith, but in a

¹ The following paragraph is extracted verbatim from the notes to Dr. Lee's sermon on the "Duty of observing the Christian Sabbath," as appearing of much importance in this connection: "I am induced to believe that the first and last day in each of these feasts was intended to fall invariably on a Sabbath; but that the first day of the first feast was a Sabbath is put beyond all doubt by Levit. xxiii. 11, 15, where we are told that the sheaf is to be waved *on the morrow after the Sabbath*, and that from that morrow (ver. 15), seven whole weeks are to be counted to the feast of Pentecost; and, if this was the case, each of these days must have been a Sabbath."

From the foregoing it will be seen that the common explanation of the "high day" of John xix. 31, that it was a year in which the first day of the feast *happened to coincide* (so Alford) with the weekly Sabbath, is untenable. It was no coincidence. The day was not "high" because it was a Sabbath, but the Sabbath was "high" because it was *the Passover-Sabbath*. By a slight lapsus, Dr. Lee (p. 6) says that the *Jubilee* was reckoned from Abib (see Levit. xxv. 9).

peculiar manner to the nation that embodied the faith. The very names of localities obtained a religious significance. Events in history become invested with mystic import—grew into the scenery of a whole Pilgrim's Progress; gave to religious truth a form, a face, a voice. Men spoke of loving Jerusalem in the same breath with loving the Lord. The enemies of Israel were the enemies of Heaven. Every war was a crusade; every battle an act of religion. To link, therefore, to such a religious system the undying memories of the Exodus, was in keeping with the whole character of that system. But when the great Shepherd came to gather together in one His own, which were scattered abroad, and win spiritual liberty for His race and people, these memorials of Jewish history fade before the grander commemorations of redemption.

We have no hesitation in drawing, from the foregoing inquiry, the conclusion that the appointment of the last of the seven days of the week as the Sabbath was peculiar to the temporary Jewish economy. The arrangement bears upon its face the marks of transitoriness. We hold that the appointment was grounded upon considerations which no longer have place; and that therefore, when the door of faith was opened to the Gentiles, the restoration of the primordial first-day Sabbath was a matter of course.

We leave the subject. Something might have been added on the existing or proposed encroachments upon the sanctity of the day. It appears better to avoid ground which has so often been ably occupied of late years by platform and press. In this direction let a closing word or two suffice.

Need we try—ought we to try—to make the day the happiest of all the week to those whose whole lives are one long "grieving of the Holy Spirit of God," between whose souls and the Divine Source of all truest happiness there stretches "a great gulf fixed," unbridged as yet by redeeming love, or though bridged by that redeeming love, uncrossed by their reluctant feet? The Lord's Day *must* be more or less a pleasureless day to a Christless soul. It will only be otherwise in proportion as its distinctive and most hallowed features are obscured or lost. It will be most loved for that in which it is least sacred: we must be "in the spirit" to enjoy its spiritual joys. The very same principle that would render it, pleasurable to the worldly and the frivolous, would, if it dared, turn heaven itself into a paradise for worldlings and degrade its pure joys into the hollow pleasures of selfish fashion.

This is not the way to do the Church's work in the world. This was not her Lord's. Ill will she fulfil her high and holy mission among men by bating one jot of her claims to entire and unconditional allegiance to her great Head. Her work is

not—may she ever remember—to bring down the things of God to the level of the world, but to lift men up through her ceaseless ministries of loving suasion to the altitude of the things of God. Alas for her if she play the Belshazzar with the vessels of the sanctuary, or, through sinful compromise, allow the world to do so! The murmur of the earth-bound multitude, “Our soul loatheth this light bread,” must constitute no excuse for offering them coarser and less heavenly diet. For her children she has none but “angels’ food,” and may fill none but such as have an appetite for that.

No stress is here laid on the connection between national prosperity and the honouring of the day of rest. Close as we believe that connection to be, we close with a higher note. While secularists are busy laying a rude and profane finger on the Christian’s best treasures, let it be his to grasp them the tighter. Not too much, but all too little, *he* feels one day in seven to be to step aside from the hurrying, time-worshipping crowd, and, while the great machine of commercial and business life pauses,

Find solace which a busy world disdains.¹

No pleasureless day of austerity and bond-service is it to him, rejoicing in “the liberty wherewith Christ has made him free.” Having learned to estimate the pleasures of earth at their true value—having weighed them in the balances of the sanctuary and found them wanting, he has his own sweet and enduring pleasures of which the world knows not. He is more than contented with his calm, peaceful Sabbaths. From their holy ministries, from their quiet joys, from their gentle restraints, he “gathers fruit unto life eternal.” To him they are

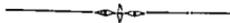
. . . A port protected
From storms that round us rise ;
A garden intersected
With streams of Paradise.²

Each Sunday, as it passes from him, leaves him stronger, calmer, meeter for the Sabbath-keeping that “remains”; with a firmer hold upon his God; more fully possessed of that peace passing understanding, which is begotten of the ever-deepening conviction that man’s highest good is to be found in the knowledge of the Lord, and in the doing of His will.

ALFRED PEARSON.

¹ Wordsworth.

² Bp. Wordsworth.



ART. III.—INFLUENZA.

FORTUNATELY the malady we agree to designate influenza is now disappearing from among us. As with the distant rumblings of a summer storm, we may still hear of lingering instances of the disease. But there is no doubt that "the epidemic constitution of the air," or whatever may be the cause of the influenza, has either almost passed away, or has become inactive. Let us hope it will be long ere the unwelcome visitor returns. In this hope we are justified, for former epidemics occurred at long intervals—the four last in 1847, 1837, 1833, and 1803. The time has therefore arrived when we may, perhaps, venture to count the cost, and sum up the experience which we have gained.

There is no doubt that an immense amount of suffering and sickness has been caused by the influenza; although it has been cynically observed that persons in receipt of quarterly salaries were more liable to be attacked than others paid by the day! And it may be feared that in some constitutions the influenza has left the germs of future mischief, a result, however, which is not special to this malady. As evidenced by the Registrar General's returns, the death-rate has considerably increased. We are not, however, sure that all the mortality which has been attributed to influenza should be so classified. Nevertheless, "the shadows hastening to the other world, under the grim convoy of Charon," especially the shadows of elderly people, have much increased during this season of epidemic influenza. But as the great English lexicographer, near the close of his life said: "My diseases are an asthma and dropsy, and what is less curable, seventy-five." We observed above that all the mortality which has been attributed to influenza should, perhaps, not be so classified. On the other hand, the influenza doubtless has great claims to be considered a protean malady. That is to say, it has evidenced itself in various phases, either *per se*, or by lighting up disease in organs predisposed thereto. Thus one phase of the malady has been simply *malaise*. The individual without specific pain has been weak and languid. "The daily round, the common task," was performed with difficulty, but the person, if endowed with ordinary energy, did not lie up. A second phase was that of the ordinary cold in the head, a condition so familiar to all in this cold-catching climate that it need not be described. But a more severe and dangerous condition was when the malady expended its force on the lungs or bronchial tubes, resulting in bronchitis or pneumonia. Then the patient implored the physician—too often, alas! in vain, especially if old—"Canst thou not cleanse the stuffed bosom of that perilous stuff which bears upon the heart?" Almost as

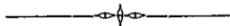
painful a manifestation of the influenza was rheumatic affection of the limbs, which caused some physicians to conclude they had the "Dengue fever" of the East to contend with. Amongst Anglo-Indians, or in those who have resided long in tropical climates, the influenza often seemed to culminate in veritable ague, "now hot, now cold, now drenched in perspiration." The liver also—stigmatized by Byron as "the lazaret of bile which very rarely executes its function"—did not escape congestion from influenza; while, as somebody called it, that "vile anatomical structure, the spleen" did not escape altogether unscathed. Another effect of the influenza, when in a mild form, of which we have heard, was a tendency to dreaming and nightmare in those hitherto not subject to such disturbances of repose. And the dreams, or *incubus*, were always of a disagreeable nature, recalling to mind the line, "In dreams they fearful precipices tread, or shipwrecked labour to some distant shore."

Although we have learned so much more about the symptoms and effects of influenza, it is questionable if we are much better informed with regard to the causes and cure. Very far-fetched theories have been originated. It has been ascribed to the flooding, drying, and emanation from vast tracts of land flooded last year in Northern Asia. It has, of course, been ascribed to a microbe, for almost every ailment in these days has been so attributed. But although there is no doubt that microbes are found in association with various maladies, it is quite as likely that the maladies produce the microbes as the reverse. All that we can say is, that whatever causes influenza, it is air-borne, for we have the fact of its definite spread from east to west, irrespective of human intercommunication. Whether the cause is an entity or not we do not know. Hitherto the search has been as fruitless as looking for a four-leafed shamrock. Neither can this excite surprise when the minuteness of organic particles is recollected. Dr. T. E. Thorpe told us recently in his Graham Lecture that the smallest organic particle visible by the microscope contains nearly a million of organic molecules, and a molecule of organic matter has some fifty elementary atoms. And, again, in that learned work, "The Causation of Disease," we are informed that atoms in the interior of an organic cell are as small in relation to the cell as the latter is to the sphere of the globe. But the world is full of mysteries. "Where does the flower hide her scent, and from what cup of hidden sweets does she suck it?" Chemistry may resolve the fabric of the world into elements, but where did these elementary bodies come from? People are often inclined to blame and decry the doctors because they have not discovered the mysteries of disease; but, as shown above, there are other mysteries to be discovered. The greatest mysteries are often the closest to us.

We may dimly understand why the stars twinkle by reflected light, but we do not yet understand the flight of a bird! There are, however, "truths of science waiting to be caught that float about the threshold of an age." And there are plenty of workers, both in the medical world and in other circles. In former days epidemics were ignorantly attributed to the wrath of a Divine Providence. We now know that epidemics are more attributable to our own neglect than to anything else. When epidemics "rush as a storm o'er the astonished earth, and strew with sudden carcases the land," those localities suffer most where sanitation is bad, and those individuals suffer most who neglect the laws and principles of hygiene. Fears have been expressed that the epidemic of influenza may be followed by one of cholera, for the sequence has been noticed. Whether we suffer from cholera or not, should it again visit Europe, will depend, under Providence, on the excellency or otherwise of our sanitary condition. And although this is much improved during the last quarter of a century, more yet remains to be accomplished.

Happily we need not say much with regard to the cure of influenza, seeing that there will probably soon be no cases requiring cure. One observation, however, we must make—and that is, that there is no such thing as the "diacatholicon," or universal medicine. Cures for influenza have been advertised *ad nauseam*, comprising all kinds of things, from paregoric to antipyrin, and from simple orange-juice to "Kush Bitters," whatever the latter may be. But, as a matter of fact, there is no specific for influenza. And equally, as a matter of fact, different patients require different remedies, in accordance with their peculiar constitutions and the phase the malady assumes. This, we imagine, has been fully recognised by the medical profession, or the mortality would probably have been still greater. In the *Hospital* for December 28th last we were told at the commencement of the epidemic that people as a rule are better fed, better clothed, better housed, and live under better sanitary conditions than they did even a few years back, and they are, therefore, better able to withstand the onslaughts of influenza, or any other epidemic disease. And it was added: "Avoiding chill is the great preventive means. Warmth, diaphoretics, expectorants, and quinine are the principal curative measures; and avoiding chill after an attack is the chief thing to attend to, in order to escape unpleasant ulterior consequences."

WILLIAM MOORE.



ART. IV.—ST. PAUL'S ADDRESS TO THE EPHESIAN ELDERS.

A DEVOTIONAL STUDY FOR MINISTERS.

THE scene depicted in this chapter must have been one of thrilling interest to those who witnessed it. Never to their last hour could those elders have forgotten the emotion of the speaker, and never could the impression which his words produced have faded from their memories.

The natural features of the scene remain unchanged. There is still the sandy shore on which the little party stood. The blue waters of the Mediterranean still stretch themselves in the distance. The rugged chain of mountains over which the Ephesian elders walked from their home still raise their crests to heaven. But the unchanged aspect of natural features presents a striking contrast to the marvellous change which, in other respects, arrests our thoughts.

On that day throngs of people crowded the streets of Miletus, and perhaps filled the benches of its vast theatre, while the little band of Christians almost avoided observation as they gathered round their friend on the shore. Now that theatre lies in ruins, as does the life and civilization of which it was a type; while the few words spoken by a careworn traveller to a handful of strangers from Ephesus still live and speak, and never to a larger audience than that which hears and ponders them to-day.

Many of the expressions in this passage are embedded in the ordinal of the Church of England. But all the words are inscribed in that Book which has survived the vicissitudes of sixteen centuries, and is making conquests to-day such as have never been witnessed in the whole course of its history.

I do not dwell upon the whole passage, but on those of its words which describe the nature of the minister's call, the character of the minister's work, and some traits of the minister's character.

I. *The Minister's Call.*—In verse 24 the Apostle tells us that he received his ministry from the Lord Jesus; and in verse 28 he reminds the elders that the Holy Ghost had made them overseers over that flock, which is the Church of God purchased by the Lord's blood. It is beside my purpose here to enter on matters of controversy. The Apostle's words take us back behind all matters of this kind. They remind us that the Christian ministry, if it is what it professes to be, is received from the Lord. Ministers of the Church of England have received their ordination from her bishops and presbyters. They hold their different positions in virtue of that ordination.

But here is something higher. They are ministers of Christ. It was from the Holy Ghost that they received their commission at first, and thence, too, they derive their authority to-day. Ordination in our Church pre-supposes a Divine call which has been heard before the day of ordination, and a Divine authority which has been bestowed before the chief minister speaks the solemn words, "Take thou authority." It is authority given by the Lord, which gives the consciousness of power, and contains the promise of success. All ministers need the strength which comes from a recollection that they are sent of God. They need it in conflict with the pride, the ambition, the indolence, the selfishness in themselves, which often threatens to mar their ministry. They need it in ministering to souls which are clouded with doubt or overwhelmed with the consciousness of sin. They need it to face the various forms of evil which threaten the flock committed to their charge. They need it when they stand face to face with a multitude of fellow-sinners; or when in the stillness of the chamber of death they endeavour to point a dying brother or sister to the only hope of everlasting life which can sustain his soul. Whatever may be our view of the Christian ministry, surely it is well to recall the fact which admits of no controversy, and which is the source of all ministerial usefulness—that ministers have received their ministry from the Lord Jesus, and that they have been inwardly moved thereto by the Holy Ghost. It is just in proportion as that is true for any minister that he makes full proof of his ministry.

II. There are words in this address which describe *the character of the minister's work*. Take the following words: "Testifying," verses 21, 24; "preaching," verse 25; "declaring," verses 27, 20; "teaching," verse 27; "overseers," verse 28; "watch," verse 31; "feed," verse 28. As we read the list we learn how much the exhortation in our ordinal for presbyters is indebted to this passage. They are called to remember—

To how weighty an office and charge ye are called; that is to say, to be messengers, watchmen, and stewards of the Lord; to teach and reprove, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever.

The words of the Apostle which I have quoted above present seven different characters, whose work and office are used as illustrations of different departments of ministerial work. The characters are these: "A witness," "a herald," "a messenger," "a teacher," "an overseer," "a watchman," and "a shepherd."

The first four figures present different aspects of the ministerial work of preaching.

(a) "*A witness.*" "Testifying." That means that a minister

should have personal experience of that which he relates. The truth which he proclaims must be made his own by personal use, or he fails to be a witness. The Apostle expresses the thought conveyed by this word more explicitly in 2 Cor. iv. 13: "We having the same spirit of faith, according as it is written I believed, and therefore have I spoken: we also believe, and therefore speak." The great teachers of the Church in the Old and New Testament spoke because they believed. Hence comes one of the great charms of the Bible. It is at the same time a voice from heaven and a voice from earth. Those who speak are not mere reporters. Their report kindles their own affections, their message shakes their own souls, their doctrine or their psalm rises and falls, sinks and swells with the heaving of their own emotions; and the life and reality of feeling is the evidence of the life and reality of faith. This is for evermore the power of the ministry and the life of the Church. The reason for faith is the evidence which is offered for the things to be believed; but to quicken conviction into life, there is need of the current of conviction which already lives. It lives in individual hearts. The corporate faith of the Church has its own office and effect. Its ordinances, its assemblies, its creeds, its sacraments, constitute the sphere of influence and the channel of action for personal individual faith. If this is languid or absent, then we descend to the mere repetition of formularies, to ceremonies and performances, and creeds and authorities. The Word and the Sacraments may be there, but the life of the Word and Sacraments is not.¹ Views of God seen by the eye of personal conviction are essential to testimony. That man who simply adopts for himself what others have seen is at the mercy of changing scenes and changing opinions.

Patient, prayerful, humble, independent search will give views which will be the peculiar possession of him who goes forth to testify of that which he has seen of the word of life. And this testimony must be complete. Not only the truth and nothing but the truth, but the whole truth. No craven fear of man, no conscious disregard of some portion of that truth must be allowed to mar the completeness of testimony. Every minister must see to it that he brings no injury to others by the deliberate incompleteness of his testimony, or by a mutilation which is the result of culpable ignorance.

(b) The next figure is that of a *herald*, who appears with a proclamation. We are thus reminded of the authority with

¹ For many of the thoughts and expressions in the passage above I am indebted to Adolphe Monod's farewell addresses, and to an ordination sermon by Canon Bernard.

which ministers preach. There must not be the mere repetition of the formula, "In the name of the Father, of the Son, and of the Holy Ghost," but the deliberate conviction that they carry God's proclamation, and that whether men will hear or will refuse to hear, they are bound to make it. The business is not theirs, it is the King's. This figure also reminds us that it must be in clear and ringing tones that the proclamation is given out; ministers must take pains with language, arrangement, and every other accessory, so that whatever the effect may be on their hearers, there shall be no room for doubt as to their meaning. If their first thought be the importance of their proclamation and the authority they bear to make it, they will be saved from that nervous self-consciousness, or that feeble meandering through a subject without aim or point or object, which makes the proclamation from some heralds' lips nothing but the sweet music of pretty sentences, or the ineffectual attempt to achieve a literary work of art.

(c) There is a third word—"declaring"—which the Apostle uses here in speaking of this part of a minister's work. It is used in conjunction with "teaching" in verse 20. Bengel says that the former refers to public (*δημοσιᾶ*), while the latter describes more private (*κατ' οἴκου*), teaching. The idea conveyed by the term is that of accuracy. A messenger who distorts his message, or mutilates it by carelessness, may inflict much harm. He must learn accurately first, and deliver accurately afterwards.

(d) The word "teaching" points to the pains which he must take to get his message understood and received. He is interested not only in the King who sends him, but in the subjects to whom he is sent. It is very humbling to discover from time to time how utterly one has failed in teaching. I mean in teaching so that people understand. Partly from their indolence in hearing, partly from their ignorance of the message, partly, also, from pre-supposing a knowledge which does not exist, there is a lamentable ignorance of spiritual subjects in the minds of a vast number who are regular attendants in our Churches. A minister's work is not finished when he has made his proclamation. He must teach, and that *κατ' οἴκου* either individually or in small classes, so that people learn and understand the message which he has to convey. He must be as St. Paul, in writing to his son, Timothy, himself a minister of the Church at Ephesus, describes an *ἐπισκόπος*, *διδακτικός*, "apt to teach."

The next figure, an "overseer," *ἐπίσκοπος*, introduces us to another department of ministerial work.

Strange to say this passage is one of the two passages in our ordinal for the Epistle in the consecration of Bishops. I say

"strange" because those whom the Apostle says had been made *ἐπισκόποι* are also called here *πρεσβύτεροι*, so that as far as this passage is concerned the word does not point to the office which we now recognise as that of chief minister. Here, at any rate, it points rather to a department of work entrusted to the hands of all Presbyters. What is that work? We gain very little information from any description in Scripture, for in 1 Tim. 3 the Apostle, in describing an *ἐπίσκοπος*, speaks almost exclusively of his personal character, and hardly at all about his work. We must go rather to the idea conveyed by the word, and that is the idea of "inspecting" or "overseeing." I take it that as applied to Christian ministers the work of overseeing is both general and particular. It is "general" in the sense of overseeing, or considering the condition of their parishes, as a whole—their special wants, their special sins, their special temptations. It implies further a looking into all the departments of work which are connected with the Church in their parishes. I do not mean that they should display any want of confidence in those who are their fellow-labourers, lay or clerical; but that they should not allow portions of the work to pass away from their personal oversight. In a large parish, where there is much organization, the responsibility entailed thereby for supervision is great indeed. But besides this general inspection, unquestionably the word directs us to the particular oversight of individual souls. Those who have been confirmed under our teaching, our communicants, members of our congregation, special cases of sickness, or trouble, or interest, demand oversight. What a vast variety starts up before us as we cast our thoughts over the parish where we labour. The ideal of a parish Presbyter is one who does take the oversight of each individual in his parish. This is possible in many parishes. In some it is quite beyond the power of one man, and yet, though that sometimes be the case, the aim of those who minister in over-populated parishes should be, if they are true *ἐπισκόποι*, to watch over individual cases as far as possible with prayer, with friendly advice, or caution, or remonstrance, as necessity arises.

The next figure which demands our attention is that of a *watchman*, v. 13. "Watch." This figure is closely allied with the former, for the Apostle adds immediately afterwards as an incentive and an example, "remembering that by the space of three years I ceased not to warn everyone night and day with tears." But there is a special thought connected with the word, and that is "danger." In the words immediately preceding he indicates the danger. "Grievous wolves," "false teachers," and those even from among themselves. The subject of false teaching is both wide and delicate. But the Apostle indicates danger from it to the flock of Christ. It is not always easy to

draw the line between what may be tolerated as a difference of opinion and what ought to be denounced as a dangerous heresy. Watching, however, implies that when teaching plainly contrary to the Gospel of Christ attacks their flocks, it is the duty of ministers to take notice of it—to point out its danger, and where it is inconsistent with Christ's teaching. Not that I consider that it is their duty to preach frequently controversial sermons, or to train their people in those asperities which tend to break up the Church which ought to be united; but clearly, if they are true to the direction given here they must not shut their eyes and cry to their people "Peace!" when there is no peace. The danger from false teaching in the Christian Church is constantly shifting its ground, and requires the wakeful eye of a watchman who watches for souls to detect and expose it.

In the last figure, that of a "*shepherd*," v. 28, the Apostle seems to indicate the true prophylactic against the danger of false teaching, and that is "feeding the Church of God." There are many parts in a shepherd's work, but the chief of all is "feeding" his flock. Hence, out of the eleven times the word is used in the New Testament, it is translated "feed" in seven of them. There is a passage in our ordinal in which this very thought is suggested. "See that you never cease your labour until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you either for error in religion or for viciousness of life." A flock well fed in the pastures of God's Word is a flock well protected against danger from false teaching. The importance of this part of our work is apparent, whether we consider the value of the flock—purchased with His own blood—the food convenient for them, or the danger arising from our neglect. "Preach the Word," is the Apostolic injunction to an Ephesian minister. There are strong temptations in the present day to attempt to feed the flock with other food. There is, however, a richness in the pastures here which will not be found elsewhere; and ministers will most certainly do injury to their flocks if they listen to the temptation to feed them with more exciting food in place of the wholesome doctrine of God's Word. It is well, no doubt, that ministers should have some knowledge of some of the chief heresies of the day; but it is far more important that they make themselves better acquainted with Holy Scripture. There is a temptation to think that because leisure is very limited, therefore it is impossible to exercise independent search and study of God's Word; and that the conclusions of those whose opportunities for study are far wider than those which come in the way of most parish

priests in town parishes, must be simply accepted. There is, I think, some danger in that temptation of losing the strength of independent thought, and so of missing a great deal of what that Word might speak through each individual minister to others.

Let the habit of many Nonconformist ministers be a warning to ministers of the Church of England. They have unquestionably lost a great deal of the spiritual hold which they had upon the people by substituting politics for the Word of God in their pulpits. Souls need to be fed, and not merely minds to be instructed or passions to be inflamed. There is only one food suitable.

III. I invite attention to some of those words and phrases in which the spirit which ministerial work demands is portrayed. I select four expressions, which set before us the graces of "humility," "tenderness," "thoroughness," and "unselfishness."

1. *Humility*.—In verse 19 the Apostle says that he served the Lord with all humility. The grace described by this word (*ταπεινωφροσύνη*) is essentially a Christian grace. The very word itself is a birth of the Gospel. No Greek writer employed it before the Christian era, nor apart from the influence of Christian writers after. It is true, as Trench points out in his interesting essay on the word, that Aristotle unconsciously described the grace with greater accuracy than Chrysostom. The former says that to think humbly of one's self, where that humble estimate is the true one, is true *σωφροσύνη*. Then if this be so, seeing that the humble estimate of one's self is the true one according to the light shed upon ourselves by the Spirit of God and by the perfect example of Christ, it is a grace which ought to adorn every man. Chrysostom, on the contrary, says that it is the making ourselves small when we are really great—"*ὅταν τις μέγας ᾖ, ἐαυτὸν ταπεινοῖ.*" This, however, is little short of bringing in pride under the guise of humility. It is something more than mere modesty. Our Lord Himself claimed it, though He was without sin. And it is in the sense which His use of the word opens to us that the Apostle seems to use it here. Our Lord uses it clearly, not as acknowledging His sinfulness, which would not be true, but as expressing His dependence as man on His Father. In His human nature He is the pattern of all humility, of all creaturely dependence. His human life was a constant living on the fulness of His Father's love. So with His servant in the passage before us. He submitted his judgment to the guidance of his Lord's Spirit. He humbly endured the difficulties and dangers which service to his Lord entailed. And this should be the mind of every minister. A habit of standing, as it were, before God, of receiving directions from Him, of accepting without question

His guidance and command is a matter of prime importance. It saves from many mistakes and many disappointments, while it arms with a force which will be sought in vain elsewhere. It saves from all dependence on gifts, apart from grace, from overrating the force of human opposition, or of human favour and support, from murmuring at the difficulties of any post, and from dissatisfaction with any position; while it imparts the force of a quiet dependence on Him in whose service ministers are engaged, and by whose aid alone they are enabled to do or to bear as He may appoint. Humility in this sense is exercised towards God.

2. There is another grace which shines out in the Apostle in the word which follows "tears," and this grace is exercised towards men. Twice in this passage (verses 19 and 31) does the Apostle mention his "tears." What tenderness of heart is exhibited in those tears! How deeply he felt the opposition of the Jews, not merely because his work was hindered thereby, but because he recognised in them the injury inflicted on souls. What a picture for our imitation is that which he draws in verse 31. Listen to the counsel and entreaty given to one individual after another, backed by the forcible argument of tears. He evidently cared for those souls. He must have believed in their danger. He must have longed for their salvation. Is not that the spirit whose cultivation is needed now? Dr. Dale, in his book on "The New and Old Evangelicalism," asks some questions which are useful to others than those to whom they were first addressed. He questions whether there is the same intense yearning for souls among modern Congregationalists as was exhibited in the leaders of the evangelical movement a hundred years ago. Is there, the clergy of the Church of England may ask, the same intense desire for the salvation of souls among themselves? Is there not a danger, in these days of multiplied organizations, of tenderness of feelings being blunted by incessant contact with mechanical details? It is worth while to listen to the Apostle's tears, that hearts may be melted into a tenderer concern for the souls committed to the care of ministers, and in doing so it must be remembered that the Apostle's tears were the outflow of the Apostle's faith. Perhaps want of tenderness comes from a failure to realise the depth of danger which awaits every soul that has not yet sought and found the Lord. Men cannot care much for souls if they do not intensely believe in the reality of future punishment.

3. The Apostle shows not only that his feeling was tender but that that tenderness was real, for he was *thorough* in his work. Take these four expressions: "I kept nothing back," verse 20; "Publicly and from house to house," verse 20; "Night and day," verse 31; "Each one," verse 31.

Right through his work he was thorough. No pains were spared to make himself acquainted with the message he had to deliver. Nothing would induce him to keep anything back. Publicly and privately, by day and by night, he sought the salvation of each individual. "This one thing I do," might be said of his public ministry, as he said it of his private spiritual life. I have touched above on the thoroughness of his work. Here we contemplate the thoroughness of the spirit which underlay that work and which inspired it. It was a spirit of thorough conscientiousness. He tells us that he *exercised himself* to have a conscience void of offence. In writing to Timothy he exhorted him to *study* to present himself before God as a workman that needeth not to be ashamed. The expression which he uses of himself, and which he addresses to Timothy, implies that difficulty has to be overcome. Men are so strongly influenced by their immediate outward surroundings that they fail sometimes to recognise their invisible but ever-present Master. They strive, perhaps, to satisfy the judgment of their fellow-men, but they are tempted to neglect the judgment of their King. In all parts of their work, however—the most obscure and private, as well as the most public, the Apostle's example presses upon ministers a spirit of conscientious integrity—a spirit which leads them to give the very best they can to every detail of their work.

4. There is the splendid example of entire *unselfishness*. Money and liberty and life itself were placed at the disposal of Him whom Paul served. He said (verse 24): "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." (Verse 33): "I have coveted no man's silver or gold or apparel; yea, ye yourselves know that these hands have ministered unto my necessities and to them that are with me."

From the moment that he found the Saviour on that memorable day as he was journeying to Damascus Christ was the centre of his life. "Lord, what wilt Thou have me to do?" was his first question, and his whole life afterwards was spent in translating into act the Lord's answer. Our circumstances are different to those which stood around St. Paul, but the spirit which animated him must be ours as well.

He disclaimed covetousness. Judas is an awful example of its consistency with the highest ministerial gifts. It is not the fault of any Ecclesiastical system, but the natural principle of a corrupt and selfish heart. It allies itself to every system of Protestant dissent with an influence as habitual and destructive as in any Ecclesiastical Establishment.

Our Church in each of her ordination services pointedly

alludes to it. She warns her Deacons from the Word of God that they be not "greedy of filthy lucre." She exhibits to her Priests the awful picture of an "hireling," at the same time instructing them how they ought to forsake and set aside (as much as they may) all worldly cares and studies. She deems it necessary to give to her highest order of ministers this solemn charge: "Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not."

Covetousness, we must remember, is very distinct from frugality, which is a real duty. The careless and improvident are quite as injurious to the cause of Christ as the covetous. But covetousness is one form of selfishness. It is the keeping back of that which we have promised to give. It is making self, not Christ, the centre of our lives. The selfish man is he who considers his own worldly advancement and ease before the interests of Christ. It is a temptation to which all are exposed, and when the minister of Christ yields to it it is fraught with consequences of grave evil both to himself and to the flock to which he ministers. There appears, however, to be a growing desire in these days to exhibit to the world an example of unselfish devotion to the Master's work. The opportunities both at home and abroad for extending the kingdom of Christ were never greater than they are to-day. It would indeed be sad if, through selfish regard for ease and worldly advancement, any minister refused to incur the difficulty entailed by seizing those opportunities. The clergy are not asked to part with their liberty or to risk their lives, but they are asked to be unselfishly laborious and heartily consecrated. They must not shirk the cross, but bear the marks of the Lord they serve.

Dean Howson, in his work on the character of St. Paul, quotes and uses the following:

An ancient legend says that the Evil One once appeared to a saint who was praying, radiant in royal robes and crowned with a jewelled diadem, and said: "I am Christ. I am descending on the earth, and I desired first to manifest myself to thee." The saint kept silence, and looked, and then said: "I will not believe that Christ is come, save with the marks of the wounds of the cross," and the false apparition vanished. The application is this: Christ comes not in pride of intellect or reputation for ability. These are the glittering robes in which Satan is now arraying. Many spirits are abroad; more are issuing from the pit. The credentials which they display are the precious gifts of mind, beauty, richness, depth, originality. Christian, look hard at them, with the saint in silence, and then ask for *the print of the nails*.

W. ELIOT.



ART. V.—THE DEATH OF CHRIST.

(Continued from page 320.)

HAVING in the last number dwelt on the authority of other teachings to govern our interpretation of doubtful details in the teaching of the ceremonial law, and on the witness of these teachings to the death of Christ, and that alone as the true Atonement for sin, we must now pass on to direct attention very briefly to the testimony of the Mosaic sacrificial ordinances themselves as seen in the light of the Gospel of Christ.

We possess in the New Testament an inspired treatise, which deals largely with the Christian interpretation of the ceremonial law. It is full of most important teaching for the instruction of the Christian Church. And we have two observations to make on the teaching of the Epistle to the Hebrews, which we ask to have very carefully considered.

I. First we observe that *the interpretation of the inspired writer gives no sanction to the idea of any sacrificial offering, past or present, of life in the blood, or of blood at all, or of anything else at all, for atonement or propitiation by our Great High Priest in heaven.*

Here, in this Epistle, undoubtedly we should have looked for such teaching if it were to be anywhere found; and here undoubtedly some have thought to find it, and have assumed that it has been found. But we venture to think the assumption has been too hastily made. The writer has, indeed, set before us just those typical particulars which, if any, would most naturally point to such teaching concerning the Great Antitype; and it is, perhaps, not to be wondered at if this fact has been seized upon by some, and made much of in the controversy. Moreover, these particulars are set before us in language which might, not unnaturally, suggest some sacrificial ideas. But, in truth, this fact does but make it all the more remarkable that in turning to the work of the Great Antitypal High Priest, he not only nowhere uses such language,¹ and

¹ It should be added that not only is the entire absence of all mention of any sacrificial work in heaven unaccountable, if such there be; but, in particular, it should be well observed that there are many passages in which some notice of the offering of blood in the true Holy of Holies was to be expected, and, indeed, may be said to have been demanded, if it were indeed a part of our Christian faith to believe in it. Compare, e.g., Heb. vii. 3 with 25, and ask whether the words "ever liveth to make intercession for us" could have been regarded as adequate if the writer had had any conception of Christ's perpetual Priesthood as involving perpetual offering. Strangely inadequate also would be the *εμφανισθησαι* of ix. 24 (mark the context) on such an hypothesis.

never suggests such teaching, but he does use language which may be said distinctly to point in another direction¹—bearing witness, not to the need of any offering in heaven, but to the all-sufficient efficacy of the oblation on the Cross. We allude especially to the teaching concerning the work of the earthly high priest on the great day of Atonement. Of his entering into the Holy of Holies it is said: *οὐ χωρὶς αἵματος, ὃ προσφέρει*²

¹ Thus Christ is set before us as entering the true Holy of Holies (never as for the purpose of there bearing, or offering, or presenting His blood, but) *διὰ τοῦ ἰδίου αἵματος* (ix. 12).

The earthly high priest entered, *ἐν αἵματι ἄλλοτρίῳ* (ix. 25), and we now enter, *ἐν τῷ αἵματι Ἰησοῦ* (x. 19).

Christ enters heaven *by the instrumentality of His blood*; not there to make it effectual for its redeeming purposes, but because of the work which it has already accomplished, and therefore of the efficacy which it already possesses, and in which we also have access to the throne of grace—the true *ἱλαστήριον*—in the Most Holy Place.

And the offering of His sacrifice is always set before us, not as the offering of His blood, but of Himself, or His body. See vii. 27; ix. 14; ix. 28, 25; x. 10—(though *here* a “Western reading” has *αἵματος* for *σώματος* (See Westcott), “an alteration which betrays and condemns itself” (Delitzsch). And this offering of Himself is set before us as only once, because “once for all,” and because “once for all” was all-sufficient. See vii. 27, 28; ix. 12, 28; x. 10, 12-14, 18.

And this once-offering is identified with His suffering death upon the Cross (see ix. 26, 28); so identified that the supposition of a *πολλάκις* in this oblation involves of necessity the idea of a *πολλάκις* in His suffering (verses 25, 26). “Christi non solum est corpus unum, sed una etiam oblatio, eaque inseparabilis a passione” (Bengel, “Gnomon,” on Heb. x. 12).

Although the prepositions *ἐν* and *διὰ*, as applied to the blood of Christ, may seem to be used interchangeably, *διὰ* seems, perhaps, rather to point to the instrumentality of Christ's saving work, *ἐν* to the consequent investiture in the benefits of His passion.

Compare Eph. i. 7: *ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ*, with Eph. ii. 13: *ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ χριστοῦ*; and Col. i. 20: *εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ*, with Heb. x. 29: *τὸ αἷμα διαθήκης . . . ἐν ᾧ ἡγιασθη*, and with Heb. xiii. 12: *ἵνα ἀγιασθῇ διὰ τοῦ ἰδίου αἵματος τὸν λαόν*.

Westcott, on Heb. ix. 12 (pp. 258, 259), remarks: “The use of *διὰ* as marking the means, but not defining the mode (*μετὰ*), is significant when taken in connection with verse 7 (*οὐ χωρὶς*). The earthly high priest took with him the material blood; Christ, ‘through His own blood,’ entered into the presence of God; but we are not justified in introducing any material interpretations of the manner in which He made it efficacious.”

Observe the change of prepositions in the following comment of Cyril Alex.: *ὁ μὲν κατὰ νόμον ἀρχιερεὺς ἅπαξ εἰσῆει εἰς τὰ ἅδυνα, μετὰ αἵματος ταύρων καὶ τράγων· ὁ δὲ Χριστὸς διὰ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφ’ ἅπαξ εἰς τὰ ἅγια, τουτέστιν εἰς τὸν οὐρανόν* (“In Ep. Heb.” ix. 12; Op. Tom. vii., c. 985, Edit. Migne).

² As to the argument from the use of this word *προσφέρει*, in Heb. ix. 7, see Marriott's “Correspondence with Canon Carter,” part i., letter i., and Vogan's “True Doctrine of Eucharist,” p. 470.

Προσφέρει is not necessarily a sacrificial word, and is not the word used in Lev. xvi., where the direction is that the high priest *εἰσίοισι* both the

ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων. If these words had received a sacrificial interpretation in the teaching concerning the work of Christ in the true Most Holy Place, they would

sweet incense (verse 12) and the blood of the goat (verse 15) within the veil. So in Heb. xiii. 11 we have : Ὡν γὰρ εἰσφέρεται ζῶων τὸ αἷμα περὶ ἀμαρτίας, corresponding with ὦν τὸ αἷμα εἰσηνέχθη ἐξιλιάσασθαι ἐν τῇ ἀγίῳ of Lev. xvi. 27.

It must be admitted, indeed, that the expression προσφέρει ὑπὲρ has apparently a sacrificial sound. Προσφέρω in the LXX. is constantly used for the presentation of the *θυσία* by the worshipper, as well as by the priest, to Jehovah. But it should be observed that as applied to the blood (οὐ χωρὶς αἵματος, ὁ προσφέρει) it is not of common occurrence. In this connection it is nowhere else found in the New Testament, and four times only, we believe, in the Old Testament. In two of these cases it is used of the *bringing* of the blood by the sons of Aaron to *their father* (Lev. ix. 9, 12). The other two examples are Lev. i. 5 (where the priests are enjoined to bring the blood—προσπίουσιν τὸ αἷμα—previous to pouring—καὶ προσχεοῦσι—it round about upon the altar) and Lev. vii. 23 (verse 33 in the Heb.), where the words ὁ προσφέρων τὸ αἷμα τοῦ σωτηρίου are used to designate *the officiating priest*.

It is to be noted that elsewhere in this epistle the work of the high priest within the veil appears to be prominently represented to us as consisting in the *application* of the Atonement rather than the *consummation* of the sacrifice. See ix. 23 (compare verses 22 and 14).

Professor Westcott says : "This sprinkling of the blood is regarded in a wider sense as an 'offering' (Lev. i. 5)." ("On Heb.," p. 251.)

Dr. Owen says : "In the Most Holy Place there was no use of this blood, but only the sprinkling of it ; but the sprinkling of the blood was always *consequential* unto the offering or oblation properly so called. For the oblation consisted principally in the atonement made by the blood at the altar of burnt-offerings. It was given and appointed for that end—to make atonement with it at that altar, as is expressly affirmed, Lev. xvii. 11. After this it was *sprinkled for purification*. Wherefore, by προσφέρει the Apostle here renders the Hebrew שִׁבֵּט, used in the institution, Lev. xvi. 15 ; which is only to *bring*, and not to *offer* properly. Or he hath respect unto the offering of it that was made at the altar without the sanctuary. The blood which was there offered he brought a part of it with him into the Most Holy Place, to sprinkle it, according unto the institution" (Works, vol. xxiii., pp. 231, 232, Edit. Gould).

This view of Dr. Owen appears to us to be less open to objection than any other.

It is very observable how, in the application of the teaching of the type to the work of the Antitype, there is an entire omission of all language that has a sacrificial sound when reference is made to the work of the Great High Priest in the true Holy of Holies. Nowhere, we believe, either in the Epistle to the Hebrews or in any other writing of the New Testament, is the present work of Christ in heaven ever spoken of in words which can fairly be said at all to convey any idea of sacrificial offering. See Rom. viii. 34 ; Heb. ii. 18 ; iv. 14 ; vii. 25 ; viii. 1 ; ix. 24 ; x. 21. On 1 John ii. 2, see Bishop Wordsworth's "Commentary" and Cremer, *in voc.* λαοῦς, and Heurtley's "Form of Sound Words," p. 206. It is also observable how, with the idea of Christ's Priesthood before him, the writer of the Epistle to the Hebrews continually interchanges the term "Priest" with other terms, which would naturally lead our thoughts away from such a notion. See ii. 10 ; viii. 6 ; v. 9 ; vi. 20 ; vii. 22 ; ix. 15.

certainly have afforded substantial support to the theory of the true offering of Christ's sacrifice, after His ascension, in heaven: But how are they interpreted? In what language concerning the Blood is Christ's entering into heaven set before us? Let the reader give careful attention to the study of this question; and we are persuaded that he cannot but be struck with the fact that when this point comes before him to be spoken of, the writer uses language which can only fairly be understood as intimating that Christ enters heaven not *in order to offer* His Blood in sacrifice, but *because of* His Blood already shed, and *in virtue of* the efficacy of His atoning death already offered upon the cross.

II. We observe next that *in this Epistle we are very distinctly taught to see the one propitiatory sacrifice and oblation of the New Testament in the death of Christ, and that alone.*

It may be worth while to notice separately the evidence furnished by this Epistle that this propitiation was perfected:

(a) *Before the session at God's right hand.* For this see chapter i. verse 3: "When He had made purification of sins (Rev. v.: δι' ἐαυτοῦ καθαρισμόν ποιησάμενος τῶν ἁμαρτιῶν) He sat down on the right hand of the Majesty on high."

See also chapter x. verses 11 to 14: "Every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins. But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God, from henceforth expecting till His enemies be made His footstool. For by one offering He hath perfected for ever them that are sanctified."

(b) *Before the Ascension into heaven.* "By His own blood ("through His own blood," R.V.: διὰ τοῦ ἰδίου αἵματος) He entered *in once* (ἐφάπαξ) into the holy place, having obtained eternal redemption for us" (αἰωνίαν λύτρωσιν εὐράμενος).¹ (ix. 12).

Observe the force and importance of this saying. If we accept the translation of the Authorized and Revised Versions its witness is clear against the notion of the atonement-price having been once for all paid down on the entrance into heaven, between the ascension and the *session*. The entrance into the

In Heb. viii. 3 our version, "Wherefore it is of necessity," may mislead. "ὅθεν ἀναγκαῖον" ("whence a necessity") might equally admit the sense (as rendered by the Syriac) "it was necessary." And the change of tense from the present to ὁ προσενέγκη can scarcely have been without design. See Marriott's "Correspondence with Canon Carter," part i., p. 5. See also Owen's Works, vol. xxiii., pp. 28, 29 (Edinburgh, 1862). See vii. 27, and compare ix. 9 and 11, and especially x. 18 with xiii. 20. See also Merton "On Eucharist," p. 421.

¹ See note below, pp. 375, 376.

holy place is here stated to have been after Redemption (not price to be paid for Redemption—compare v. 16) acquired, and in virtue of the shed blood; or, in other words, because of the death which accomplished it.

(c) *Before the Resurrection.* For witness to this we ask special attention to chapter xiii. 20: "The God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the Sheep, *through* the blood of the everlasting covenant." The Greek here is *ἐν αἵματι*. The Revised Version renders "with the blood," adding in the margin, "Or *by*, Gr. *in*."¹ A comparison of x. 19, "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (*ἐν τῷ αἵματι*

¹ Compare Rom. v. 9, *δικαιωθέντες ἐν τῷ αἵματι αὐτοῦ*, and iii. 25, *ὃν πρόθετο ὁ Θεὸς ἱλαστήριον, διὰ τῆς πίστεως, ἐν τῷ αὐτοῦ αἵματι*, and Ephes. ii. 13, *ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ χριστοῦ*—(where the expression "in the blood of Christ" compared with verses following, has been well said to show that the blood of the crucified Saviour is the instrument whereby reconciliation to God is effected. "This reconciliation takes place in virtue of the sacrificial death of Christ." See Dr. W. Saumarez Smith, "Blood of the New Covenant," p. 18, and Heb. ix. 25, *ὡσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἑμαυτὸν ἐν αἵματι ἄλλοτριῷ* (which is parallel with *δι' αἵματος τράγων καὶ μόσχων* of verse 12). And see note of Dr. W. Saumarez Smith in "Blood of New Covenant," p. 21.

Dr. W. Saumarez Smith says: "The use of the preposition in the Greek version of Zech. (ix. 11) is in favour of regarding the *ἐν* as quasi-instrumental, or as indicating the cause *in virtue of which* something takes place. On the other hand, the fact that in ix. 12 *διὰ* is used, and not *ἐν*, and that in ix. 25, where the presentation of the blood by the high priest in the holy place is spoken of, the preposition *ἐν* obviously means 'with' (accompanied by or, as it were, invested in), would corroborate the rendering 'with.' According to the former interpretation, 'the blood of the covenant' is the instrumental basis of the risen and renewed life; according to the latter interpretation, it is the virtue of the accomplished sacrifice which accompanies the great Deliverer in the new stage of His administrative work" ("The Blood of the New Covenant," p. 24).

The argument in the text will hold equally well, whichever interpretation may be adopted.

Delitzsch quotes Aq.: "Virtute ac merito sanguinis ipsius in morte effusi" (p. 401).

Professor Westcott says: "The raising of Christ was indissolubly united with the establishment of the covenant made by His blood, and effective in virtue of it" ("On Heb.," vol. ii, p. 448).

See also Dr. Kay's note in "Speaker's Commentary."

"In a remarkable prophecy in the Book of Zechariah the Father is represented as addressing the Son: 'As for Thee, by the blood of Thy covenant I have sent forth Thy prisoners out of the pit wherein is no water.' Here is an evident prediction of the deliverance of Christ's people from the dreary dungeon of death. . . . Now compare with this those words of the Epistle to the Hebrews (xiii. 20). . . . Here is the same covenant ratified by the same blood, securing the deliverance of Christ from the pit wherein was no water, which by the prophet is spoken of as securing the deliverance of Christ's people. Nor, truly, are they diverse deliverances; Christ's deliverance is the deliverance of His people" (Heurtley's "Sermons on Recent Controversy," pp. 79, 80).

Ἰησοῦ), will leave no doubt that, by whatever English preposition it is rendered, the force of *ἐν* here requires us to understand that it was in virtue of the blood of the covenant, because of its availing efficacy, because, having been shed for many for the remission of sins, it had accomplished its work, that the Lord Jesus was raised from the dead. A comparison of ix. 15, 16, 18, 22, will make this, we believe, still more abundantly clear. And if this be so, then, not only have we evidence here that the blood of the Sacrifice had been effectual, and had been accepted as effectual, before the resurrection of Christ, but also an assurance that the New Covenant in that blood was, before the Resurrection, already established and confirmed, and in full force—even that Covenant concerning which the Holy Ghost had witnessed that it not only contained the Lord's promise: "I will put My laws in their hearts, and in their minds will I write them," but also the assurance: "Their sins and iniquities will I remember no more;" concerning which the Epistle adds: "Now, where remission of these is, there is no more offering for sin" (Heb. x. 18).¹ It follows from this that, from a date previous to the resurrection of Christ, not only all sacrificing for sin, but all *offering* for sin was for ever excluded.

And thus all question is removed as to the time of the offering once made, of which the writer tells us in chapter ix. 27: "As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many, and unto them that look for Him shall He appear the second time unto salvation." That offering must have been the offering, not after the ascension, in heaven, but the offering completed upon the Cross. It must have been the sacrifice of His death on Calvary. Then and there it must have been that "through the Eternal Spirit He offered Himself without spot to God" (Heb. ix. 14). Then and there it must have been that He offered "the one sacrifice for sins for ever" (Heb. x. 12). Then and there it must have been that He made, by His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world.²

¹ So St. Chrysostom: Τὴν διαθήκην διὰ τῆς θυσίας ἔδωκεν. Ἐὶ τοίνυν ἀφῆκε τὰς ἀμαρτίας διὰ τῆς μιᾶς θυσίας, οὐκέτι χρεία δευτέρας ("In Ep. Heb.," cap. x., Hom. xviii., Op. Tom. xii., p. 175, Edit. Montfaucon).

² Let it be further suggested for consideration whether the full significance *for us* of Heb. ix. 8 has been quite clearly and fully exhibited by the commentators in general. There was a Divine meaning in that veil which shut out all from the Most Holy Place. The Holy Ghost was teaching by it that "the way into the holy place hath not been made manifest while the first tabernacle hath still an *appointed* place" (Westcott). So—to look at the Antitype—there *was* no way into the true Holy of Holies all the time that the type had its standing. But there is

III. All this, it may be said, is very simple and very obvious. No doubt it is so. But it is also very forcible. We think it needs no addition. Nevertheless, we desire very briefly to draw

a way *now*. The way has been made open. There is no veil *now*. The *shadow* which had the veil has passed away. And we have to do now with the *truth*. And in the *truth* we have to do with *no veil*, because there was a time when the *truth*, of which the veil was a shadow, was done away; and at that same moment the typical shadow ceased to have its standing. When was that moment? Will any doubt that it was *then*, when the veil of the temple was rent in twain from the top to the bottom? What a signification of *At-twain-ment* taken away and *At-one-ment* made, at that moment when at the word "It is finished" the darkness passed and the light shone upon the dead body of the Son of God, even of Him who is the Resurrection and the Life! *Now* we have (through a *no-veil*) *παθήσιαν εἰς τὴν εἴσοδον τῶν ἁγίων* in the blood of Jesus (Heb. x. 19). And now the teaching of the veil is the teaching of that which to the Christian faith (though not to the eye of sight) *was*, but *is not*; and *is not* because Christ has made peace by the blood of His cross, and so has made nigh those who in their exclusion were far off.

See Owen's Works, vol. xxiii., pp. 242, 501 and 504, and Martensen, "Christian Dogmatics," p. 314.

The words *τῆς σαρκὸς αὐτοῦ* of verse 20 should be understood, we believe, of our Lord's human mortal life upon earth in the days of His flesh (compare *τῆς σαρκὸς αὐτοῦ* of v. 7), in which (summing up *our* mortal life) was summed up, in some sense, the veil of separation between earth and heaven. In the rending asunder of *that* in His death—destroying death and taking away the condemnation—we have the new and living way consecrated for us by His own entering in by the same way in His resurrection-life. But, however verse 20 may be interpreted, the words *διὰ τοῦ καταπετάσματος* should certainly not be understood as implying *any veil now standing*. The *ἑσώτερον τοῦ καταπετάσματος* of vi. 19 is only the name of the Most Holy Place (see Lev. xvi. 2, 12, 15 in LXX.), and must not be forced into giving evidence as to the existence of the veil *now*. "One entrance left the way open for ever. The 'veil' was 'rent'" (Westcott, p. 259).

This truth is well expressed by Cyril Alex.: *Διεβήγγηνοι καὶ τὸ καταπέτασμα τοῦ ναοῦ, τοῖς εἰς αὐτὸν πιστεύουσιν ἐκκαλύπτου ἤδη τὰ ἕγια τῶν ἁγίων, καὶ τὰ ἑσωτάτα δεκνύουσιν ὡς οὐκέτι μὲν ἐχούσης στάσιν τῆς πρώτης σκηνῆς, ἐφανερωμένης δὲ ἤδη τῆς τῶν ἁγίων δόξου, ὅλλον δὲ ἔτι τῆς εἰς τὰ ἕγια τῶν ἁγίων* ("Adv. Nestor.," lib. v., cap. v., Op. Tom. ix., c. 236, Edit. Migne, p. 136, Edit. Bene.).

"Rightly, we think, it is said by Dr. T. C. Edwards: "The larger and more perfect tabernacle is the holiest place itself, when the veil has been removed, and the sanctuary and courts are all included in the expanded holiest" ("Ep. to Heb.," p. 158).

If the truth taught by the *rent veil* had been kept in the full view of faith, as a real *opus operatum*, the accomplished work of the Divine Redeemer—the one only true High Priest of our profession—it would surely have been impossible for the Christian Church to have sanctioned—in its natural sense—the teaching of such words as spoke of the opening of heaven by the words of the Mass-priest, by the *opus operatum* in the Eucharistic sacrifice. Language which bade men believe "in ipsâ immolationis horâ ad sacerdotis vocem, celos aperire" (see Gratian, "Decret.," par. iii.; "De consecratione," dist. ii., can. lxxii., p. 1288), may, at first, have been comparatively innocent, because the belief of Christ's work might have

attention to three passages in the ninth chapter of this epistle. Each of these has an evidential value of its own. All three combine to show most clearly that (whatever subordinate position may be assigned to the report or evidence of death, or to the application of the atoning efficacy of death as by the sprinkling of blood) *the real benefits of the sacrifice—the remission of sins, the purging of the conscience, the promise of eternal inheritance—is, by the Christian faith, to be ascribed to the death of Christ, and to that alone.*

(a) The first passage is Heb. ix. 11-14. It compares and contrasts the legal and ceremonial purification by the blood of sin-offering, or by the water of separation—with the purging or sanctifying (in its relative sense) whereby the blood of Christ purifies the conscience of the sinner. Does the sprinkling of the blood of Christ purge because it is presented after an interval (either as life or as death) in Heaven? Nay; but it purges the conscience because it is the blood of Him who entered into the holy place after he had obtained eternal redemption for us. It purges because it is the blood of Christ, who, through the Eternal Spirit, offered Himself without spot to God.¹

deprived them of their dangerous meaning, and left in them only what faith might see in the memorial, clothed in a "holy excess of language" (see "Romish Mass and English Church," p. 92). But there is good reason to believe that even in the mind of Gregory they were not free from suggestions of superstitious ideas (see Neander, "Ch. Hist.," vol. v., pp. 173, 174, Edit. Clark). And in after ages, as the atoning work of Christ became obscured, their natural sense must have acquired a reality in the popular mind which can only have ministered to a spirit of delusion.

Much of popular misconception concerning the High Priesthood of our Blessed Lord might have its correction in the full view of the truth that the priesthood after the order of Melchisedec is the priesthood not of "the priest behind the veil" (*Expositor*, June, 1888, p. 419), but of an opened heaven and a rent veil—of Redemption accomplished by His death—of Atonement perfectly made by His blood.

It has been truly observed of the writer of the Epistle to the Hebrews how central to his system of thought "is the conception of Christianity as the religion of free access, and with what truth that conception may be represented as the dogmatic kernel of the epistle" (Dr. Bruce, in *Expositor*, December, 1889, p. 434).

¹ The argument of our text will hold even if the interpretation given of *αιωνίαν λύτρωσιν εὐράμενος* be thought doubtful. Delitzsch, indeed, approves of Ebrard's translation, "accomplishing thereby an eternal redemption." And he regards the redemption as not fully obtained before our Lord's entrance to the Father, that entrance being itself the conclusion of the great redeeming act (on ix. 11, 12, vol. ii., p. 82, Engl. Trans.). But he acknowledges that Lünemann's rendering, "after He had obtained," is "not ungrammatical" (p. 82).

Against this view, which is approved by Alford, and is regarded as not inadmissible by Professor Westcott, the following remarks of Dr. Owen seem very forcible :

"What they say, that the sacrifice of Christ was performed or offered

(b) The second passage is Heb. ix. 15-17. It is a passage, the interpretation of which is much disputed. But, however interpreted, it bears witness to death as the means for the redemption of the transgressions under the first covenant, and, taken in connection with the previous passage, sets this death *simply as death* before us as constituting Christ the Mediator of the new covenant.

in heaven, and is yet so offered, utterly overthrows the whole nature of His sacrifice. For the Apostle everywhere represents that to consist absolutely in one offering, once offered, not repeated or continued. Herein lies the foundation of all his arguments for its excellency and efficacy . . . In this place the 'redemption obtained' is the same upon the matter with the 'purging of our conscience from dead works' (verse 14), which is ascribed directly unto His blood." [It may be added, "and to His blood as the application of the one offering on the Cross." See v. 14.] ("On Heb. ix. 12," Works, vol. xxiii., p. 277, edit. Gould.)

"It is a vain speculation, contrary to the analogy of faith, and destructive of the true nature of the oblation of Christ, and inconsistent with the dignity of His person, that He should carry with Him into heaven a part of that material blood which was shed for us on the earth. This some have invented, to maintain a comparison in that wherein is none intended. The design of the Apostle is only to declare by virtue of what He entered as a priest into the holy place. And this was by virtue of His own blood when it was shed, when He offered Himself unto God. This was that which laid the foundation of, and gave Him right unto the administration of, His priestly office in heaven." *Ibid.*, pp. 280, 281. See also Gouge on Heb., vol. ii., p. 242, edit. Nichol.

The argument which follows, beginning with verse 15, *Καὶ διὰ τοῦτο*, in its natural interpretation connecting the ἀπολύτρωσις with θανάτου γενομένου, seems a very strong confirmation of Dr. Owen's view, which is certainly the one which commends itself to ordinary minds as the natural and obvious meaning of the Apostle's language. The very words *διὰ τοῦ ἰδίου αἵματος* (verse 12) seem to imply that the redemption *has been* made, not is *about to be* made, by the blood. He already has *παθήσῃα εἰς τὴν εἰσοδὸν τῶν ἁγίων* in virtue of His blood shed (see x. 19).

The Vulgate has "æterna inventa redemptione;" the O.L., "æterna expiatione reperta." Cyril Alex. says: *Τὸ ἴδιον αἷμα τῆς ἀπάντων ζωῆς ἀντάλλαγμα δόξας, εὐράτο τῷ κόσμῳ ταύτην τὴν αἰωνίαν λύτρωσιν* ("In Ep. Heb.," ix. 12, Op. Tom. vii., c. 984, edit. Migne).

But whatever question there may be about the possible sense of *εὐράμενος* in verse 12, there can hardly be any fair question (notwithstanding Dr. Milligan's argument in "Resurrection of Our Lord" p. 254) as to the meaning of *ἐαυτὸν προσήνεγκεν* in verse 14. "The sacrifice upon the altar of the Cross preceded the presentation of the blood. The phrase *ἐαυτὸν προσήνεγκεν* clearly fixes the reference to this initial act of Christ's high-priestly sacrifice" (Westcott, *in loc.*, p. 261; see also Westcott's note on *προσφέρει ἐαυτὸν* in verse 25, pp. 273, 274).

Even Delitzsch says: "We give up any reference of *προσήνεγκεν* here to Christ's heavenly *προσφορά*, such as that assumed by Bleek and the Socinian and Arminian commentators. Whenever the sacrifice of Christ is typically and antithetically compared with the sacrifices of the Old Testament, it is His self-oblation on the altar of the Cross which is the point of comparison" ("On Heb.," vol. ii., pp. 95, 96, Engl. Trans.).

This suffices for the argument in the text, which is meant to rely mainly on this unquestionable teaching.

(c) The third passage is Heb. ix. 18-22. It shews from the history of the first covenant, the connection of blood—the blood of sprinkling—with this necessity of death. This last passage is specially valuable and important, because after speaking of the sprinkling of the blood, the blood of the covenant, it adds: "And almost all things are by the law purged with blood, and without shedding of blood is no remission." The force of this passage lies especially in the fact that it does not say "without *sprinkling* of blood is no remission," but it says, *χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις*, thereby showing us the true subordination of the sprinkling as a means merely of applying the efficacy which is to be viewed as resulting only from the blood-shedding¹—that blood-shedding which, in the case of the great High Priest of the good things that were to come, has its account given us in the words of verse 26: "But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself."

We believe it is very important to distinguish clearly between the true efficacy of the blood which makes atonement, the death which effects our reconciliation, the shed blood of the everlasting covenant, on the one hand; and on the other hand the ordained means for the application of the atoning sacrifice to our souls, the appointed seals which warrant our faith's appropriation of the merits of Christ's passion, the Divine pledges which teach each Christian heart to look by faith to the Redeemer's cross and say: "He loved me, and gave Himself for me."

If this distinction is not always very distinctly visible in the Old Testament, it ought certainly to be very clearly seen in the light of the New Testament.

It is essential, no doubt, that by the application of the blood

¹ Attempts have been made to evade the true meaning of this declaration by translating *αἱματεκχυσία* "*sprinkling* of blood." See Kurtz, "Sac. Worship," p. 104. But Luke xxii. 20 is decidedly against this. See Delitzsch as quoted by Alford *in loc.* See also Cremer's *Lex in voc.*

Besides, the Writer has another term by which he expresses the sprinkling of blood (xi. 28), and he is not likely to have coined a word to express the same thing here. And even if he had coined a word for the purpose, it would hardly have been *αἱματεκχυσία*.

Αἷμα ἐκχέειν denotes only the shedding of the blood as the act of killing. "Further, in favour of the signification *blood-shedding* . . . the expression employed concerning the blood of Christ, Luke xxii. 20 . . . tells. And finally, the word occurs in patristic Greek—where it is not generally used in any specially ritualistic or Christian sense—simply with the meaning *blood-shedding, slaying, murder*" (Cremer, p. 71).

Bengel says: "*Sine effusione sanguinis non fit remissio; hoc axioma totidem verbis extat in Tr. Talmudico Joma. vid. imprimis Lev. xvii. 11.*"

In the case of the *διαθήκη* with Abraham, in Gen. xv. (see verse 18 of LXX.), there was *αἱματεκχυσία*, but apparently no sprinkling.

we should be "sanctified"—"washed, and sanctified, and justified." How else can we have the blessedness of those whose iniquities are forgiven, and whose sins are covered? And it is just this application of the Atonement whereby we are "sanctified" in this relative sense—a sense, however connected, *separate from* the idea of inward and spiritual change. But this sanctification involves no renewal or repetition of offering, no perpetuation or continuation of sacrificial oblation. Faith is to see all as the outcome of the one sacrifice of the Cross. We are sanctified for admission into the most holy presence, and into His sacred service "through the offering of the body of Jesus Christ once for all" (x. 10). "For by one offering He hath perfected for ever them that are sanctified" (x. 14)—that is, those whose hearts are thus "sprinkled from an evil conscience" (x. 22), whose conscience is "purged from dead works" (ix. 14), purged in that purging—the fountain open for sin and for uncleanness—of which we read in the beginning of this epistle, that when the Son of God had by Himself made a purgation for sins (*καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν*), He "sat down on the right hand of the Majesty on high" (i. 3).

¹ It is most important to observe that there is an ambiguity in the term "perpetual sacrifice." (1) It may mean *a sacrifice to be offered perpetually*. (2) Or it may be taken as the equivalent of the language of Heb. x. 12, *μὴν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν, εἰς τὸ διηνεκές*—a *judge sacrificium*, because by reason of the *one offering* it is perpetually available, inasmuch that because of its being *one* and *once*, and in that *once* having perfectly accomplished the work of propitiation, *all other offering is for ever excluded*.

There is an important element of sacrifice—the important element in view of present controversies—the idea of which is necessarily *included* in the one sense, and *excluded* from the other.

The first sense involves the *assertion*, the second the *denial*, of *perpetuity of oblation*. An example will show the importance of this distinction:

In the first sense the term is used by R. I. Wilberforce in "Doctrine of Incarnation" (p. 252, edit. 1885; see also Canon Carter's Correspondence with Marriott, part ii., p. 86); and he quotes in support of it a passage which goes to give countenance to it only in the second sense ("a sacrifice of everlasting virtue, to be the continual propitiation for our sins"). It is a quotation from Dean Jackson, whose testimony is clear against it in the first sense. He says of Christ: "He is gone before us into the sanctuary to make *perpetual intercession*, Who before had made an *everlasting atonement* for us here on earth" (Works, vol. x., p. 38, Oxford, 1844). Again: "The Apostle could not prove the legal services to have been imperfect for this reason, that they were often offered, unless this universal were true, and taken by him as granted, 'that no sacrifices or sacrifice, of what kind soever, which is often offered, can be perfect, or sufficient to take away sins.' . . . If it had been of value infinite, or all-sufficient to take away sin . . . there had been no more offering either required or left for sin . . . for if once offered, it were in the nature of an offering infinite; it necessarily took away all other offerings or manner of offering for sin" (*Ibid.*, vol. ix., pp. 584, 585).

But we pass on. The more the Epistle to the Hebrews is carefully studied as a whole, the stronger, we believe, will be the impression conveyed of the veil rent, the way opened, the propitiation made, the expiation accomplished, and all by the very death of Christ, by the shed blood of Atonement, the blood of the New Covenant shed for the remission of sins. How exceedingly blessed is the assurance of this testimony to the truth of sin quite put away by the sacrifice of Christ!

The offering and sacrifice of the Cross is *ἐφάπαξ*. It is "once for all," because in that one sacrifice, once offered, the great work has been perfectly done, the Atonement for sin has been perfectly made. "Once for all" Christ hath "put away sin by the sacrifice of Himself" (ix. 26).

And with the light thrown upon this sacrifice from the other teachings of the Old Testament and of the New, from a comprehensive view of the testimony of Holy Scripture to the death of Christ, we are more than confirmed in the persuasion that the divine teaching of sacrificial propitiation leads us, with no doubtful leading, to the view of the Redeemer's cross as a *Pœna Vicaria*, endured by Him who knew no sin, bearing as our substitutional representative the sinner's awful death, the law's terrible curse, and cancelling by payment the sinner's tremendous debt.

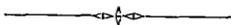
Here we close an argument which, however incomplete, we cannot regard as insufficient.

We are often reminded that in speaking of sin as a debt we are using a metaphor which admits only of a partial application, and that we should beware of thinking that the doctrine of the Atonement can ever be perfectly conceived of under the idea of anything like any sort of a commercial transaction. The statement is quite true, and the caution may be many times needed. Yet, we are persuaded, there is a prevailing tendency to a very dangerous error, which might be corrected by ever remembering the authority of One who has, in a parable, set before us the view of sin as a debt, and the sin of each individual as a debt of ten thousand talents. Let the Christian's faith be taught to take a view of that immeasurable debt, with its terrible condemnation. And then let the Christian's faith be assured that that debt is all remitted, and remitted because paid, and paid because the Incarnate Word has died; paid by the blood of the Cross, so that there is now no condemnation to them that are in Christ Jesus.

This view is unquestionably prominent in the patristic conception of the Atonement, and that because, as we believe, the Fathers rightly saw it underlying one true aspect of sacrificial death. If we would have our faith in the blood of Christ made effectual to the inward purifying of our hearts, we must have the

eyes of our faith enlightened to see how the blood of Christ purgeth or cleanseth from all sin (*καθαρίζει ἀπὸ πάσης ἁμαρτίας*, 1 John i. 7) in the way of taking away all the guilt and all the curse, as the application of the Atonement once for all made when that blood was shed on Calvary. *Then* in the visible sanctuary the veil of the temple was rent in twain from the top to the bottom, and *then* for sinners was access made into the Holiest by the blood of Jesus. Then were heaven and earth brought together. Then was a fact accomplished, a burden borne away, a debt paid, an enmity taken away, a peace made, a victory won, won by Him Who now lives and reigns at God's right hand, to Whom all power is given in heaven and in earth. Let none say with their lips or think in their hearts that they have to choose between the faith of a dead Christ and the belief in a living Saviour. Let no one imagine for a moment that because we insist on the true view of the precious blood of Christ as the great and wondrous propitiation for the sinner's sin, therefore we must make light of the ascended Saviour's might, or despise the grace of our great High Priest upon the throne of God. Nay, the true faith of Christ's atoning death is also the true faith of Christ's victorious resurrection-life, the life which has triumphed over all the powers of darkness, and trampled under foot the dominion of death and of Hades. It is the faith of a present, mighty, living, loving Saviour. It is the faith which ever desires to hear His voice and follow Him. It is the faith of Him, the Good Shepherd, Who laid down His life for His sheep, having power to lay it down and to take it again. It is the faith of Him, the Great Shepherd of the sheep, brought again from the dead by the blood of the everlasting covenant. It is the faith which rejoices to drink in His Word, the Word whereby He still speaks to the hearts of all who come to Him, and says, "I am He that liveth and was dead, and behold I am alive for evermore. Amen. And have the keys of hell and of death" (Rev. i. 18).

N. DIMOCK.



ART. VI.—THE ARCHBISHOP'S COURT.

IT was a miserably cold and foggy morning in one of the early days of February when we wended our way in the semi-darkness from the West End towards the venerable pile of buildings known as the Archiepiscopal Palace at Lambeth, with its gray weather-beaten tower, its great hall (now the library), and its chapel, which has been a national *shrine* for the last seven centuries, its guard-room and gallery, and its mansion,

the stately building of the new house looking out on the terrace and the garden. This palace—or, as it was formerly called, Lambeth House—has been the official residence of the Archbishops of Canterbury during a succession of fifty-one occupants of the see. This house has sheltered for these seven hundred years the Primates of all England and Metropolitans, and with them has been bound up more or less the literary, the ecclesiastical, and the political history of the realm. The position of their abode here on the banks of the Thames, outside their own diocese, at a time when they possessed nearly a dozen palaces within it, is indeed of no little political and ecclesiastical significance, for it is nothing less than a standing memorial of a great struggle with the Papacy—a protest of the English Church against the dictation of Rome, and also of her championship of the interests of the people.

It was, as we have said, a morning when the dark pall of a dense London fog—which so much impresses the visitor to London, and which has been so realistically and graphically described by the authoress of "Robert Elsmere" in the feelings of her hero, who had lately come up from his country living in Surrey—hung over the ancient home of the occupant of the throne of Canterbury. But groping our way along the south side of the Thames towards the old red-brick building, our mind was full of other musings. Was not that an eventful day in the history of our Church—a crisis, a turning-point, when perhaps the Anglican Church might take a new departure? Men were hurrying along the streets as usual, quite oblivious of the fact that the old Court of Audience—the personal court of the Archbishop for ages—was being stirred into potentiality on that day after lying dormant for many long years. "The case" was to be heard "on its merits." It had been decided that the Archbishop had jurisdiction by various trains of reasoning—legal, historical, and ecclesiastical.

By this time we had arrived at the great hall or library, which certainly needed artificial light at the time, whatever fresh light learned counsel may have thrown on the subject of "lights." A goodly number of interested spectators, both clergy and laity, had already assembled, and we noticed the Dean of Windsor, who was said to be acting as "the Queen's eye" in the case. The learned counsel were in their places, and near them perfect libraries of ecclesiastical wealth. Many ladies, and quite young ladies, were there, prepared to listen for hours to the prolix arguments on these intricate points. Two eminent artists had taken up their position to transfer the scene to canvas.

The great hall, or Juxon's Hall, now the library, is in itself full of interest, and it was rebuilt in a most reverent restoration

by that Prelate in 1660. This edifice, probably erected by Archbishop Boniface in the thirteenth century and refounded by Archbishop Chicheley, is externally a brick structure, and in the centre of the roof rises an elegant louvre or lantern, surmounted by the arms of the see of Canterbury, impaling those of Archbishop Juxon, the whole surmounted by a mitre. The interior is remarkable for its magnificent roof, and its striking beauty seems to bear evidence of Chicheley's designing, somewhat resembling those of Westminster Hall and the great hall of Hampton Court Palace. This noble hall (once destroyed by the regicides, Scott and Hardy) has been the scene of many an eventful episode. Not to mention the consecration banquets of Archbishop Langham in 1367, it has received Convocation twice. Here in 1534 was witnessed the special gathering of the clergy under Cranmer to take the oath which assigned the succession to Anne Boleyn. Three years later a body of Bishops assembled frequently to prepare the "godly and pious institution of a Christian man, called the 'Bishops' Book.'" Here took place that unseemly interchange of recrimination between Cranmer and his deadly foe, Bonner, when Gardiner and Bonner were arraigned before the Primate. In striking contrast to this was the gathering in 1534, in the same hall, of the whole body of Reform-tainted Bishops and clergy before Cardinal Pole, to receive at his hands "absolution from their heresies" and instructions for their guidance. And it was on the occasion of Queen Elizabeth's visit to Archbishop Parker that the Queen heard a sermon from Dr. Pearce "from an upper gallery looking towards the Thames," which formed the site of the old library.

The Archbishop of Canterbury entered the library soon after ten with his episcopal assessors, the Lord Bishops of London, Oxford, Rochester, Salisbury, and Hereford (who has taken the place of the Bishop of Winchester)—prelates, the flower of their order, who are what the *Reformatio legum* says they should be, "moribus et doctrina præstantes viros"—and his Vicar-General, and took his seat in the centre, being slightly raised, with three on either side. The court was opened with prayer—a noteworthy feature in a court of justice—the collect "Prevent us," etc., and the Lord's Prayer, which was repeated with great earnestness by those assembled, the learned counsel on either side joining in. Thus the proceedings commenced, the end of which no one can see, nor is it possible to conjecture what may be the momentous issues of the present crisis. There is, however, a "strong consolation" that orisons have been made by the Church unceasingly on the Archbishop's behalf, and men have prayed everywhere, lifting up holy hands, that he may "have a right judgment in all things."

Meantime, we turn to the Archbishop's jurisdiction, which

moves potentially in this his personal court of the Audience. And the first remark we have to make is this: by what very cautious steps the conclusion has been arrived at that the Archbishop has jurisdiction to try his suffragan, if need be, as *judex solus*, with or without assessors. To begin with, the Archbishop felt a hesitancy as to his jurisdiction. He had no desire to rush into such a painful position as to assume the rôle of judge of one of his brethren; the idea is abhorrent to any right-feeling mind. Consequently he declined to take the step which he was requested to take. The question of jurisdiction was then referred to the Supreme Court, and it was argued before the Lord Chancellor, Lords Herschell, Hobhouse, Macnaghten and Sir Barnes Peacock, and, as assessors, the Bishops of London, Salisbury, Ely, Manchester, and Sodor and Man. The result was a unanimous decision on their part of the Archbishop's jurisdiction. Even after the question was raised by way of protest before his Grace himself, and after hearing counsel on both sides, he delivered what is allowed to be by the critics themselves a most learned and lucid judgment—not following in the wake of the strict line of legal argument adopted by the Privy Council, but arrived “by an entirely different line of inquiry” at the same determination—viz., that the Archbishop possesses Metropolitan jurisdiction, that it moves in his own personal court, and therefore he was bound to hear the case. The Archbishop does not say that there is no other form of jurisdiction possible, for it has been argued that the true court for trying a Bishop is the Archbishop sitting with a synod of the province. The Archbishop does not deny the position, but this is not *the question*. The question is, Can the Archbishop, sitting as judge, with certain assessors, try a case in which one of his suffragans is defendant? And it has been decided, as pointed out above, that he can; or, to put the argument in another form: A certain case was brought into a court, and in the court itself its jurisdiction was controverted. The business of the court was then simply to examine what was said *against* it. The court had no contention of its own, nor was it an advocate on the *positive* side. It had been applied to as existent, and the Privy Council had declared that the State recognised it. Its own part was limited to examining the arguments alleged against it and showing that they failed, and that the substitutes proposed for itself were not available.

What this metropolitan jurisdiction is, even the judicious Hooker, who has not been before quoted in the controversy, will tell us in his spirited retort to Thomas Cartwright, the Nonconformist. “The truth,” he says, “is too manifest to be so deluded. A Bishop at that time (Nicene Council, 325) had power in his own diocese over all other ministers there, and a Metropolitan Bishop sundry pre-eminence above all Bishops,

one of which pre-eminences was in the ordination of Bishops, to have *κῆπος τῶν γινομένων*, the *chief power of ordering all things done*. Which pre-eminence that council itself doth mention, as also a greater belonging unto the Patriarch, or Primate of Alexandria, concerning whom it is likewise said, that to him did belong *ἐξουσία, authority and power over all Egypt, Pentapolis, and Libya*; within which compass sundry Metropolitan sees to have been, there is no man ignorant, who in these antiquities hath any knowledge."

Keble, in his edition of Hooker, says, "the Metropolitan is the judge of causes and appeals against Bishops" (iii. 738).

"For certain prerogatives," continues Hooker, "there are wherein Metropolitans excelled other Bishops, certain also wherein Primates excelled other Metropolitans." Archiepiscopal or Metropolitan prerogatives are those mentioned in old imperial constitutions . . . to *have the hearing and just determining of such causes as any man had against a Bishop*; to receive the appeals of the inferior clergy, in case they found themselves overborne by the Bishop, their immediate judge.

It was thus decreed in the Council of *Antioch*: "The Bishops in every province must know that he which is Bishop in the mother city hath not only charge of his own parish, or diocese, but even of the whole province also" (Canon 9). Again: "It hath seemed good that other Bishops without him should do nothing more (*περιττόν*) than only that which concerns each one's parish and the places underneath it." By the same Council all Provincial Councils are reckoned void and frustrate (Canon 16), unless the Bishop of the mother city within that province where such Councils are, were present at them. So that the want of his presence, and the want of his approbation in Canons for Church government, did disannul them, but not so the want of others. Lastly, concerning the election of Bishops. The Council of *Nice* has this general rule (Canon 4), that the chief ordering of all things here is in every province committed to the *Metropolitan*. We find the same in the Antiochene Canons (341), about which Dupin says, "that they contain the wisest and justest rules that were ever observed in the Christian Church." The 9th Canon says:

It behoves the Bishops in every province to own him that presides in the *Metropolis*, and takes care of the whole province. Therefore it is decreed that he (Metropolitan) have special honour paid him, *according to the ancient which was in force in the age of our fathers*. Let every Bishop do nothing else (but ordinary duties) without the Bishop of the *Metropolis*.

These can mean no other Canon but Canon Ap. 27-35. No other Canon but that to this purpose can be found, which can be said to be in force in the time of *their fathers*.

It must be remembered that by 1 Eliz. cap. 1, sec. 36, this with the other three General Councils has been accepted by the

realm and Church of England, and are referred to as "ancient canons" in the Archbishop's address to the Bishop-elect.

2. The next remark we have to make is touching the use of the word "claim." The Cambridge "Protest" talks about the Archbishop making a "claim" to his jurisdiction, and this language has been repeated in those other unfortunate documents which have appeared in other dioceses. "Glib" protests, as the Dean of Windsor rightly called them, which are received in the morning and forwarded by next post, with, perhaps, only a cursory glance. It is true the leading signatories of the Cambridge protest have tried to evacuate the force of this ugly word, but there it stands, and it looks as if the Archbishop was trying to get something which did not rightfully belong to him or his office. But a Bishop does not lay "claim" to the jurisdiction which he wields in his Consistory Court—ordinary or delegated, "habitual" (*i.e.* potential), or "actual"—because he has it; it is inherent in his office, and follows consecration. And just what the Bishop has in his Consistory Court of the diocese, that the Archbishop has in his Consistory Court as Bishop of a diocese, and in his personal Court of the Audience, as the Archbishop of the province. He does not claim jurisdiction in either case—he possesses it; it is inherent in his office, in the one court *quâ* Bishop, and in the other *quâ* Archbishop, or Metropolitan. The Judge of the Queen's Bench and Exchequer might be said with equal justice to claim his jurisdiction for his court, but he does nothing of the kind; it is there—and when he takes office he simply succeeds to its consequential function and prerogative. "He beareth not the sword in vain." What a deal of trouble would have been spared, if men had first weighed their own words, and considered the distinction upon which we are insisting! But the clear incisive brain of the Bishop of Peterborough has brushed all these cobwebs aside with a master's hand. There is one "word which the memorialists have used," he says in his letter to the Archdeacon of Oakham of February 18th, "in expressing their dissent from it, to which I venture to take exception."

They speak of the Archbishop having made "a claim" to the jurisdiction. The word "claim" hardly, I think, correctly expresses all the facts of the case. His Grace, as I understand these facts, having been called on by the promoters of the suit to hear their complaint against the Bishop of Lincoln, declined to do so till he should be advised by "some competent Court" that he had jurisdiction. The promoters accordingly brought the question before the Judicial Committee of the Privy Council, which unanimously decided that the Archbishop had such jurisdiction, and therefore remitted the case to him to be "dealt with according to law." When the same question of jurisdiction was again raised before him, his Grace decided it, as he was bound to do, according to the best of his ability and knowledge, and arriving, though on different grounds, at

the same conclusion which had been previously arrived at by the superior Court.

After this admirable letter we hope to hear no more about claims. We may further add, ecclesiastical jurisdiction seems well-nigh impossible, if a conclusion reached by both Church and State independently, and after patient and presumably honest investigation, is regarded to be open to revision by universal suffrage.

But it has been said we are wishing for an Anglican Pope, and to set up a Papacy at Lambeth—in fact, advocating the “one-man system.” Yet this is the very opposite to that for which we are contending. We are upholding the rights and privileges of the local Metropolitan as against the universal “claim” of the supreme Pontiff; the autonomy of National Churches against the centralizing power of the Papacy. We are contending for the primitive discipline with Beveridge and Hammond, and plead for the “ancient Canons.” In short, of the two traditional lines of teaching on this point in the Catholic Church—the whole college of the Apostles and the one member; the universal episcopate, or Petrine claims—we deliberately take our stand with the “ancient customs” and primitive discipline, *i.e.*, the universal episcopate “territorially” spread throughout the world, with its local Metropolitan centres, which is its natural outcome. For the hierarchy was only an organized episcopacy. Rome knows that the only ecclesiastical *regimen* she has to fear is the Patriarchal, and the only jurisdiction that could threaten her is the Metropolitan. Accordingly she has compelled all Metropolitans to apply to her for the due exercise of their functions, and thereby destroyed their rights and prerogatives by claiming a universal appellate jurisdiction.

This is why the sitting of the Court at Lambeth has been jealously regarded at Rome, where (apart from all questions with regard to the right of the Archbishop to try his comprovincials) this revival of a purely spiritual Court is likely to work strongly in favour of the contention that the Church of England is not in its essence Erastian, and where it is feared that it will have a sure tendency to stop the outflow of those who desert their mother Church on the ground of its Erastian character. We wonder the signatories of the “protest” do not see that by depreciating Metropolitan rights and this spiritual Court of the Archbishop, they are unwittingly playing Rome’s “little game.”

Yet, to our surprise, at the annual meeting of the English Church Union, held at Folkestone (January 30th last), the Rev. W. Crouch, of the Cambridge University branch (and presumably one of the signatories of the Cambridge protest), made

the following remarks: "The one-man system, whether it was introduced at Rome or Canterbury, necessarily involves, both politically and religiously, an infringement of the liberties of the people. And what astonished him was that those who were accusing us of Romanizing, of leading people towards the Pope, were the very men who were ready to use the weapon of Popery—the *one-man system*—when it best suited their purposes (cheers)." We always thought the English Church Union plumed itself on its Churchly instincts, its knowledge, not only of ritual, but Church history and primitive discipline, its respect for ancient customs and ecclesiastical precedents. Yet here we have a representative lecturer talking such arrant nonsense, and being cheered to the echo for his remarks. What would the history of the ante-Nicene period say to such a statement, where we find the *thing*, if not the name? the great Council of Nicæa, whose watchword was, "Let the *ancient customs* prevail"—*i.e.*, Metropolitan rights—which it insisted upon in the case of Rome, Alexandria, and Antioch? What of the "150 fathers beloved of God" at the Council of Chalcedon, which gave the same privileges to the throne of Constantinople? (New Rome). What the opinions of Dr. Hammond, De Marca, Dr. Beveridge, and Sancroft, who aver that not only is the Metropolitan of very great antiquity, but acknowledge that it is an *Apostolic* institution? What would the great Patriarchs of the Eastern Church now say to it?—The "one-man system"! there is one father of a family, one head of the State; there is only one parish priest, one Bishop in a diocese, one Metropolitan over a province, and one Patriarch over several provinces. The "one-man system" of Canterbury does not mean a centralized despotism, a spiritual monarchy, a universal doctorate, a localized infallibility. That was denounced by Gregory I. as the mark of Antichrist when first assumed by John the Faster, of Constantinople. No; it means the ancient order of the hierarchy, the due subordination of office-bearers, after the Apostolical norm, the view of the Church sustained by the "Gallican liberties."

4. Again, it has been said by those who cannot away with this spiritual Court of the Archbishop that not only the best, but the only way to try a Bishop is by the Synod of the province. But here again the signatories have got into confusion, some meaning the Convocation of the province, and others a Synod pure and simple, but not the Convocation. With regard to the former, the Bishop of Peterborough has pointed out not only the untenableness, but the absurdity of Convocation, inasmuch as it is composed of two houses, and it would not be a seemly thing for presbyters to sit in judgment upon a Bishop, and possibly their own Bishop. Whereupon

Mr. Medd writes to disclaim any idea of wishing for "the modern and uniquely English institution of a Convocation of two houses" (*Guardian*, March 5th). He desires "*the Synod of the province*, presided over by the Archbishop as Metropolitan." But this is the first disclaimer we have had, although the discussion has gone on for months. Besides, Mr. Medd only speaks for himself; and we are not sure that many of the signatories do not mean Convocation—at all events, of the upper house. Now, if we take the first suggestion, "the Synod of the province," by what authority can it be called together? and could it be convocate without the permission of her Majesty? Such a grave and novel step as calling a Synod of the province to judge an English Bishop would not pass unchallenged by the powers that be and the authorities of the State—at least, with the law as it is. 'Tis true there have been three meetings of Bishops of the Anglican Communion at Lambeth, but not to try for heresy; and these informal meetings—the Lambeth Conferences—passed unnoticed by the State, and were ignored by the Court. There are no precedents for the trial of a Bishop by a "Synod of the province" in this country, and the law must be altered to obtain it. But there are a few precedents as to Convocation—*e.g.*, such as the case of *Goodman*, Bishop of Gloucester; and would the signatories approve of the high-handedness of Laud? These are the facts of the case as told us by Fuller, the Church historian:

The day before the ending of the Synod, Godfrey Goodman, Bishop of Gloucester, privately repaired to the Archbishop of Canterbury, acquainting him that he could not in his conscience subscribe the new Canons (of 1640). It appeared afterwards he scrupled some passages about the *corporal presence*. But whether upon Popish or Lutheran principles he best knoweth himself. The Archbishop advised him to avoid obstinacy and singularity thereon. However, the next day, when we all subscribed the Canons (suffering ourselves, according to the order of such meetings to be all concluded by the majority of votes, though some of us in the committee privately dissenting in the passing of many particulars) he alone utterly refused his subscription thereunto. Whereupon the Archbishop, being present with us in King Henry the Seventh his Chappell, was highly offended at him. "My lord of Gloucester," said he, "I admonish you to subscribe;" and presently after, "My lord of Gloucester, I admonish you the second time to subscribe;" and presently after, "I admonish you the third time to subscribe!" To all which the Bishop pleaded conscience, and returned a denial.

Then were the judgments of the Bishops severally asked, whether they should proceed to the present suspension of Gloucester for his contempt herein. *Davenant*, Bishop of Sarisbury, being demanded his opinion, conceived it fit some lawyers should first be consulted with how far back the power of a Synod in such cases did extend. He added, moreover, that the threefold admonition of a Bishop ought solemnly to be done with some considerable intervals betwixt them in which the party might have time of convenient deliberation. ("Church History," Cent. XVII., ch. xi.)

Dr. Fuller was at this time Proctor to Convocation for Bristol, and it is clear both houses sat together from this episode at that time. Bishop Davenant was his maternal uncle, and represented our Church at the Synod of Dort.

5. If, then, the trial of a Bishop in Convocation be unsatisfactory for the reasons above stated—and there is no precedent in this country for a trial by a Synod of the province pure and simple—there is nothing, according to our present constitution in Church and State, left but the Archbishop's spiritual Court to fall back upon. And this Court of the Archbishop is deeply rooted in the constitutional history of the country, for it can be traced back to the Norman Conquest at least. It is, moreover, *the* Court whose appellate jurisdiction was restored to it by the Reformation settlement, and which had been filched from it for a season by the Pope of Rome. It is fully upheld in the *Reformatio Legum* of Edward VI. If the interference of any court was to be invoked, we cannot conceive of one whose title to our respect can be more assured than that which is now sitting. It is the Court of Audience—*Curia Audientia Cantuariensis*. This Court of Audience used to be “held in Paul's Church, in London, which Court, of equal jurisdiction with the Arches, is inferior thereunto in point of dignity as well as antiquity; and the judge of this Court is called the ‘Auditor or Official of Causes and Matters’ in the Court of Audience of Canterbury. This was anciently held in the Archbishop's Palace, wherein, before he would come to any final determination, his usage was to commit the discussing of causes privately to certain persons learned in the laws, styled thereupon his auditors” (Ayliffe's “Paregon,” 192).

Such is the spiritual Court which has been stirred into being by the present ecclesiastical suit; and it is an advantage that we shall have a judgment from a spiritual tribunal already recognised by Church and State. “Indeed,” says the logical and learned Bishop of Carlisle, “I am disposed to sink some of the regret which I experience with regard to the unfortunate fact of an English Bishop being put upon his defence before the Archbishop of the province, in the consideration that we shall at length have a judgment concerning some of our ritual difficulties pronounced by a really spiritual tribunal.” The Bishop continues :

I do not know, and do not venture to endeavour to anticipate, what the Archbishop's conclusions may be upon the various points brought before the court; but whatever they may be, I cannot but hope that the manner in which they will be reached, the language in which they will be couched, and the tone of *patriarchal* authority with which they will be supported, may be such as to commend them both to the minds and the feelings of the whole English Church. (Christmas Pastoral Letter.)

Short Notices.

From Strength to Strength. Three Sermons on Stages in a Consecrated Life. Macmillan and Co.

THIS is a book of deep and touching interest. It is an "In Memoriam" of Bishop Lightfoot by Canon Westcott. On the title-page appears no name; but a prefatory note on the following page, with the initials B. F. W. (Cambridge, January 10, 1890), runs thus:

"Probably it has never before fallen to the lot of anyone to endeavour to give expression, under the most solemn circumstances, to thoughts suggested by three great crises in the life of a friend, for death is for the Christian a crisis in life. As each occasion came I sought to say what the occasion itself told us, through him whom we loved, of the office with which he was charged, of the society which he served, of the character by which the servant of God is enabled to do his work; and in each region the description of the Christian life by the Christian Faith seemed to find a fresh fulfilment: *From strength to strength.*"

The first of these sermons was preached in Westminster Abbey, at the consecration of Professor Lightfoot, 1879; the second at the consecration of the church of St. Ignatius, Sunderland, July, 1889; and the third in Westminster Abbey on the first Sunday after Christmas, 1889. Of this third sermon, which has of course a peculiar interest, the opening passage, as referring directly to Dr. Lightfoot, runs thus:

"'They go from strength to strength. Every one of them appeareth before God in Zion.' Ten years ago, when it was my duty to commend the Bishop of Durham to the prayers of this Congregation in view of the charge which was then entrusted to him, I used the first clause of this verse to express what I knew and what I hoped—what I knew of his work as a scholar, and what I hoped for his work as a bishop; . . . I venture to use the whole verse as the fitting summary of a life completed in the Lord—a life, I say, completed in the Lord, completed according to one law, 'from strength to strength,' from the strength of faith and conflict to the strength of sight and fruition.

"What, then, you will ask me, is the secret of the life of him to whom we look this afternoon with reverent regard? It is, in a word, the secret of strength. He was strong by singleness of aim, by resolution, by judgment, by enthusiasm, by sympathy, by devotion. In old days it was strength to be with him, and for the future it will be strength to recall him."

With the personality of the great Bishop, three points are prominent in these suggestive sermons: the continuity of the Church of England, the Gospel as suited to the social wants of this age, and devotion to Christ. In illustration of this we quote a stirring passage:

"In all these ways he was strong. But the last secret of his strength, as it must be of our strength, was his devotion to a Living God, as he worked from hour to hour 'face to face with the glory of the Eternal Father shining full from the Person of Christ.' The Christ Whom he preached was neither an abstraction of theology, nor a 'Christ after the flesh,' but the Creator, Redeemer, Fulfiller, present by 'the Spirit sent in His name' in the individual soul, and in humanity, and in the universe, 'bearing all things by the word of His power' to their appointed end. He knew—and he lived, and thought, and wrote as knowing—that the Incarnation is not a fact only of one point of time, but an eternal truth through which all experience and all nature, laid bare to

"their sternest realities, can still be seen to be divine, a present message from Him 'in Whom we live and move and have our being.'

"However imperfectly the portraiture may have been sketched, yet we can all feel that it is the portraiture of a true man, of a true Churchman, of a true father in God, of one who felt that no prescription can absolve us from the duty of grappling fearlessly with new or unheeded facts and wresting a blessing from them; who felt that the confession of Christianity belongs to the ideal of a nation; who felt that our own Communion is not of to-day or yesterday, but in its essence the bequest of the Apostles, and in its form the outcome of our English character and our English history. Does it not stir, and encourage and inspire us? Does it not chasten and restrain us, and bid us learn from the past the true measure of our own controversies and trials, and feel that we, too, are living in the presence and by the power of the ascended Christ?

"There is on all sides, we know, a strange and demoralizing uneasiness, a suspicion of insincerity in the maintenance of the old faiths. We do not dare to look boldly in the dark places about us, and they become fertile in appalling phantoms. 'There is,' a shrewd observer said sadly to me, 'there is just a faint ring of uncertainty in most of the professions of belief which are made publicly.' Is it, then, nothing to hear, as it were, from the grave the voice of one whom none ever dared to accuse of incompetence or inadequate knowledge, or to suspect of holding a brief with hireling skill for a cause to which he had not committed his own soul: 'I believe from my heart that the truth which this Gospel of St. John more especially enshrines—the truth that Jesus Christ is the very Word Incarnate, the manifestation of the Father to mankind—is the one lesson which, duly apprehended, will do more than all our feeble efforts to purify and elevate human life here by imparting to it hope and light and strength, the one study which alone can fitly prepare us for a joyful immortality hereafter.'"

We heartily recommend this strong and stimulating little work.

Christian Theism. A brief and popular survey of the evidence upon which it rests; and the objections urged against it considered and refuted. By the Rev. C. A. Row, M.A., Oxon. Hodder and Stoughton.

THIS work is written for busy people, to furnish them with a reply to the difficulties which beset faith in the being of God. The reader is told not to expect to find in it discussions of high points of philosophy or science. The author has "appealed throughout it to principles of common sense."

In an early part of the work the author discourses on "the nature of the evidence on which the being of God rests," and affirms that it is not what is termed *demonstrative* or *direct*; but rather that "which is denoted by the term, moral circumstantial cumulative, etc." To convey his meaning the author instances the nature of circumstantial evidence in the case of murder, the various lines of which oftentimes converge with such force against the accused as to leave no doubt in the mind of the jury of his guilt, even though no eye had seen the murderer commit the crime. "This, however," he very justly states, "is a very imperfect representation of the force of the evidence which the adjustments, adaptations, and correlations of the universe furnish to the existence of an intelligent Creator."

In his chapter on Agnosticism, he refers to the two-fold objection: (1) "That it is impossible for the finite to comprehend the infinite;" and (2) that the idea of God "as Infinite, that He is the

Absolute Being, and that He is the First Cause of the Universe . . . involve a number of contradictions," etc. And then he adds the following weighty words: "Respecting these positions, I observe that none are more ready than Christian Theists to admit that our knowledge of God, though real as far as it goes, is not perfect knowledge, and that there are realities in His being which transcend the powers of our finite intellects to grasp. This, however, is a difficulty which is by no means peculiar to Theism, but is one which extends over the entire range of human knowledge, every department of which runs up into some ultimate, the real nature of which man's finite intellect is unable to fathom. If, therefore, the objection that because our knowledge of God is partial, or because it runs up into problems the solution of which transcends the powers of our finite understandings, is valid against Christian Theism, it is equally so against every kind of knowledge which we imagine that we possess. The reasonings in question, therefore, if carried out to their legitimate consequences, would involve us in universal scepticism."

The chapters which follow are all closely reasoned out, but our space does not permit us to do justice to them. In his argument from adaptation, Mr. Row refers to the human eye, and quoting from a posthumous work of Dr. Carpenter he alludes to a statement of Professor Helmholtz. "Now it is not too much to say that if an optician wanted to sell me an instrument which had all these defects, I should think myself justified in blaming his carelessness in the strongest terms, and in giving him back his instrument;" and then adds Dr. Carpenter's remark that "I have seldom met with a case so unfair as the citation of this statement, without any of the qualifications which it subsequently receives," which are as follows: "It was my object," says the Professor, "to make my reader understand that it was not any mechanical perfection of the organs of our senses which secures for us such wonderfully true and exact impressions of the outer world. The perfection of the eye is practical, not absolute, *i.e.*, adaptation to the wants of the organism; the defects of the eye as an optical instrument being all so counteracted that the inexactness of the image which results from their presence very little exceeds, under ordinary conditions of illumination, the limits which are set to the delicacy of sensation by the dimensions of the retinal cones." We have quoted this passage because some of our readers may have met with the first statement of the Professor, and not seen the latter one.

In conclusion, we will only add that it has been a real pleasure to read this able defence of Christian Theism in which the subject has been treated with singular ability, clearness and candour.



THE MONTH.

THE trial of the Bishop of Lincoln has been at length concluded. Judgment will not be delivered, it is said, until after Easter.

The Rev. B. F. Westcott, D.D., D.C.L., Regius Professor of Divinity, Cambridge, and Canon of Westminster, is appointed Bishop of Durham; a master in New Testament studies and a justly revered teacher.

The Report of the Special Commissioners has been received by the House of Commons, an amendment by Mr. Gladstone being rejected by a majority of 71.