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THE
CHURCHMAN

NOVEMBER, 1895.

ART. I.—THE BULLARIUM MAGNUM—THE CODE OF
THE PAPAL LEGISLATION IN THE LIGHT OF
THE VATICAN DEFINITION.

OF the many serious questions which arise out of the definition of Papal infallibility, or, rather, irreformability, none is of more vital importance than the inquiry whether, and in what degree, it has revived the terrible legislation of the Bullarium Magnum, that vast record of the enormities and excesses of Papal rule, which has hitherto been regarded as one of the curiosities of mediæval literature, like the torture-appliances of Nuremberg, the monument of a barbarous age, the relic of a reign of cruelty which can never have a revival under the civilization of later centuries. The savage and inhuman Bulls of the fifteenth and sixteenth centuries we have been accustomed to regard merely as proofs that the age which witnessed them was one in which not only the first principles of Christianity, but even the primary sanctions of humanity, had been utterly lost, in which the Popes, by "being ambitious to be more than Christians, made themselves less than men; and, pretending to advance Christianity, debased even humanity itself." For the precepts of the Gospel were then strangely reversed. While St. Paul had said, "If thine enemy hunger, feed him; if he thirst, give him drink," the Pope, who claimed to represent the Apostle, decreed that "a heretic or schismatic should be deprived of the last offices of humanity."¹ While St. Peter preached obedience to the King as supreme, and St. Paul submission to the powers that be as ordained by God, the Popes deprived them of their kingdoms, and turned rebellion into a Christian virtue. Viewing these and many similar

¹ See the Bull of Paul IV., "Cum ex Apostolatus officio," 1558.
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contrasts in the light of the nineteenth century, we were led to believe that the Bullarium was a dead letter, and never could be again a living power. The question, "Can these dry bones live"—can there be a resurrection-life for such a monster of mediæval hideousness? never presented itself to our minds. But the definition of the Vatican Council has greatly tended to awaken us from this perilous state of false security, and has led us to conclude that an authority is now claimed for the very worst and most scandalous of the Papal Bulls from the days of Innocent IV. to those of Pius V., and that however the exigencies of the time may prevent their execution, they are merely in a state of suspended animation, ready at any moment to be declared "*in viridi observantiâ.*" For the decree of the Vatican assembly runs thus:

"The Roman Pontiff, when he speaks *ex cathedrâ*—that is, when, in fulfilment of his office of pastor and teacher of all Christians, in virtue of his supreme apostolic authority, he prescribes a doctrine either of faith or morals to be held by the whole Church—through the Divine assistance promised to him in St. Peter, possesses that infallibility with which the Divine Redeemer willed him to be invested in matters of doctrine or morals; wherefore the definitions of such Pontiff are irreformable of themselves, and not by reason of the consent of the Church" (cc. iii., iv.). All appeals from the Pope to a General Council are therefore prohibited, as being appeals from a higher to a lower tribunal.

I. We observe, first, that the Papal claim to infallibility is based on the alleged privilege conferred upon Peter, which is assumed to be a Divine gift of inerrancy in every matter relating to faith and morals—a strange assumption, when we remember that St. Peter failed in faith not only in his denial, but in the exaction of circumcision from the Christian converts, and in morals from his dissimulation, which led even Barnabas into the same error (Gal. ii. 13).

II. That the claim extends to all the Popes of every age in right of their succession to St. Peter.

III. That it gives a supreme and perpetual authority to every decree of a Pope past or present, if it fulfil the conditions laid down in the definition.

IV. Especially to every decree (either a Bull, a Brief, a *Motus Proprius*, or Encyclical) which declares itself to be of perpetual obligation—and in the highest degree establishes the authority of those Bulls which appeal in their final clause to the authority of the Almighty and of St. Peter and St. Paul, whom it would be the greatest levity and even blasphemy to appeal to in any case less than one involving necessary doctrine or moral sanctions.

It is not quite clear at what time this imprecatory clause was first adopted. But we find it in use as early as the age of Gregory IX. in 1227, and it appears now in all Bulls of any great importance or significance. It is expressed in these terms :

“ Let it be unlawful for any man to infringe these declarations, ordinances, or prohibitions, or with rash temerity to oppose them. If, however, anyone shall dare to do so, let him know that he will incur the indignation of Almighty God and of His Apostles St. Peter and St. Paul, and our own.”

The power of directing the wrath of the Almighty and (as if this were not enough) of St. Peter and St. Paul, not to speak of the modest addition “and our own” (*et nostram*), which places the Pope in the same rank as the Apostles, and makes him a kind of assessor with the Almighty on His Judgment-throne, this power was never claimed even by a General Council, which thought it sufficient to excommunicate and anathematize—even the Council of Trent not going beyond this. We may well ask of such inflated words, are they merely

———— a tale

Told by an idiot, full of sound and fury,
Signifying nothing ?

Alas! they had too terrible a significance in the day when the Popes had the unquestioned power of carrying them into execution, and of opening the doors of the Inquisition and the path to certain ruin and cruel death to the hundreds of thousands of victims whose names will be unknown till that day when “the earth also shall disclose her blood, and shall no more cover her slain.”

The Bulls of the successive Popes on heresy—which are pre-eminently Bulls relating to faith and morals—gave the law to the Inquisition and the license to its officers to bring everyone whose wealth they envied or whose influence they feared within its terrible meshes, while the assignment to them and to their purposes of two-thirds of the confiscated property of heretics, enabled them to pursue their sanguinary calling with such success that the infamous Torquemada is admitted, during his seventeen years’ office of Inquisitor, to have burned one heretic a day, a tale of over six thousand victims slaughtered under the authority of these irreformable laws.

Before we proceed to examine the Bulls relating to heresy, we may anticipate an objection which will possibly be raised to this application of them from the fact that they do not actually define doctrinal or moral subjects, but only the treatment of those who err in regard to them. But we must bear in mind that the conduct of the believers towards heretics

was an essential part of the moral and even doctrinal teaching of the Apostles (2 John 10, 11, Rom. xvi. 17), and that those who claim to succeed them must make this a part of their teaching also. And, in truth, the declaration of a law which is to guide the Church in the treatment of heresy has a larger scope and a more fundamental character than any case which may come under that law.

We will, therefore, pass on to the examination of the laws of the Popes on heresy, beginning with that of Innocent IV. in 1242, called from its first words *Ad extirpanda*, which forms the foundation of all subsequent Papal legislation, and was confirmed by Alexander IV. and Clement IV., and is referred to and renewed in all the other Bulls of a later day dealing with the same subject.

By this law the magistrates of every city are required to denounce publicly all heretics of both sexes, to appoint twelve men to seize them and confiscate their goods, to deliver them to the diocesan or his vicar. If these officials are found to be too lenient to heretics, they are themselves to be treated as infamous and favourers of them, and to be punished by the civil power.

Every inhabitant of a city or district is to give every aid to the officials in taking, or spoiling, or examining a heretic.

Everyone assisting a heretic to escape, or preventing him from being taken, is to be banished, his property confiscated, his house destroyed to its very foundations and never rebuilt, and a heavy fine inflicted upon the community unless they capture the heretic. If any person should be substituted for the heretic, he is to be imprisoned for life and all his goods confiscated. The civil power is to deliver every captured heretic within fifteen days to the bishop or his vicar for judgment, who, in five days at the latest, is to pronounce sentence.

All such heretics, beside mutilation and peril of death, are to be treated as thieves and murderers, and to be compelled to accuse all other heretics they may know in the same manner in which ordinary malefactors are required to reveal their accomplices. The house of a heretic is to be destroyed utterly, and never rebuilt unless the owner of it succeed in discovering him. And if the said owner has other houses adjacent, they also are to be destroyed, together with all the goods in both the one and the other; and, in addition to this, the owner is to pay to the city a fine of fifty imperial pounds, besides incurring perpetual infamy, which, if he fails to do, he is to be imprisoned for life. Everyone who is found to have given counsel, assistance, or favour to a heretic, besides the aforesaid penalties, is to be accounted infamous, and to lose all civil rights, and may be sued in law, but not allowed to sue anyone.

The magistrate is to inquire diligently regarding the sons and nephews of heretics, and to admit them to no office whatever.

The proceeds of these summary confiscations, which are to be at once realized in money, are to be divided into three portions, one of them to go to the public chest of the city, another to the Inquisitors, and the third to be used by the bishop for promoting their object.

Never could any scheme be devised more ingenious in its rapacity, or more far-reaching in its cruelty, than this. For, first, the civil power is bribed to exert its influence for the discovery, or rather invention, of heretics. Secondly, the officials of the Inquisition and its judges are offered a direct interest in securing the condemnation of everyone accused of heresy. And, thirdly, a fund is provided for a detective police to assist the Church—authorities in the discovery of fresh victims and newly-created heresies.

The date of this decree is 1242, and it was followed up by a series of similar laws, embodying those of the Emperor Frederic II., whom Innocent IV. had reduced to a state of abject servility through his frequent excommunications. These laws form the basis of every subsequent law on heresy down to the time of Pope Paul IV., who crowned and perfected the unchristian legislation in the Bull *Cum ex Apostolatus officio*, published in 1558.

Of the paramount authority of this remarkable utterance there can be no shadow of a doubt. The learned divine of Louvain, Opstraet, in his dissertation "On the Supreme Pontiff," writes: "It cannot be observed of this Bull, as of similar instances of the errors of the Roman Pontiffs, that it was not put forth *ex cathedrâ*. For the contrary is manifestly established. For the Pope declares that he has published it 'after mature deliberation with his venerable brethren, the Cardinals of the holy Roman Church, and with their advice and unanimous concurrence.' He says that he has sanctioned, decreed, and defined it 'in the plenitude of his apostolic power, being compelled to do so by his general care for the Lord's flock, for whose faithful guardianship and salutary guidance he is bound, as a vigilant pastor, to watch assiduously and to provide attentively,' by which the advocates of the Papal infallibility are bound to acknowledge this as an *ex cathedrâ* utterance. The Bull was, moreover, drawn up with the advice and consent of the Cardinals, as is proved by the signatures of the thirty Cardinals appended to it."¹ It was

¹ "Opstraet, Dissert. V. de Sum. Pont. Quæst. IV., Ed. Venet.," 1777, p. 283.

specially ratified by the sainted Pope Pius V. in his constitution *Inter multiplices curas*.

In the opening words of the Bull, the Pope makes the admission that though the Roman Pontiff is the vicegerent of God upon earth, "judging all, and being judged of none in this present world, he may nevertheless be reproved if he is found deviating from the faith" (in other words, "a heretic"), thus confirming the famous extravagant *Si Papa suæ*, which is inserted in the Canon Law, and giving an *ex cathedrâ* declaration of the fallibility of the Papacy in that supreme subject on which its advocates pronounce it to be infallible. We may well here have recourse to the admirable summary of the decree, by Mgr. Pannilini, the learned and enlightened Bishop of Chiusi and Pienza, in 1786, in his defence of his Pastoral to the clergy of his dioceses, addressed to the Grand Duke of Tuscany.

After referring to the confession of his fallibility made by Paul IV. in a congress held in 1557, in which he said, "I doubt not that both I and my predecessors can sometimes err not only in this, but in many kinds of subjects," and bids his hearers "only to receive the doctrine of a Pope so far as it is consonant with the Scriptures," the Bishop proceeds :

"Of this his fallibility he gave, in fact, too lamentable and scandalous an example in the following year (1558) in the grievous errors propounded in the seditious Bull which he published on February 15 of that year. Let us give, in conclusion, a brief extract from it. First, he confirms all the penalties inflicted by his predecessors against heretics. He declares that all bishops, archbishops, counts, barons, kings, emperors, etc., who shall have deviated, or may deviate, from the Catholic faith, shall fall from their orders, kingdoms, empires, etc., without any judicial process, but *ipso facto*, and shall remain fully and perpetually deprived of them, and held incapable of ever again possessing them, and treated as relapsed, and deprived in everything and through everything. He commends all, of every degree or condition, whether they be lords, sovereigns, or emperors, to hold such persons as heretics and schismatics, and to deny them the last offices of humanity" (*omniquæ humanitatis solatio destituant*). "Immortal God!" exclaims the Bishop, "does not nature itself revolt with horror against this inhuman and barbarous maxim—given, moreover, under pain of excommunication? . . . Can we believe that we are bound to despoil ourselves of every sentiment of humanity, and to become barbarous and like brute-beasts, as Paul IV. enjoins, under penalty of excommunication? What a horrible thought! (*Quale orrore!*)

"The valorous Paul IV. continues to ordain the most unjust

and seditious penalties against those refusing to violate all the duties of humanity, depriving them of all hereditary possessions and kingdoms, and of the power of making a will, and leaves all their goods, dominions, feudal rights, and kingdoms to the invasion of anyone who may occupy them, so long as he is in the unity of the faith and of the holy Roman Church, and is obedient to us, and to the Roman Pontiffs our successors.

"I entreat all sovereigns," proceeds the Bishop, "for the good of their subjects, to weigh seriously the consequences of these principles, and to examine in some degree the history of the tumults and seditions originating many centuries ago, and continued until now. I pray them to consider that usurpations, popular risings, tumults, depredations, are the rewards offered to 'those who are under our obedience' and that of our successors," and the merit by which they "arrive at them is by despoiling themselves of every sentiment of humanity."¹

This Bull was confirmed by the sainted Pope Pius V., in a *motus proprius*, beginning, *Inter multiplices curas*, in these words:

"Furthermore, treading in the steps of our predecessor Paul IV., of blessed memory, we renew and confirm the constitution against heretics and schismatics put forth in the year 1558, and will that it be observed inviolably and to the letter."

Such a confirmation seems scarcely needed, for the Bull of Paul IV. declares itself to be an *in perpetuum valitura constitutio*, and as such it has always been referred to by all the writers on heresy, and held to be *in viridi observantia*. I have in vain entreated the most eminent members of the Roman Church to inform me whether or not they hold it to be binding upon them as a part of those dogmatic decrees which the Vatican Council has consecrated and perpetuated, and whether they consider it to be still in force, though incapable in the present age of being put into execution. I pressed the question on Cardinal Manning, on Cardinal Newman, and other authorities, and more recently upon Cardinal Vaughan, pointing out to him that he could not do a greater service to his Church than by honestly disavowing both this and all the other laws of Rome on the subject of heresy. The two former Cardinals always evaded the question; the last promised to endeavour to satisfy my mind on the subject, but has never done so. It seemed as though they felt, with the Pharisees, that either solution of the question would land them in a serious difficulty. If they disavowed the decree, their belief in the Infallibility of the Papacy would be seriously

¹ "Atti dell' Assemblea tenuta in Firenze l'an 1786," tom. iv., p. 300.

compromised; while, if they admitted its authority, their loyalty and position as subjects of a "heretical" monarch would be equally endangered. By their silence they too significantly implied the answer of those whom our Lord interrogated—"We cannot tell." Their predecessors, in the day when the question was proposed to the Legislature in connection with the dogma of Papal Infallibility, and the claims of the English Roman Catholics for relief from their legal disabilities, frankly and energetically disavowed and repudiated the authority of these iniquitous decrees. But the question of Papal Infallibility was then an open one, and its closure has involved new obligations. In the evidence taken before the Committee appointed to inquire into the state of Ireland in 1825, Bishop Doyle and Archbishops Kelly and Murray disavowed in the strongest terms the dethroning power asserted in the Bull of Paul IV., but they claimed the freedom of the Gallican Church, and the dogma of Infallibility had not then been proclaimed authoritatively by the Vatican. Yet they ought to have remembered that the Bull *Unigenitus*, published by Clement XI. in 1713, had claimed for the Pope the right of defining doctrine, and even declaring fact without limit and without appeal, and had thus set aside the authority even of a General Council, and therewith the rights of the Gallican Church. But the Vatican Council did much more than this—and, indeed, if it had not designed to do more, it would have had no sufficient motive for its assembly. Cardinal Newman foresaw the danger to which the opening of the question of Papal Infallibility would expose his Church, and vainly endeavoured to prevent it. In vain he sought afterwards to defend the fatal definition against the exhaustive argument of Mr. Gladstone, and to explain away the doctrines of the "Syllabus"—that ludicrous imitation in the nineteenth century of the "Dictates" of Gregory VII. in the eleventh. The eminent Roman Catholic lawyer, Mr. Francis Plowden, observes on the Catholic Relief Bill of 1791: "If anyone says, or pretends to insinuate, that modern Roman Catholics differ in one iota from their predecessors, he is either deceived himself or wishes to deceive others. *Semper eadem* is no less emphatically descriptive of our religion than of our jurisprudence."¹

That jurisprudence is embodied in the Pontifical Law, and in the pages of the *Bullarium Magnum*. The modern Church of Rome is still the Church of Innocent IV., of Paul IV., of Pius V., and of the persecutors of so-called heretics in every earlier day. It is still animated with the spirit and imbued

¹ "The Case Stated;" London, 1791

with the doctrines of the Borgia, the Carafa, the Ghislieri, the Farinacci, the Santarelli, and still claims the right to burn heretics as it did in the days of its undisputed power. Santarelli, in his work on heresy, brought out in Rome in 1625, under the highest authority, shows that death by the flames was the only punishment effectual for the extirpation of heresy. "For many other remedies," he writes, "have been devised, but they profited nothing." Excommunication, confiscation, imprisonment, banishment, were all found ineffectual; death only remained. The Jesuit Von Hammerstein, commenting upon the Encyclical *Immortale Dei* of the present Pope, maintains the same doctrine, only lamenting that the power of illustrating it practically has ceased. "O grief!" he exclaims, "we see in our days the ground of religion vanishing more and more from the penal code of nations!" He had already laid down the doctrine that heresy, as a rebellion against the King of kings, is more heinous a sin than treason, and deserves a yet more terrible penalty.¹

A more lamentable proof that the present Pope himself approves this interpretation of his Encyclical is given us in the *Revue Internationale de Théologie*,² in an extract from the *Analecta ecclesiastica*, a review approved and blessed by the Pope. In an article written in the April number of this year by Father Pius de Langonio, he glorifies the work of the Inquisition, and the horrible funeral piles of Torquemada, and exclaims: "O blessed flames of the funeral piles!" "O glorious and venerable name of Thomas Torquemada!" whose zeal for the Inquisition he defends against "the sons of darkness" "who rage against this mediæval intolerance"—especially Llorente in his well-known "History of the Inquisition."

"It is at Rome itself," adds our reviewer of this scandalous article, "and under the eyes of the pacific Leo XIII., that these barbarous and antichristian doctrines are printed." Is not his failure to denounce them a painful proof that the Bull *Cum ex Apostolatus officio* finds him in the same difficulty in which it found the Cardinals whom I so urgently invited to determine its authority?

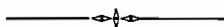
Let us not, then, by the tender words of the present Pope, whose true meaning in his late Encyclical his Jesuit expositor too clearly discerns, be betrayed into the belief that the Bull of Paul IV. is a dead letter, and that Rome has become the tender mother instead of the cruel stepmother. Let us remember the solemn warning of Cardinal Newman,

¹ "Hammerstein de Ecclesiâ et Statu," pp. 112, 204; Trev., 1886.

² Juillet-Sept., 1895, p. 562.

while he was yet with us as a great and shining light, and wrote these words of the Church of Rome: "We must deal with her with all affectionate, tender thoughts, with tearful regrets and a broken heart, but still with a steady eye and a firm hand. For, in truth, she is a Church beside herself—abounding in noble gifts and rightful titles, but unable to use them religiously." One of her own children, the famous Bishop Ricci, describes the court of Rome in one sufficient sentence as "cette cour qui est toujours la même, et qui ne saurait devenir Chrétienne."¹ The Papacy must become Christian before Christians can find a ground of union with it; it must sacrifice its centuries of cruel legislation before we can open those negotiations for peace which it has most irreligiously inaugurated by denying the Christianity of those whom it invites to reunion. If it fail to do this, union with its Church would be but a union in sin—the recognition of doctrines and principles which stand in diametrical opposition to those of the kingdom of Christ, and to the precepts of the eternal Lawgiver.

ROBERT C. JENKINS.



ART. II.—REUNION, UNIFORMITY, AND UNITY—

(Continued).

II. UNIFORMITY.

UNIFORMITY is not unity; it is frequently the greatest of all hindrances to unity. Uniformity is the characteristic of man's works; unity is the characteristic of the works of God. Uniformity is the sign of weakness; unity is power. Uniformity is the glory of machinery; unity is the glory of organized life. Uniformity is man's weapon, and distinguishes the work of man at all times. "The archæologist, when ransacking ancient mounds and heaps, knows that he has come upon the work of man, and not the work of God, when articles uniformly moulded and constructed are turned up. Man's power of imitation, man's power of producing exact resemblances, is a very valuable faculty, and yet it is a proof of weakness, and not of strength. It is not a God-like power." It is the glory of God that He never imitates; that in all creation there are no two bodies exactly on the same pattern, no two leaves in all the vegetable kingdom exactly alike; and

¹ "Memoires de Ricci," par De Potter, tom. iii., p. 367.

yet we are quite sure that, notwithstanding the entire absence of uniformity from the whole universe of creation, a most perfect unity pervades it all.

What efforts the landscape gardener, the architect, and the artist are ever making to escape from man's bondage to uniformity, and to imitate God's hand in this respect! And we admire their works just in proportion as they are able to imitate nature and to overcome uniformity; but, after all, they are only imitators at the best, and their highest attainments are miserable failures when compared with the works of the Creator.

And yet in the most divine of all the works of God, in the new creation, in the mystical Body of Christ, in that spiritual Being which is the fulness of Him that filleth all in all, we are told that the unity of the body depends upon the uniformity of a human organization, uniformity in rites, ceremonies, and certain forms of prayers. Such things are falsely called organization, for organization belongs to life. They are of the nature of machinery, not of organization.

In the Mosaic economy there was such a machinery appointed by God, out of respect to the infirmity of mankind, till the fulness of times should come, when the law of the spirit of life should free the true Israelite from the law of a carnal commandment.

When the Good Shepherd had come to the close of the first period of His Galilean ministry, and had gathered together His first little flock of sheep—the nucleus of His future Church, composed of a few Galilean peasants, on whose shoulders He was about to lay the burden of a world's salvation—He sat, with them at His feet, on the top of a hill in Galilee, and caused them to look down on a multitude of Jews assembled together, probably, to go up to one of their great feasts in Jerusalem (Matt. ix. 36-38). He opened out His heart to them and us, and showed us a picture of the great heart of His Father in heaven. "He was moved with compassion on the multitude, because they fainted and were scattered as sheep having no shepherd." There were thousands of multitudes of idolaters on earth on that day, but it was on none of them that the Saviour looked. It was on the one flock of God's visible Church on earth. They had shepherds who sat in Moses' seat; they *were gathered together* as no other flock ever was; they had a most perfect outward organization and ritual, and yet to His eyes they resembled a flock of helpless sheep *scattered* over the plain, lying down faint from very weariness because they had no shepherd.

And is it not so at the present day? Does He not look with compassion on many a congregation and many a Church

boasting of a most perfect ritual and uniformity, and pronounce them to be "faint, scattered, and shepherdless"?

We have tried to prove above that *reunion* with the corrupt Churches of Rome and the East is not what we are primarily to seek for when we pray, as I trust we daily do, for unity. It is not according to the will of Christ; it is not what our Church teaches us. "As the Church of Jerusalem, Alexandria and Antioch have erred; so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith." Since these words were written these Churches, so far from showing any tendency to forsake these errors, have added to them. We should, indeed, daily pray that these Churches may be reformed by the Holy Spirit, and that they may so renounce their errors that reunion with them may be possible; but the prayer for union is *primarily a prayer for ourselves*, and not for our neighbours, that we may receive grace to *humble ourselves before our God*, so that "He may take away *from us* all hatred, prejudice, and whatever else may hinder us from godly union and concord."

Leaving, then, reunion with corrupt Churches in the hands of our God, let us look at the Churches of the Reformation, and especially at our Christian fellow-countrymen who differ from us in matters of outward organization and ceremonies, and inquire whether it is uniformity with them that we are to expect in answer to our prayer, or the unity of the Spirit, while we may still continue to differ from them in these things.

Let History speak.

Let us compare the first three centuries of the Christian era with the last three. The Bishop of London has remarked that there have been three great periods of mission work: the first, in which both the physical and intellectual powers of the world were opposed to the spread of Christianity; the second, that of the Middle Ages, in which the physical powers were on the side of the world and the intellectual powers on that of the Church; and the third, the nineteenth century, in which both the physical and intellectual powers are on the side of Christendom. But his lordship omitted to note the fact that being on the side of Christendom is a very different thing from being on the side of the missionary army of Christ. The truth is, that during the greater part of this century a great part of the physical and intellectual powers of *Christendom* has been rather against mission work than for it.

There is nothing more wonderful in history than the spread and growth of the Christian Church during the first three centuries of the Christian era. All the physical and intel-

lectual powers of the world were marshalled against her. She possessed neither uniformity nor any outward organization. Her strength lay not in uniformity, but in the marvellous unity of the Spirit, which as a whole, despite the efforts of heretical sects to disturb it, permeated all her armies. She not only had no visible head on earth, but no centre of unity at all. For the most of the time she had no metropolis and no metropolitan; she had not even a diocese or a diocesan possessed of any territorial jurisdiction; she had no universally accepted liturgy or Book of Common Prayer. Her missionaries did not even possess a Bible that they could carry about with them on their preaching tours; there were no decrees of any Œcumenical Council to fix and formulate her doctrines; she had not even the Apostles' Creed in its entirety. The short form of creed which she possessed was almost all the dogmatic theology to which her members had access. Christ's witnesses, who were scattered through every part of the known world, had neither cathedrals nor public places of worship, neither high altars nor ceremonial displays. In Rome they met in catacombs or hidden corners; their love-feasts and holy communions were held in similar places known only to the faithful. By the foolishness of preaching alone the world was conquered, and by the unity of the Spirit the members of the Body of Christ were knit together in love and grew up into a holy temple in the Lord, "buildd together for an habitation of God by the Spirit."

The first great attempt to enforce uniformity upon Christendom was made by the so-called Œcumenical Councils of the fourth and fifth centuries, in the first of which, the Council of Nice, the 318 bishops, of whom it was composed, accepted as their President and Bishop of bishops an unbaptized heathen, the Pontifex Maximus of Roman heathendom and emperor of the world-empire power, who brought the members of the Council to an almost unanimous decision by threatening with banishment all those who should presume to differ from him.

We thank God for the Nicene Creed, we thank Him for the unity of the faith which still permeated the Church of Christ, and from which issued the decrees of the first four General Councils, but we lament the manner in which they were brought about; we lament those unchristian anathemas, denounced with all the authority of the world-empire power on all who should have the courage to differ from them. We cannot but say, "All honour to those three or four Bishops who, though we believe them to have been mistaken in their doctrines, went into banishment, and endured a cruel persecution rather than subscribe their names to what they believed to be false." And we must say, "No honour at all to those

who submitted their necks to the yoke of the beast, and accepted an unbaptized Pontifex Maximus of a pagan cult as President of a General Council, and Bishop of bishops of the Church of Christ." The example of Constantine was followed by those who inherited from him and his successors the titles of Pontifex Maximus and Bishop of bishops; and the Popes of Rome for thirteen centuries continued to hurl their anathemas, bulls, and excommunications from the Vatican upon all who did not outwardly conform to the uniformity which they enforced upon Western Christendom by fire and sword, by torture and the stake, and by the unutterable cruelties of the Inquisition. What was the result? In the West the woman sitting upon the scarlet-coloured beast became more drunken with the blood of the saints, and with the blood of the martyrs of Jesus, than ever Jerusalem had been with all the righteous blood shed upon the earth, from the blood of the righteous Abel to the blood of Zacharias, the son of Barachias; and, in the East, whole communities of Christians *were driven into separation*, because a few of their leaders could not subscribe to formulas of man's invention, and in many cases could not become of one mind in attempts to define that which is indefinable, and to comprehend the incomprehensible.

We cannot do better than quote the words of another: "Details are merely the bristles of uniformity and man's stiff, systematic religion. Details are esteemed to be vital matters when the workers have not the Holy Ghost, His holy liberty, His spiritual power; man's religion sends forth slaves to work details, God's religion sends forth sons to work principles. Man holds the reins of the flesh, bones, and conduct. God holds the reins of the heart, and simply says, 'Go, work in My vineyard.'

"Look at the Reformation in Germany. When it took place in France, under Calvin's spirit, 600,000, it is believed, were bold and true for God's Word. Its opponents boasted they destroyed almost that number before they could rescue France out of Bible hands. It was a grand country ere that—the leader in science, yea, and commerce also. Since that it has first groaned under tyranny, and, secondly, proved to be a turbulent volcano. Look at the Reformation in England, Scotland, Denmark, Germany, and Switzerland. No uniformity was possible; no uniformity was attempted; but the unity was complete in doctrine. Every vital point was perfect, and the work was deep and true. In non-vital points there were all the variations you observe when saints differ in age, knowledge, opportunities, and powers. Freedom demands room for variations; the same variations are seen wherever freedom reigns in the world.

“God’s witnesses display more variety and less uniformity than is found in any religion. No other religion whatever could give such Godlike liberty, and yet exist and manifest such wondrous power. The varieties among Gospel preachers are a proof that the Holy Ghost made them and kept them, as a hive of bees is kept, all true to the hive, all working, yet flying here and there, never following each other. Christ is their only centre; His Word their only word.” — *Gordon Forlong*.

While we never cease to pray for foreign Churches, is it not our duty to look at home? have we not a primary duty to our own fellow-countrymen? While it is our duty to love all men, and especially all who are of the household of faith, even though they be corrupt branches of the Vine, is it not our duty to love our neighbour first of all? In vain do we pray for the Greek Christian, whom we have not seen, if we do not pray for the Nonconformist at home whom we have seen. And in vain do we pray for the unity of the Spirit with him, if *we do not carry out in our actions* what we pray for with our lips.

What, then, is the meaning of our Lord’s High Priestly prayer for my Nonconformist fellow-countryman and me (for our great High Priest in heaven is still praying for him and me in the very words which He used on that last night), and with what meaning should I use the prayer in our liturgy that the Father may take away from me all hatred and prejudice, and whatever else may hinder us from Godly union and concord?

Should Churchmen, as we call ourselves in England, seek for uniformity with Nonconformity as the Pope seeks for unity with us, on the ground that we are the only Churchmen in England, as Romanists regard themselves as the only Churchmen in the world? Have we of the Established Church a monopoly of the Spirit; and is the sin of schism entirely the sin of our Nonconformist brethren, and are we quite guiltless of it?

This is not the view taken by the highest authority in our Church. The Archbishop of Canterbury lately, speaking at the Canterbury Diocesan Conference, said: “They, if this aspiration after unity is intelligent, it is a very vast thing indeed. What has it to take in? Let us lift our eyes from the little circle of the seas around us. The aspiration after unity, if it is intelligible, if it means anything real, has to take in those enormous Eastern Churches which contain such a large proportion of the population of the world. It must take into consideration those great non-episcopal, reformed Churches, many of which would have been episcopal if they had the opportunity, if it had been possible for them, but which,

whether they are so or not, are reformed Churches of Christ, which have sought and found truth under great difficulties. We have a real unity with them, and they are becoming every day more and more important, when you think of how they are multiplying among the populations of the new world. Unity has to take in these great Eastern Churches, and it has to take in these great Reformed Churches."

His Grace might have added how, by the grand missionary work which God is doing among the heathen through their instrumentality, they are multiplying among pagan nations also.

We believe that all parties in our own Church acknowledge that in past centuries Nonconformity arose in England through the want of spiritual vitality and activity in our own Church. "It is truly said that the royal prelates of the English Restoration originated Nonconformity" (Stanley, *Jewish Church*, vol. iii., p. 137). But we must go farther back in history to discover its origin. The interesting article on "Political Preaching" in *THE CHURCHMAN*, July, 1895, gives a humiliating picture of how the prelates and dignitaries of the Church, by their fulsome flattery of the King, encouraged James I. in his overbearing treatment of the Nonconformists, and how the extreme Episcopalians, by pouring forth the vials of their wrath upon them, drove them into open hostility. To the saying of the Dean of Chester at the Hampton Court Conference, *Rex est mixta persona cum sacerdote*, may be added, *sacerdos est mixta persona cum rege*.

In the last century neither bishops nor clergy fed the flock. God in His mercy raised up a Whitfield and a Wesley and other men of God to awaken the sleeping Church from her lethargy. Though the Evangelical revival within our own Church was one of the blessed results of their work, the Church in its corporate capacity treated both these prophets as Israel of old treated her prophets. The teaching of Whitfield greatly strengthened the hands of the Congregationalists, and increased in their minds the prejudice which they already felt against the Established Church, when they saw how that man of God was treated by her. But the result of the preaching of Wesley was stranger and more to be lamented by us than that of Whitfield. Has there been any stranger phenomenon in Church history than the rise of the Wesleyan Connection, or, as we believe the words of the Archbishop of Canterbury entitle us to call it, the Wesleyan Church? The teaching of one who was regarded in his own days as a High Churchman, and whom all regard as a man of God within our own community, has laid the foundation of one of the greatest schisms that ever took place in the Church of Christ. And upon that foundation has

been built up a Church, outwardly, indeed, separated from us, and yet using our Liturgy, and in full agreement with us in all doctrinal points, differing, we believe, only in outward organization; and God has made that Church the honoured means in His hands of doing a work for the extension of His kingdom in heathen lands second to none.

But, someone says, "This is true as to the past; but now, since the sleep of the last century has passed away, and there is no Church more active in good deeds than ours, the Nonconformists are without excuse for not returning to the mother Church." It is our duty, then, to look at home without prejudice, and examine ourselves whether there are still in us hindrances to their return or not.

Spirituality, and not activity in good works, is the mark of a true Church. The Church of Sardis had a name among men that she lived, but in God's sight she was dead, and none of her works were perfected before God. Laodicea was rich in her own eyes, but in the eyes of God she was the poor, and the miserable, and the blind and naked. The Nonconformists err, it may be, in making too much of preaching and too little of worship in the services of their Churches. "The worship of the Church is designed, in the first instance, to promote the glory of God rather than to procure benefits for His worshippers." These are the words of a "Nonconformist divine." Is this, then, the only design of it? Are there not present in almost all our assemblies unconverted souls to be won for Christ? Are there not lukewarm Christians, of whom God says that He will spue them out of His mouth, who need to be warned of their danger? Are there not saints of God who long earnestly for the undiluted spiritual milk of God's Word? And are there not more advanced children of God who need to be fed with the strong meat of the Word?

Is it not the case that some thirty years ago those churches only, as a rule, were well attended in which the Word of God was faithfully preached? This was the result of the Evangelical revival of the last and of the beginning of the present century. And is it not the case that in the present day those churches, as a rule, are most frequented in which there is the most music and the least preaching? Has not the all-engrossing desire for what is sensuous and æsthetic in religion almost banished from many of our churches all desire for the preaching of God's Word? And is not this the result of what is known as the Oxford revival?

Ruskin, in "The Stones of Venice," writing on the architecture of the pulpit, says: "If once we begin to regard the preacher, whatever his faults, as a man sent with a message to us, which it is a matter of life or death whether we hear

or refuse; if we look upon him as set in charge over many spirits in danger of ruin, and having allowed to him *but an hour or two in the seven days* to speak to them; if we make some endeavour to conceive how precious those hours ought to be to him, a small vantage on the side of God after his flock have been exposed for six days together to the full weight of the world's temptations, and he has been forced to mark the thorn and thistle springing in their hearts, and to see what wheat had been scattered there snatched from the wayside by this bird and the other; and at last when, breathless and weary with the week's labour, they give him this interval of imperfect and languid hearing, he has *but thirty minutes* to get at the separate hearts of a thousand men, to convince them all of their weaknesses, to shame them for all their sins, to warn them of all their dangers, to try by this way and that to stir the hard fastenings of those doors where the Master Himself has stood and knocked but none opened, and to call at the openings of those dark streets where Wisdom herself has stretched out her hands and no man regarded; *thirty minutes to raise the dead in*—let us but once understand and feel this, and we shall look with changed eyes on that frippery of gay furniture about the place from which the message of judgment must be delivered, which either breathes upon the dry bones that they may live, or, if ineffectual, remains recorded in condemnation, perhaps against the utterer and listener alike, but assuredly against one of them; we shall not so easily bear with the silk and gold upon the seat of judgment, nor with ornament of oratory in the mouth of the messenger; we shall wish that his words may be simple, even when they are sweetest, and the place where he speaks like a marble rock in the desert, about which the people have gathered in their thirst" ("Stones of Venice," vol. ii., p. 29).

Ruskin pictures the minister of the Gospel as having *an hour or two in the seven days to speak to his flock*. We need not say, he has nothing of the kind. Rumour says there are those among us who see members of their flock at the early Communion on Sundays, and dismiss them to spend the rest of the Lord's day in worldly amusements. What a large proportion of our people never give their pastor any opportunity of preaching to or teaching them, except during the Morning or Evening Service, and never receive any religious instruction except what may be contained in a fifteen minutes' sermonette! As long as this is the case, thousands of true Christians, who thirst for the water of life, will go where they think they get it rather than attend such services.

Extempore Prayer.

Another hindrance to the return of Nonconformists to our communion is the entire neglect of extempore prayer in the majority of parishes. We ourselves regard the Book of Common Prayer as the best gift, next to the Bible, that God has given us. We have been privileged to translate it into one heathen language, and we have worshipped God in it in Hindustani, Arabic, Persian, and English. The beautiful and scriptural prayers which it contains seem to us to be suited to all races and to all ages. It is not of its use that we speak, but of its abuse.

The Archdeacon of London lately used the following words in "An Address to Candidates for Orders" (THE CHURCHMAN, 1895, p. 553): "Like the Apostolic Christians, we must exercise ourselves in the constant habit of extempore prayer *both in public and in private*. Anybody can say a collect, and it may mean absolutely nothing at all; but the outpouring of the heart in sincere, unaffected, earnest extemporaneous prayer means a great deal. It means that Christianity is to you not a form, but a reality; it means that you have broken with worldly reserve and academic shyness; it means that you are face to face with God, wrestling as Jacob wrestled with the angel, as all men of faith will have to wrestle till the end of time."

There are many dignitaries and hundreds of clergy in the Church of England who, though they have been accustomed to use the Book of Common Prayer from their childhood, and value it above all other books except the Bible, quite agree with the Archdeacon as to the necessity of using extempore prayer also. And can we condemn those millions of our Nonconformist fellow-Christians, who have not been accustomed to the use of the Liturgy, if they attribute the entire disuse of extempore prayer in most of our parishes to a want of spirituality in the clergy?

St. Peter speaks of "them that have preached the Gospel unto you with the Holy Ghost sent down from heaven"; and St. Paul says, "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit Himself maketh intercession for us with groanings which cannot be uttered" (Rom. viii. 26). Wherever the Gospel is not preached, and simple, childlike prayer is not offered in the power of the Holy Spirit, not only are the Nonconformists not won to the Church, but many of our own members—weak ones, it may be—are driven into Nonconformity. Let us remember Him who said, "Beware how ye offend one of these little ones who believe in Me."

Sacerdotalism.

Another great hindrance to the return of Nonconformists to the Church is the reality of sacerdotal teaching and practice in many of our churches, and the outward appearance of it in a far greater number of them.

We cannot believe that the eastward position has in itself any doctrinal significance. What is absolutely essential to all who conscientiously hold sacerdotal doctrines is that the priest, especially in celebrating the sacrifice of the Mass, should face the altar and turn his back upon the people. No one can deny that at the Reformation the use of the word "altar," the sacrifice of the Mass, and the custom of the priest turning his back upon the congregation in any part of Divine worship were given up in the reformed Church of England, and that this was done deliberately because our Reformers renounced as false the doctrines contained in and symbolized by them. The Church of Rome never taught that the eastern position was of any importance. At the great altar in St. Peter's in Rome, and at a very great number of altars in Romish churches, the eastward position is not taken. The Churches of the East do universally, we believe, adopt it. What all sacerdotal Churches do agree in is, *that the priest should offer prayer to God for the people with his back turned to them and with his face to the altar.* Turning one's back to the people in prayer, and speaking in accents hardly audible to them, "like wizards that chirp and that mutter" (Isa. viii. 51, R.V.), is apparently essential to priestcraft. I lately attended Divine service in a London church, and though I got a good seat, I did not hear more than two or three sentences of the prayers and not one word of the anthem.

That a large number of priests turn their backs on the people from conscientious motives, because they consider it essential to the sacerdotal doctrines which they hold and teach, is true. Whatever we may think of the inconsistency of such men continuing in our Church, we must respect them for acting according to their convictions. This article is not intended for them. They must and do pray for reunion with Rome and other sacerdotal systems. We feel no respect whatever for those who do not hold these doctrines, and yet imitate the Romanizers in that which gives more offence, we believe, than any other of the Romish practices so lately brought back into our churches—viz., *in the priest turning his back upon the people when leading them in prayer to God.* Why do they do it? They must surely know that they give offence to millions of their fellow-Christians by doing so. There are many minor differences of opinion, most of them in things not

essential to salvation, which separate Christians from one another; but sacerdotalism cuts at the very root of the Melchizedikian priesthood of our great High Priest, and at the root of the priesthood of all the members of His mystical body. There is no form of pride so insidious and so hateful to God as ecclesiastical pride. The priest turning his back upon the people when praying to God with them has been brought back into our Church *for doctrinal reasons, because it is essential to priestcraft*, after it had been almost unknown in her for three hundred years. Why, then, should those of us who do not hold sacerdotal doctrines adopt it, and offend the lambs of the flock by doing so? "Woe unto the world because of offences! for it must need be that offences come; but woe to that man by whom the offence cometh! Whoso shall offend one of these little ones that believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

ROBERT BRUCE.

(To be continued.)



ART. III.—PREACHING: IN REFERENCE TO HABITS OF THOUGHT AND LIFE.

PREACHING is an order in our Church, and, from the first establishment of Christianity it was a rule and custom. Christ Himself preached, and it is important to observe the method that He used in such ministration. The burden of His preaching was an earnest call to holiness, purity, and goodness, to conformity in spirit with Himself, and so with God. He adapted His teaching to the requirements, socially and spiritually, of those who heard Him. He denounced obvious, unquestionable sin; He was suggestive in His instruction as to ignorance and error, seeking to lead up, by the marvellous light of His parables, to a true spiritual discernment, and to conviction through confirmation from the conscience; He noted the existing conditions and tendencies of society where He lived and taught, and He touched the paralytic, leprous social life there with the hand that could heal if faith responded; He planted the roots of Divine principles, out of which true life may grow in every form and direction and association in which the life of man can be called on to manifest itself in this world. His Apostles afterwards preached on the same lines. True, their earliest teaching was chiefly a testimony to facts; but when the Christian Church was founded, and in some degree organized and consolidated, the burden of their preaching was

the repetition of Christ's call to holiness, purity, and goodness; the evidence still stands to that effect in the Epistles, which may be regarded as written sermons. They, too, denounced obvious, unquestionable sin; but they were tender and suggestive as to misapprehensions and mistakes, and even prejudices of a certain kind in connection with religion; and, in pointing to Christ, they pointed to the principles which He planted, since these principles were embodied in Him, and the growth from them was made manifest in His perfect human life. The Apostles also dealt with the conditions and tendencies of society at the time; social evils were stigmatized, certain habits of society were considered in relation to religion, rules in some conditions and associations of social life were prescribed or suggested, and right governing influences for society at large were indicated.

Conditions and customs, estimates and ways of thought and feeling existed in that age which do not mark or sway the tone of modern society; rules and habits and ideas which move upon the surface now were not dreamt of then. The mind and voice and mien of society change with the passing generations. Social life, as to many of its conditions and influencing circumstances, is very different to-day from what it was even in a much nearer past than the beginning of the Christian era. History leads us into the gallery of the varying portraits of human society, but in every aspect of it that could be shown, or that ever will be manifest, the needful corrective might be found for stains, blemishes, and defacement, and the true tone might be given to the picture by the effectual use of those Divine principles of life which Christ and His Apostles made the roots of the matter of their preaching.

Of course, Christ is not to be regarded merely as a social reformer. The principles which He planted, and the precepts which in connection He enjoined, had ultimate reference to man as destined to live for ever in an infinitely larger sphere than that which is at present apparent in the conditions of his life on earth, and they were enforced by the fact that He was the incarnation of the Godhead in humanity. His teaching, true and pure and sublime as it was, would scarcely have permanent effect if it had not the constraining power attached to it by the awful humiliation to which He subjected Himself in order that He might exemplify it, by the descent to the circumstances of a human life—from the being born of a woman to the death on the Cross for us men and for our salvation—and the teaching and example which He gave should always, for due influence, be connected with the sacrifice which He rendered in His life and death. His whole work had ultimate reference to the condition of man in a future state of

being; but the present salvation which He provided for consists in the elevation of man now in the existing circumstances and states of his life on earth into a conformity with God, which is the essence of life eternal; so that the immediate result of Christ's work should be the establishment in men of such rules and principles to govern life in the relations of the individual to human society, as would constitute essential elements in the larger life of the better sphere beyond this world. Thus the preaching of the Gospel of Christ should necessarily involve injunctions to such present training, discipline, and conformity in the duties, relations, and associations of individual human life, in membership with human society, as would evidence kindredship and essential connection with the life eternal in its perfection, which is the ultimate prospect that Christ bids us hope for in accordance with His complete provision in our behalf.

But the Gospel of Christ is frequently preached on a different system. Prominence is not given to the present result which should be effected. The provision is not put as if its first object and consequence were individual and social sanctification and reform in association with a final and full salvation to be attained in an eternity of such glory in the future perfection; it is rather put as if it were only a means of escaping the misery and torture of hell, and obtaining the joys and glory of heaven, without an adequate estimate of the nature of such joy and glory, or of the requisites for the appreciation of the actual provision. "God has paid a price for your redemption from an everlasting punishment, and your settlement instead in some kind of happiness and ecstasy which shall be secure for ever; believe that, and you are saved." Such a way of preaching is not at all likely to have a sanctifying or reforming effect on the individual or society. It is a call upon fancy rather than faith, a demand on imagination rather than devotional service; it is, in a manner, an appeal to selfishness; it does not lead to a proper apprehension of God's whole design of love and consideration for man, and it may lead to an utterly mistaken notion of the meaning of faith. It has led to innumerable essays at death-bed repentance; for, when a man's selfishness is appealed to in that way, and the idea given that an inward act and emotion is the appointed condition by which the fires of hell may be escaped, and the golden streets of heaven entered with harps and crowns and music and singing, which constitute about all that the poor, unspiritual wretch can comprehend as to the joys of heaven, then he is apt to suppose that this inward act and emotion may be achieved at any time, that God's benevolent bargain may be closed with at the last moment; so that the miserable sinner is likely, after

such a hearing of the matter, to allow himself to enjoy the pleasures of sin for a season, which, in fact, are far more agreeable to him than the joys of heaven, and, at the end of his life, to drive up his degraded soul, in which he never nurtured a spark of spirituality, to God, to close the bargain at last by an inward act and emotion which he was taught to call "faith," but which is far more likely to prove an effort of imagination. We must relegate the future of such sinners to the cloud of mystery that hangs over the questions of a state of probation beyond this world, or the non-eternity of punishment. Such preaching as is likely to produce this result is not unfrequent even in our own Church, and it is worse than useless; it is not only imperfect and partial, but it is, in its imperfection, an actual misrepresentation of Divine truth, and, consequently, rather injurious than profitable; it does not embrace the whole design of God for man; it does not deal with the primary object of the Gospel, which is the sanctification of the individual man and the reformation of human society.

It is pitiable that clergy should bring that doctrinal mould into the pulpit, and deliver mutilated and distorted teaching through its narrowness. The intelligence of an educated, thinking mind is offended by such a formulation of religious doctrine, inasmuch as it seems to partake more of the nature of myth than of true religion.

With a right perception of the whole design of God for men and of where its results are meant to begin; with a proper appreciation of the special means He provided in the incarnation of Christ for the practical initiation and the ultimate accomplishment of that design, and with the innumerable occasions afforded out of the circumstances of human life and the fluctuations in human society for the application of the principles of Divine life which Christ taught and exemplified, it is strange indeed that clergy should not universally realize the vastness of their field for operation and the variety of subjects requiring their treatment, all of which come properly under the head of preaching the Gospel. It is an instrument, not of ten strings, but of ten thousand, that lies ready to our hands in the pulpit; but when clergy hammer out a monotone instead, it is scarcely wonderful that the thoughtful, educated section of society should so commonly meet the mention of sermons with a sneer. However, it may be retorted that this monotone, this partial way of putting the Gospel, is, as a rule, adopted by revivalists and lay preachers, and that they draw crowds of hearers; but there is an extraordinary attraction in anything which evidences irregularity or eccentricity in a matter of this kind, and that is the explanation of the popularity of such preachers. It is not the sermon that summons

the multitudes, but the novel machinery through which it is supplied. When athletes and pugilists and men from secular business see their way to pass from the ring and the counter to the platform and pulpit, it is the eccentricity of the exchange that attracts, and the preaching, imperfect as to narrow limits of subject, is absorbed from such fantastic instruments by many who would sleep under a similar outpour from a regularly occupied pulpit. Even bad grammar and occasional vulgarities in any of these "evangelists" are regarded by some as if "signs of an Apostle." But if such preachers could only be formally ordained for regular spheres of duty (if that would not be a doing of evil that good might come), they would speedily drop to the low level of estimate which our clergy as preachers in large part occupy.

This mutilation of the Gospel message; this pushing up to prominence on the surface, of the ransom from hell and the purchase of souls for heaven, as if that were the whole of the Gospel; this suppression of the primary object and influence and result of the design of God for man; this amputation of the evidences by which a living faith should show its progress; I say, this partial, imperfect way of putting the Divine truth, "the glorious Gospel of the blessed God," is not likely to have permanent effect in securing attention to pulpit teaching and respect for it, or in sanctifying individual lives and reforming human society, which is the first step in man's salvation in accordance with the provision of God and the call of Christ.

The preaching in our Church generally is held in low estimation, and it is remarkable that the few of our modern clergy who are conspicuous as exceptions in that respect apply the principles of Christianity to existing forms and aspects of human society, and to records of social conditions and manifestations in the past, and to tendencies as to development in the further progress of mankind. They try to take in hand the Master's fan and thoroughly purge the floor of human life, and that by the connection of true principles with life conduct, enforcing the principles by the fact that God came down to earth and lived there a human life from birth to death to exemplify and establish them.

Robertson's sermons illustrate this method of treatment, and there are well-known living men who proceed on similar lines. In consequence of their adoption of such rule, their preaching is attractive and their influence considerable.

It would be impossible within the limits of a paper like this to allude in detail to the numerous and varied occasions in society for such method of application. Fresh forms of challenge start up year after year of naked or disguised antagonism to the Divine principles which should govern

human life, and different sorts of opposition may have to be encountered in separately circumstanced circles of society. Habits of conduct, tones of feeling, and laws of estimate may creep into society which could never have grown up from the roots of true life which Christ planted. Such false fruits should be detected and their inconsistency with Christian truth indicated. Every form of secular business is honey-combed with degrees of deception, and though that condition is generally recognised, it is at the same time accepted as a necessary association in the matter. Modern literature is largely leavened with a suggestiveness in the direction of evil. A frivolity of tone prevails in the circle apart from the hives of workers in the world, and the atmosphere in which the pleasure-seekers flit acclimatizes them for the grosser life of viciousness into which many of them plunge from its circumambient outer air, and there is an easy toleration to no small extent of actual sojourners in the regions of vice, which is an inconsistency worse in kind and more terrible in threatening of consequence than the incongruity of a Christian's presence at feasts in idols' temples, against which St. Paul warned the Corinthians of old.

We cannot, however, enumerate the multiform growths of evil in fact and influence and tendency which a survey of modern society reveals to our view; but in regard to them it would be difficult, and probably not effectual, to handle them and deal with them separately and directly; the treatment should rather be suggestive and by judicious use of the principles of true life which Christ impressed, so that the conscience may be awakened to the perception of the inconsistency, and the acknowledgment of the sin, and the effort towards reformation with the help of Divine grace. "It is impossible but that offences will come;" but society is made more ready for their uprising and more indifferent and tolerant in regard to them by a drifting away from Christ. Morality confirms and fortifies the social fabric; religion is the parent and protector of morality. If religion be undermined, morality totters; and in proportion as such strengthening, binding influence fails, a disintegrating process permeates the structure of society and threatens its coherence and stability. The increasing laxity which pervades modern society, the developing indifference to distinctions between right and wrong, the easy toleration of certain forms of vice, I believe may be accounted for in great part by the gradual spread of unbelief in the Christian religion, which is a feature that marks this present age. That kind of defection is going on, and the beginning of its consequence is apparent in the symptoms which I have referred to.

True, we may find among modern sceptics yet awhile types of high morality, of charity, and general goodness, who think that they can preserve the robe of morals without recognition of Him who gave it to them; but it is wearing out already. Only of those who hold the hand of God and follow His guidance through this wilderness can it be said, "their raiment waxed not old." Unbelief can leave no legacy of sound morality to posterity; and if Christ could be driven to depart from our coasts at its demand, a generation not far off would stand in the midst of awful ruins through the demoralization of society. This present threatening suggests the necessity of reference occasionally from the pulpit to the growing scepticism of the present time. It may be advisable to make such reference far more frequently and more generally than is commonly supposed to be requisite; for there are, in fact, comparatively few congregations to which this spiritually deadening influence may not have in some degree reached in one form or another. Even to unlikely places such baneful seed may have been wafted in some way, and unsettlement of belief may be in progress. That state of mind and feeling may have been evolved from mistaken representations of the Bible, and the attachment to it of a kind of claim in the way of authority, which arises out of an erroneous view of its revelation—a view which drags the whole picture out of perspective, and so causes it to abound in inconsistencies. In relation to such disturbance of thought, it is well to present the whole Bible as what it is in fact—a record or revelation of God's gradual teaching of man, of His accommodations to the childhood of humanity at first and His higher spiritual instruction as the ages passed, and of man's gradual advance in religious knowledge under the Divine guidance.

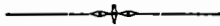
In this way what are called "moral difficulties" in the Bible may be explained, and by such a right arrangement as to perspective, incongruities and inconsistencies will be made to disappear.

Again, with regard to direct conflict against philosophic unbelief, it is important that the rule should be observed not to follow sceptical philosophers out on their shifting ground and under their hazy atmosphere to fight with them there about abstract questions. The religion we fight for is a matter of historical fact, and *the* question is whether the testimony on which belief is built can be duly accredited. So the real battle-ground is the garden in which there was the sepulchre where the dead Christ lay, and whence He came forth again alive as the risen representative of humanity.

It is but a beating of the air to argue with unbelief in a matter of this kind as to probabilities and abstractions. This

is a question of fact; so the Apostles put it in their first preaching as "witnesses" of the resurrection, and to such regard of it we should try to compel questioners now. Let the testimony to Christ's resurrection be examined as to its character and circumstance; let the reality of the conviction to which contemporaries were led be also noted; let the extraordinary results which followed conviction be observed, and let the unparalleled purity and goodness which Christ injected into humanity be taken into consideration in connection, and if prejudice be absent, the decision can hardly fail to be, "The Lord is risen indeed," "Whom we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus."

A. D. MACNAMARA,
Canon of Cork.



ART. IV.—SAYINGS OF JESUS.

SPIRITURAL INSIGHT.

WHEN Jesus began to teach, there was no small stir about what we should call His religious and political opinions. He Himself took no side, espoused the cause of no party. He saw beneath and above all "views," and spoke with "authority," not as the scribes, who had been the traditional guides of popular thought and interpreters of the Scripture.

Thus teachers and leaders of all sorts repeatedly pressed Him with questions, or tried to entangle Him in His words. Others watched Him closely to see how He would acquit Himself under the public cross-examination to which He was incessantly subjected.

First, these natural enemies, the Pharisees and Herodians, conspired to test Him with a burning question about the authority of the Roman Government. When they were foiled, a third section, the Sadducees, came forward with another carefully prepared test about the resurrection. And after they had been answered in their turn, a fresh inquirer, who had listened with interest, broke the silence which followed by introducing yet another momentous subject, asking, "Master, which is the first commandment of all?" To this Jesus replies by quoting a sentence from Deuteronomy (vi. 4), which follows the summary there given of the law, and saying, "The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great command-

ment." Then (after, it would seem, a moment's pause) He added, "And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." Upon this the man exclaims, "Well, Master, thou hast said the truth. . . . This is more than all whole burnt offerings and sacrifices."

Here was a singularly brave admission, which, however, Jesus immediately accepts, saying to the man who made it, "Thou art not far from the kingdom of heaven." This was great praise, and it becomes significantly greater when we remember to whom, and why, it was given.

He was a scribe, one of a class whom Jesus designated as hypocrites, and on whom He once poured His reiterated "woes." None of the twelve Apostles were chosen from among these men, though they had been most instructed in that law which Jesus came to fulfil. They were the men who withstood Him as a blasphemer of Moses, and a misinterpreter of the Scriptures.

And why did He single out this one for His praise? It was not because he had done kindness to his neighbour, like the Samaritan in the parable; it was not because his prayers had gone up as a memorial before God; it was not because he had showed great faith, like the centurion who trusted to His word; it was not because, like Zacchæus, he had been at pains even to see Him as He passed; it was not because, like Nicodemus, he had been moved by the miracles that He did; it was not for any of these things that Jesus commended this solitary scribe, but because he, being one of the teachers of the law, had understood and admitted the justice of the way in which it ought to be interpreted.

Here is a significant light thrown upon the position and doctrine of Jesus. We might, indeed, say that His teaching mostly turned upon a right estimate of that which had been written. It was this on which He rested at the crisis of His trial in the wilderness, when the tempter urged upon Him the literal acceptance of a promise in the Psalms. It was this to which He tried to point the multitude, whose only notion of Divine food was something which they could eat, like manna, with the mouth. It was in this sense that He spake of His body as a temple. I will not, however, quote other instances in support of what I say, but remind my readers of a notable occasion, when His ministry drew to a close and He felt Himself constrained to expound "in all the Scriptures the things concerning Himself." This was needful, because they had been long, and were then, generally misapprehended. Men were still "fools and slow of heart" to understand them.

And it was because this one prescient scribe saw beneath

the letter of the law that Jesus spoke to him as He did. The sight of this honest inquirer did not, indeed, reach so far as to show Jesus to him as the Redeemer, the Christ; but he was on the right track. He had got hold of the key which opens the treasure of eternal truth. And it was because of this that Jesus could say to him, "Thou art not far from the Kingdom of God."

The secret of Christian salvation is found or seen through a spiritual apprehension of the Scriptures, as contrasted with the literal. The friends, companions, and colleagues of the scribe whom our Lord commended relied on this last. It was because of their hard verbal reliance on the letter of the law that they opposed and condemned Jesus. And when one of them showed that He placed the unseen above the seen, the moral above the ceremonial, He was honoured with the praise of the Lord.

The winning of this commendation was not to be wondered at. Jesus said of Himself: "The words that I speak unto you, they are *spirit* and they are *life*." And we cannot read the Gospels without seeing that this indicated His way of looking at, and test of, those which had been spoken and written before.

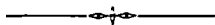
Here is the first lesson we may learn from this notable interview between our Lord and the discreet scribe. It is impossible to over-estimate its weighty significance; for, in fact, it shows the line of cleavage which divides spiritual from materialistic religion in all ages; in our own as well as those which have passed. At any time the man who sees behind, beneath, the outward letter, commandment, ordinance, is not far from the kingdom of heaven.

This rules all true worship and perception of the unseen. This takes a man out of the ranks of those who, having eyes see not, and having ears hear not, neither understand. It puts the believer into a position which the Jews of old had not reached, and leaves him in that presence of the spirit, behind the letter, which marks the liberty of Christ.

To some, probably, this may savour of audacity. They cling to the jots and tittles of sacred writ, and delight or weary themselves with seeing to their minute literal observance, whether these twigs of the tree of revelation are found in the Gospel or the law, the New Testament or the Old. But to the eye that is anywise opened there is incalculable help in the admission of Jesus to the discreet scribe. And any man who has his insight and courage is at any time nearer to the kingdom of God than the student who does not get behind the verbal sentences of the Scriptures which are intended to reveal it. All Christians are invited to notice the atmosphere of

spiritual perception into which the believer is lifted by Christ. The moment one out of a multitude of slaves to the letter was seen to be shaking himself free, he was instantly told by our Lord, "Thou art not far from the kingdom of heaven."

HARRY JONES.



ART. V.—MORE ABOUT THE SEVENTY WEEKS OF DANIEL.

IN November, 1891, an article appeared in the CHURCHMAN on "The Seventy Weeks of Daniel," in which we maintained that those 70 weeks began with the Decree of Artaxerxes, in the twentieth year of his reign, giving permission to Nehemiah "to restore and to build Jerusalem" (Neh. ii. 1-9). This *terminus a quo* of the 70 weeks was, according to Ussher, in the year B.C. 454.¹ The 70 weeks are divided, in Daniel ix. 25, into 7 weeks, 62 weeks and 1 week: or, as these are evidently weeks (or hebdomads) of years, not of days, into 49 years, 434 years, and 7 years. The prophet was told, and tells us, that the first two of these three periods would be "unto Messiah, the Prince," and that after the second of them, the 62 weeks, or 434 years, the Messiah would be cut off (verse 26). The remaining period of "one week" is dealt with in verse 27. It is there divided "in the midst," giving us obviously, as it seems to us, the same prophetic period as we find in Daniel vii. 25; xii. 7, 11; Revelation xi. 3; xii. 6, 7, 14; xiii. 5—as the "time, times, and an half," the 1,260 or 1,290 days, the 42 months of Antichrist's prevailing, and, let us add, as surely we may, the shortened days of the great tribulation predicted by our Lord in Matt. xxiv. 22. It is interesting to observe that this same period of $3\frac{1}{2}$ years corresponds with what seems to have been the period of the ministry and, alas! the rejection of the true Christ. This correspondence between two such periods can hardly be accidental. The Christ of the one period came in His Father's name, and men received Him not. The Antichrist of the other period will come in his own name, and him they will receive—to their ruin.

¹ The reader is requested to refer to the correction of two mistakes in the writer's figures on p. 75 of the November CHURCHMAN (1891), which he will find on p. 153 of the December number; according to which B.C. 454 is given as the date of the twentieth of Artaxerxes, instead of B.C. 444. Let 4 years be deducted from 454, according to the truer date of the Nativity, and let 33 years be added to the 450 for the earthly life of our Lord; the result will be 483 years, or 49+434 years, *i.e.*, 7 weeks and 62 weeks, unto Messiah the Prince, His entering as King into Jerusalem, and His "cutting off" a few days after.

We propose in this article to notice some objections that have been raised against what we may surely call the commonly received allotment of events to the first two periods of the 70 weeks, viz., the 7 weeks, or 49 years, and the 62 weeks, or 434 years. We shall also consider what seems to be predicted as the history of the last week of the 70, divided, as its 7 years are, into two periods of $3\frac{1}{2}$ years each, so far as to show that it is still future, and that its history reaches, indeed, to the consummation, "the end of the age."

1. In the first place we notice what the Revised Version of the Old Testament has made of the first two periods, and of the events connected with them. The angel Gabriel is represented by the revisers as bidding the prophet Daniel "know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince shall be seven weeks." They have adopted the punctuation "dishonestly," as Dr. Pusey says, made by the Jews "on account of the heretics," i.e., Christians. Thus, whatever the revisers may have had in their minds as the *terminus a quo* of the 70 weeks, whatever they may have considered the date of the "going forth of the commandment to restore and to build Jerusalem," they have put our "Messiah, the Prince" out of this part of the prophecy altogether. They speak, indeed, of "the anointed one, the prince," but they cannot mean our Lord Jesus Christ thereby; for from no possible *terminus a quo* of the 70 weeks, no conceivable going forth of any commandment to restore and to build Jerusalem, took place 49 years before either the birth, the baptism, or the death of Christ.

Dr. Pusey in his "Lectures on Daniel the Prophet" (p. 217, 6th ed.), gives us a table showing how far the rationalistic interpreters, up to date, were unanimous or the reverse in their interpretation of Daniel ix. 25-27. It shows that they are really unanimous on no one point except that of making the last week of the 70 end in B.C. 165, or thereabouts; while they are nearly unanimous in excluding Christ from the prophecy altogether. Utilizing this table, we may ask, Did the revisers make "the anointed one, the prince," appearing at the end of the first 7 weeks of the 70, to be "Cyrus" with Harduin, Marsham, Collins, Bertholdt, Rosenmüller, Bleek, Maurer, Hitzig, Rösch, Leugerke, Ewald, and Hilgenfeld? Or did they make him to be Zerubbabel with Eckerman, Nebuchadnezzar with Eichhorn and Ammon, Zedekiah with Paulus, Onias III. with Weiseler (who, however, afterwards made him to be the Christ after a fashion), or Joshua with Herzfeld? Not that we have any right to suppose that there was any unanimity

among them on the subject, except as to "the anointed one, the prince," not being "Messiah, the Prince."

Having put their unfortunate ":" after "seven weeks" in verse 25, the revisers start again with a rather ungrammatical and scarcely intelligible sentence: "And threescore and two weeks, it shall be built again, with street and moat, even in troublous times." So, then, 49 years having elapsed from the going forth of the commnadment to build, without anything, it would seem, being done, the building begins at length, and goes on for the space of 434 years of troublous times! This, Dr. Pusey well says, "would be senseless." Referring, however, again to Dr. Pusey's table, we are led to ask: Is it possible that with Harduin, Marsham, Eckerman, Corrodi, Hitzig, Rösch, Leugerke, and Wieseler, the revisers begin their 62 weeks, or 434 years, in the same year as their preceding 7 weeks, or 49 years, whether that year be B.C. 606, with Harduin, Hitzig, and Wieseler; B.C. 607, with Marsham and Ewald; or B.C. 588, with Corrodi, Hitzig, and Leugerke? It would seem as possible as not; but, in that case, what is the meaning of those 49 years as a period of the 70 weeks? Those 49 years are evidently missing from the 70 weeks, and a gap to that extent is left unfilled in the angel Gabriel's account of them, if they and the 434 years begin at the same date.

The revisers proceed (verse 26): "And after the threescore and two weeks shall the anointed one be cut off, and shall have nothing." As neither Cyrus, Zerubbabel, Nebuchadnezzar, nor Joshua can be supposed to have lived for 434 years, none of these possible anointed princes of verse 25 can well be "the anointed one" of verse 26. Most of the rationalistic authorities of Dr. Pusey's table make him to be the high-priest Onias, whether his "cutting off" be his deposition in B.C. 175, or his death in B.C. 172. But Seleucus Philopator is "the anointed one" with a large minority of them, and Alexander, with Bertholdt and Rosenmüller. It is just possible that by "the anointed one" of verse 26 the revisers may have meant the Christ of God. It is something to be thankful for that they have left us in the margin the old and, we are fully persuaded, the right reading of verse 25: "Unto Messiah the prince shall be seven weeks and threescore and two weeks." What their motive can have been for putting what they have in the text it is hard to say.¹ Of course they had been influenced

¹ We are more pleased than surprised to observe that the American revisers would in chapter ix. 25, 26, substitute for margin to "the anointed one," Heb. Messiah; that in verse 25 they would "Read 'seven weeks and threescore and two weeks: it shall be,' etc., from margin ¹⁶, and put text in margin"; as well as in verse 26, "substitute margin ¹⁸ ('the end thereof') for the text"; and in verse 27 "substitute margin ¹⁹

by the authorities above mentioned, and by what influenced them. The weight of argument—not to say of authority—seems to us to be decidedly in the opposite scale.

2. We notice, however, that Dr. Driver says of “the 70 weeks of years”: “This entire period is then divided into three smaller ones, $7+49+1$; and it is said (a) that 7 weeks (=49 years) will elapse from the going forth of the command to restore Jerusalem to ‘an anointed one, a prince’; (b) that for 62 weeks (=434 years) the city will be rebuilt, though in straitened times; (c) that at the end of these 62 weeks ‘an anointed one’ will be cut off, and the people of a prince that shall come will desolate the city and the sanctuary; he will make a covenant with many for 1 week (=7 years), and during the half of this week he will cause the sacrifice and oblation to cease, until his end come, and the consummation decreed arrest the desolator (verses 20-27)” (“Introduction to the Literature of the Old Testament,” pp. 464, 465, 2nd ed.). In their unhappy punctuation of verse 25 Dr. Driver is quite at one with the revisers. Perhaps we might go on to say that they are at one with him in his interpretation of verse 26. We sincerely hope not. For he, we regret to say, following Bleek, “makes verses 26 and 27 allude altogether to the attacks made by Antiochus Epiphanes on the Holy City, to the willing allies whom he found among the renegade Jews, to his suspension of the Temple services, and the destruction which finally overtook him (B.C. 164).” Thus Dr. Driver makes the whole of verses 25-27 to be fulfilled in some 490 years that elapsed before the death of Antiochus in B.C. 164. “Messiah the Prince” and His cutting off have no place in them. The anointed prince of verse 25 is Cyrus. The “anointed one” of verse 26 is the high-priest Onias III., deposed in 175, assassinated in 172. The *terminus a quo* of the 70 weeks “is the Divine promise given through Jeremiah (31, 38 ff.) for the rebuilding of Jerusalem, circa B.C. 588”; but as “the period from 538 to 172 is 366 years only, not 434 (=62 weeks,” it is urged in reply “that we do not know what chronology the author followed, or how his years were computed.” The space of 68 years is a large margin to allow for these things; rather, we should say, it is a large error in Dr. Driver’s calculations, and shows that there is a serious mistake somewhere, as on quite other grounds we are well assured there is.

In a note (1) on p. xviii. of his Preface, Dr. Driver alludes to

(‘in the midst thereof’) and margin²² (‘desolate’) for the text.” In only one—the second—of these five suggested corrections of the Revised Version would the American revisers give the text of the Revised Version a place even in the margin.

the question "whether our Lord, as man, possessed all knowledge, or whether a limitation in this, as in other respects—*though not, of course, of such a kind as to render Him fallible as a teacher*—was involved in that gracious act of condescension, in virtue of which He was willing 'in all things to be made like unto His brethren' (Heb. ii. 27)." On this subject we expressed our views in the CHURCHMAN of last October; and our views seem to coincide with those of Dr. Driver. We hold that there was a limitation of Christ's knowledge imposed by Himself on Himself at His incarnation, but that, owing to His having the Holy Spirit without measure, as the Great Prophet of God, He was perfectly infallible as a teacher. From his words which we have put in italics in the quotation which we have just made, we infer that Dr. Driver is also of opinion that our Lord was infallible as a teacher. We can put no other meaning on those words of his. But in Matt. xxiv. 15 our Lord plainly taught, not only that it was "Daniel the prophet" who spake of "the abomination of desolation," but that the abomination of desolation of which Daniel spake was to be seen in the then future, and was to be one, if not the very first, of the immediately preceding signs of His "coming on the clouds of heaven with power and great glory."

It is in Dan. ix. 27 that "the abomination of desolation" is first spoken of. It is spoken of again in chap. xi. 31 and chap. xii. 11. Our Lord's words about it are simply contradicted, and His infallibility as a teacher set at nought, by anyone who teaches that the setting up of the abomination of desolation spoken of by Daniel was altogether a thing of the far past when He spoke of it as still future. Dr. Driver seems to us to lie under this condemnation. We would be glad to see how he can defend himself or be defended from it.

3. We can to a great extent sympathize with Dr. Driver in his feeling of dissatisfaction with what he calls the "commonly-understood" interpretation of Dan. ix. 24-27, viz., that "it is a prediction of the death of Christ, and the destruction of Jerusalem by Titus." That both those events are predicted in the passage we believe without a doubt; but the passage is a prediction of much more than these, and one that, as regards the last week, is quite unfulfilled as yet.

Let us consider one by one the "serious difficulties" under which he considers the ordinary view of the passage to labour. " (1) If the 490 years are to end with the Crucifixion, A.D. 29, they must begin *circa* 458 B.C., a date which coincides with the decree of Artaxerxes and the mission of Ezra (Ezra vii.)." But the 490 years were *not* "to end with the Crucifixion." Mr. Elliott said so; Mr. Grattan Guinness says so; and others have said the same, and have thereby put a stumbling-block

in the way of Dr. Driver and others. But the angel Gabriel said to Daniel that 7 weeks and 62 weeks were to be unto Messiah the Prince, and that after the 62 weeks the Messiah was to be cut off. Which means that not the 490, but 483 years of the 490, were to end with the Crucifixion. Consequently the *terminus a quo*, which he very reasonably finds fault with, is a mistake. It is also quite true—what he urges against it—that the decree of Artaxerxes in Ezra vii. “contains no command whatever ‘to restore and build Jerusalem’; nor was this one of the objects of Ezra’s mission.” But the decree given by Artaxerxes to Nehemiah in the 20th year of his reign does contain just such a command. This was, according to Ussher, B.C. 454. Deduct from this, as we have said before, 4 years for the truer date of the Nativity, and add to the 450 thus gained 33 years for the earthly life of our Lord, and the result is exactly the required time for the Crucifixion—viz., at and after the 483rd year of the 490, or, in other words, at the end of $49 + 434$ years from B.C. 450, just 483 years after the 20th of Artaxerxes. “(2) In the 490 years the first 49 are distinguished from those that follow, their close being marked by a break, as though some epoch were signalized by it; but no historical importance is known to attach in Jewish history to the year 409 B.C.” But is any historical importance known to attach in Jewish history to the year 598 B.C., which is the alternative date for the end of the 49 years, on Dr. Driver’s theory of the 490 years ending with the death of Antiochus Epiphanes in 164 B.C., or to the year 539 B.C., which is his alternative date for 49 years after B.C. 588? This may be a difficulty, owing to our ignorance on any placing of the 490 years. But is it not probable that those 49 years after the going forth of the commandment to rebuild Jerusalem were occupied, as Prideaux, Hengstenberg, Pusey, and others hold, in rebuilding it? Is that not much more probable than what seems to be Dr. Driver’s view—viz., that those 49 years were a blank as to the rebuilding, and were only a mere measure of time up to Cyrus as the anointed prince, and that the rebuilding of Jerusalem went on for 434 years? “(3) Christ did not ‘confirm a covenant with many for one week’ (= 7 years); His ministry lasted at most somewhat over 3 years; and if, in the years following, He is regarded as carrying on His work through the agency of His Apostles, the limit, ‘7 years,’ seems an arbitrary one, for the Apostles continued to gain converts from Judaism for many years subsequently.” Let those who can do so set themselves to solve this difficulty which does undoubtedly stare in the face many an interpreter whom it concerns. We are glad to see it put before them so strongly, and at the same time so

fairly. We believe it is utterly unanswerable by those who hold that "a prince that shall come" means Christ, or that the "one week," or any part of it, has occurred either before the Crucifixion or immediately after it. We think Dr. Driver might have aggravated this difficulty of his quite legitimately by asking, Were the soldiery of Titus the people of Christ as of that prince that should come? Did the people of Christ "destroy the city and the sanctuary" of Jerusalem? But that difficulty does not concern *us* in the least. We hold that that last week of the 70 was broken off from the rest on the rejection and crucifixion of the Messiah, and that it will be taken up again when Daniel's people and city come again into remembrance before God; that not Christ, but Antichrist, is the hero—let us rather say, the villain—of its infamous and terrible history. On the breaking off of this 70th week from the rest of the 70, we ask our readers to refer to pp. 78, 79, of the *CHURCHMAN* for November, 1891, and to note especially what we have shown on p. 79—that it is as old as Hippolytus in A.D. 210. Being so old, it is probably older still, and due to the teaching of Christ's inspired Apostles and prophets."¹ "(4) If the Revised Version of verse 27 ('for half the week,' etc.) be correct—and it is at least the natural rendering of the Hebrew—a reference to the death of Christ would seem to be precluded altogether." "Precluded altogether" from what? If Dr. Driver means from the scope of the whole passage 24-27, we reply that it does not follow. The cutting off of the Messiah (verse 26) would still remain quite unaffected by any rendering or any interpretation of any part of verse 27. That, we believe, is the only reference to the death of Christ in the whole passage. But if he means from what is said in verse 27 about the making the sacrifice and the oblation to cease, we quite agree with him. It is perfectly indifferent to us whether the rendering of verse 27 be "for half the week" or "in the midst of the week." They seem to be practically the same thing. But, doubtless, if the making the sacrifice

¹ See also pp. 123, 124, of the *CHURCHMAN* for December, 1890, where we pointed out that Barnabas (A.D. 75) in his epistle says: "The final trial approaches, concerning which . . . the prophet [Dan. vii. 24] also speaks thus: 'Ten kingdoms shall reign upon the earth, and a little king shall rise up after them, and shall subdue under one three of the kings'; and that "Irenæus (A.D. 180) speaks of 'the abomination of desolation' of Daniel, and of the Mount of Olives discourse, as identical with the predicted 'beast' of the Revelation, whose number is 666, and as still future in his day." Irenæus *must* have held, with Hippolytus, that the "week" during which "the abomination of desolation" comes on the scene was broken off from the rest of the 70, and reserved for the time of Antichrist and at the end. And Irenæus was taught by Polycarp, who was taught by the Apostle St. John.

and the oblation to cease is understood, as it is by many, to be the work of Christ as the result of His "all-sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," we admit that the rendering "for half the week" is fatal to such an interpretation. It was not Christ's intention that the cessation of Jewish sacrifices for sin should be only for 3½ years, but for ever. As a matter of fact, they did not cease for full 40 years after, or until the temple was destroyed. The making the sacrifice and the oblation to cease is, as we have already said by implication, to be the work of Antichrist, not of Christ—not of Messiah the Prince, but of that other "prince that shall come"—the prince whose people—not under him, but under another, with whom prophecy has little concern—long ago destroyed the city and the sanctuary. The sequence of the predicted events is indicated, and the agent in them is hinted at plainly enough in another vision: "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily (sacrifice), and they shall place the abomination that maketh desolate" (chap. xi. 31). "And from the time that the daily (sacrifice) shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand, two hundred and ninety days" (chap. xii. 11)—*i.e.*, the half-week and a little over—till some other event, perhaps the "coming to his end" of "the prince that shall come"—"the wilful king," as he is called, of the vision.

4. We have considered Dr. Driver's four "serious difficulties" in the way of what he gives as the only alternative worth mentioning to the one represented by Bleek, which he prefers himself.

Those for whom those difficulties exist must find them serious indeed. It lies with such to make light of them, or to deal with them as best they can. We have shown that for us they do not exist. In Dr. Driver's chosen alternative we have already spoken of some very serious difficulties, as they seem to us: (1) his putting in the far past what our Lord has put in the then future, and, indeed, the still future. (2) His delaying the rebuilding of the city for 49 years after the command to rebuild was given. (3) His making the rebuilding last for 434 years. (4) His creation of two anointed ones, neither of them the right one, or "Messiah the Prince." (5) His being "out in his reckoning" of the 434 years, as he admits, by 68 years. But there is another (6) which seems to us as serious as most of the others: we mean his making his *terminus a quo* of the 70 weeks what was not the going forth of a commandment or decree to restore and to build Jerusalem, but a prediction by Jeremiah (xxxi. 38, etc.) of that restora-

tion about B.C. 588, some few years before the city was destroyed by Nebuchadnezzar. Surely the two things are very different. And again (7), when he makes verse 24 "describe the Messianic age to succeed [in about 200 years] the persecutions of Antiochus," while he makes the last item in that description, "to anoint the most holy," fulfilled in "the rededication of the altar of Burnt Offering, B.C. 165." This is surely a strange event, and a strange date for the last of a series of events descriptive of "the Messianic age." He goes on to say, "That some of the expressions in this verse (24) describe what was only in fact accomplished by Christ is but natural; though the author pictured the consummation as relatively close at hand, it was actually postponed, and in its fulness only effected by Him." We do not understand exactly what is meant by this. Does "close at hand" mean close at hand to (not the prophet, but) "the author," when he wrote in 300, if not in 167, B.C.? Or does it mean close at hand to the persecutions of Antiochus, which "the Messianic age," including this event of it, whatever it be, was "to succeed"? It does not seem to matter much, however, for "the author" appears to have been entirely mistaken, since the only event that did take place, "the rededication of the altar of Burnt Offering," in B.C. 165, took place just a year before the death of Antiochus in B.C. 164. The rest "describes the Messianic age to succeed the persecutions of Antiochus," though, according to Dr. Driver, it falls altogether outside and beyond the 70 weeks that were, according to "the author," to include all that verse 24 speaks of.

5. We are very reluctant to make any deduction from the little which Dr. Driver allows to be Messianic in this prophecy. But we are obliged to differ with him as to verse 24, describing anything that has yet taken place in "the Messianic age," or before it began. 70 weeks or 490 years were decreed upon Daniel's people, and upon his holy city, for the accomplishment of what is promised in verse 24. And the last 7 of those 490 years has, we submit, not yet been entered on. It was broken off, as we have said, and reserved for the time of the end. So that, as we believe, nothing has been accomplished that is mentioned in that verse. "The transgression" of Israel is not yet "finished." Her "sins" are not yet at "an end." Her iniquity is not yet purged away. Her "everlasting righteousness" is not yet brought in. Whatever is meant by sealing up vision and prophecy and anointing the most holy, we venture to say, has in like manner not yet come to pass. All these things were to have their accomplishment along with the fulfilment of the 70 weeks, not before the close of the 70th. We know that when the Messiah was cut off at the end of the 69th week, the great sacrifice was offered for sin, that He then

“put away sin by the sacrifice of Himself.” We grant that there is much in the language of the verse that looks, at the first glance, like a description of the redeeming work of Christ, not for Israel only, but for mankind—just as the very mention of “a covenant” being “confirmed” suggests, at first sight, to the believer’s mind the shedding and the sprinkling of the “blood of the everlasting covenant.” But as a little closer study of Daniel’s prophecy shows us another “prince that shall come,” who, “after the league (or covenant) made with him, shall work deceitfully” (chap. xi. 23), on whose part “they shall . . . take away the daily (sacrifice), and shall place the abomination that maketh desolate” (verse 31)—all which it is hard to distinguish from the work of him who “shall confirm a covenant with many for one week: and in the midst of the week (or, for the half of the week) shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations shall make it desolate even until the consummation and that determined shall be poured upon the desolator”—so in like manner we cannot help remembering prophecies about Daniel’s people and his holy city when Jerusalem’s “iniquity is pardoned” (Isa. xl. 2), when “her people shall be all righteous, and they shall inherit the land for ever” (Isa. xl. 21), when “the Lord shall be her everlasting light, and her God her glory,” when “the days of her mourning shall be ended” (verses 19, 20), when “all Israel shall be saved, as it is written, The Redeemer shall come to Zion, and shall turn away ungodliness from Jacob” (Rom. xi. 26; Isa. lix. 20).

It is surely to such times and prospects as these that Dan. ix. 24 points. Such times have not yet come to Israel; but that they will surely come to her many of our readers believe as firmly as ourselves—yes, and come to her exactly when that 70th of Daniel’s 70 weeks has elapsed, and all its dreadful history has been fulfilled.

(To be continued.)

W. T. HOBSON.

Short Notices.

The Stone cut without Hands. By Rev. GEORGE LAKEMAN, M.A., B.D. Nisbet.

IT is a matter of some regret that the names given to modern books do not give a more accurate notion of their contents. Who would gather from the title of this little volume that it is a sort of colloquial manual of Christian evidence? Yet such it is; and a very readable and forcible one withal. In less than a hundred pages Mr. Lakeman has concentrated

an amount of candid, logical thinking upon the difficulties assailing the critical mind in relation to our faith such as is seldom met with in works of this character. The analysis of Mohammedanism and Buddhism—so carefully, yet by no means harshly, drawn out—struck us as one of the best passages in the book. To the perplexed, desultory, and omnivorous reader of newspaper polemics we would recommend this “argument from the known to the unknown” in all sincerity. The more such books as this are read, the less will society and the world at large be troubled with the loose thinking now so prevalent in great cities.

A Wife from the Country. By F. E. READE. Pp. 224. Price 2s. 6d. S.P.C.K.

This story is considerably above the average, both in matter and in the manner of telling it. It will be found an admirable reward-book for elder girls, and a suitable marriage-gift.

Mr. Trueman's Secret. A Tale of West Somerset. By H. P. PALMER. Pp. 230. Price 6s. Swan Sonnenschein and Co.

The author has given us in this book a vivid and realistic account of some stirring events in the history of a Somerset village. His characters are drawn with much sympathy and skill. Mr. Trueman—the vicar of the parish and the hero of the tale—though not perhaps entirely acceptable to everybody as an ideal clergyman, is, on the whole, a manly and attractive figure. Mr. Palmer has been able to make matters “end happily” without any sort of strain on the probabilities.

The publishers are to be congratulated on the excellent “get-up” of a distinctly agreeable book.

Foundations of Sacred Study. By C. J. ELLICOTT, D.D., Bishop of Gloucester and Bristol. Pp. 188. S.P.C.K.

By some strange chance, this valuable book, published over a year ago, has remained on our table unnoticed up to the present. But even at this late hour we cannot forbear a few words of comment and recommendation; for this is distinctly a book to be read, marked, learned, and inwardly digested. To the clergy, and to parents of the middle and upper classes, it will be specially helpful in these days of vague religiosity. Dr. Ellicott lays down the essentials of our faith, and the limits beyond which our inquiries into that faith cannot safely go, in clear, forcible language. Such misunderstood terms as “the Church,” “Inspiration,” and “Doctrine” are defined with a courage born of a logical mind applied to a field in which precision of definition is rarely discovered. “Inspiration,” the Bishop tells his readers, “is, so to speak, the direct equipment by the Holy Spirit for the adequately expressing in human language the truths revealed by Almighty God to the spirit of the recipient.” “We understand,” he says in another place, “by Christian doctrine, that body of spiritual truths, relating in part to this world, and in part to the world to come, which everyone who believes in Christ as the eternal Son of God must unreservedly accept as necessary for his soul's health, and for his guidance in the state in which God may have been pleased to have placed him.” The introductory essay is worthy of the thoughtful consideration of all who are interested in the education of the younger generation, and pages 90 to 98 deserve to be read and reread by all Bible students.

Reality. A sermon by the Rev. J. J. COXHEAD, M.A. Pp. 44. Price 1s. Isbister and Co.

This sermon, preached by a well-known member of the London School Board before the University of Oxford, is a plain indication that the absorbing cares of a busy London parish have not prevented its author from keeping well abreast of the times. While pointing to Christ as the true Reality to which we may cling in the midst of a world of exploded

ideas and dying traditions, Mr. Coxhead yet bravely faces the difficulties of material environment, and commends the social question to his readers in the following potent sentence: "Those of us whose lot is cast in the great centres of population, and who are daily brought into contact with the untoward conditions and the squalid surroundings of the poor, who know how hard it is for a young man, unable to enter into the relations of a Christian marriage, to live chastely amid perpetual temptations; those of us who are persuaded that drink does not only lead to sin, but that all kinds of sin lead to drink—personal contact with the sins and sorrows of life makes us confess that the social difficulty is no unworthy subject for the disciple of Christ to endeavour to unravel and master." Had the book been published at one penny, it would have sold well, and have reached a constituency of greater influence than even a "shilling public."

Helps for Young Communicants. By the Rev. F. G. CHOLMONDELEY, M.A. 6d. S.P.C.K.

There is nothing particularly striking about this manual; it is simple and sober, and is evidently suited to the class of readers for whose use it is intended.

Evangelium in Evangelio. By the Rev. W. H. FORD, M.A. Price 6d. S.P.C.K.

When we opened this little booklet, we were prepared for a rather stereotyped sermon upon the parable of the Prodigal Son; but as we pursued our way through the 64 pages we found, with pleasure, that Mr. Ford's treatment of his wonderful and touching theme was both tender and strong without being sensational. Chapter II.—"Its Misery. 'And he began to be in want'"—struck us as being the most powerful piece of writing the booklet contains.

Cantica Canticorum. Eighty-six sermons on the Song of Solomon by St. Bernard, Abbot of Clairvaux. Translated and edited, with notes, by SAMUEL J. EALES, M.A., D.C.L. Pp. 532. Elliot Stock.

Mr. Eales has done good service in making the evangelical writings of this mediæval saint accessible to modern readers in English. These sermons form one of those extremely interesting links between the days of Apostolic purity and the time of the Reformation. The person of the Redeemer is the whole subject-matter of these sermons. Whatever may have been the ecclesiastical beliefs of St. Bernard, Roman superstition finds no place in those deeper currents of his spiritual life.

The book is ably edited, and there is a short but very interesting introductory chapter, as well as a translation of Mabillon's preface. There is also a useful index.

Counsels of Faith and Practice. Being sermons preached on various occasions by the Rev. W. C. E. NEWBOLT, M.A., Canon and Chancellor of St. Paul's Cathedral. Second Edition, 1894. Pp. 517. Price 5s. Messrs. Longmans and Co.

These thirty-one sermons were preached at different places, and were prepared for the most part for special occasions, and they are printed by request. They will be welcome to Canon Newbolt's many admirers. It is needless to say that the sermons are very forcible, and contain many beautiful thoughts. Sermon xviii., on "The Joy of the Holy Ghost in the Saints," may be picked out as a good example.

Quiet Thoughts for Morning Devotion. By H. S. B. YATES. Pp. 365. London: Sunday-School Union.

There is a text for each day, followed by a short meditation. We recommend this little book most warmly for devotional purposes.

Who is the White Pasha? 1889. Pp. 231. James Nisbet.

The anonymous writer is an ardent admirer of the late General Gordon, and believes that he cannot have been killed, but will reappear from the dark recesses of Africa.

Dead Leaves and Living Seeds. By the Rev. HARRY JONES. 1895. Pp. 227. Smith, Elder and Co.

A most interesting and thoroughly readable autobiography of a very busy and useful parish clergyman. The book is full of entertaining anecdotes both of rural and urban parishes. "During the cholera epidemic there was a pump in this Eastern churchyard, at which, for all I could say, they insisted in filling their pails and jugs, till I hung a placard on it with this inscription, DEAD MEN'S BROTH. Then I watched the arrival of disobedient souls, who paused to read my notice, and retired with empty buckets." There is a thoughtful chapter on "Town and Country Parsons." We recommend the book to the younger clergy.

Labour and Sorrow. Sermons preached on various occasions by W. J. KNOX LITTLE, M.A., Canon Residentiary of Worcester. 1894. Pp. 336. Price 3s. 6d. Isbister and Co.

In these sermons Canon Knox Little contends for the dignity of labour and the necessity of sorrow. He writes in no melancholy strain, but in a manly spirit. He bases his optimism upon the sure rock of the Christian Hope.

Reminiscences of Andrew A. Bonar, D.D. Edited by his daughter, MARJORY BONAR. 1895. Pp. 357. Price 6s. Hodder and Stoughton.

These reminiscences form the record of a faithful ministry in the Free Kirk of Scotland. Andrew Bonar was brother to his more widely-known brother, Horatius Bonar, the hymn-writer, and was one of a circle of friends who led the religious revival in Scotland of 1839-40, of whom Robert McCheyne was the chief. Andrew Bonar was one of the seceding ministers at the Great Disruption of 1843.

Episcopal Palaces of England. Pp. 253. Price 21s. net. Isbister and Co.

This sumptuous and beautiful volume, profusely illustrated with steel engravings and woodcuts by Alexander Ansted, contains the episcopal residences of Lambeth, Bishopthorpe, Fulham, Auckland, Farnham, Ely, Wells, Salisbury, Lincoln, Rose (Carlisle), and Norwich. It would be difficult to have a better or pleasanter cicerone than the late Canon Venables. So much of the internal history of the Church of England is contained in the annals of these ancient residences, that no ecclesiastical or historical library in England will now be complete without this volume. Fulham, for instance, was the home of the Bishops of London in the time of the Danes. The changes for good and evil that have passed over the Church since those early days seem typified in the haunts of the long line of grave and learned men who have here worked for the Church according to their lights, until they laid down the burden of life.

These venerable homes are all now in good keeping; and even if we should not now build them on so noble a scale, they are so inseparably united with a glorious past, that those who did not know more about them than their names, will rise from this fascinating volume with a sense of sympathy, value, and admiration.

Rambles in Japan. By Canon TRISTRAM. Pp. 304. Price 10s. 6d. R.T.S.

A cordial and appreciative welcome is due to this timely work on a country whose people and doings have so recently attracted universal attention. Japan is probably destined to create an increasing amount of interest, especially in the minds of the English people, from whom she has learnt so much; and it is highly desirable that we should receive our

ideas and impressions from a writer so capable and trustworthy as Dr. Tristram.

The author tells us that the primary object of his visit was to master thoroughly the position of missionary work in Japan, and he is able to give a very satisfactory account of it; but the general reader must not suppose that the book has no other attractions. Canon Tristram writes in a scholarly and cultivated style on a great variety of topics connected with his subject, and provides a mine of useful and interesting information; while the book is not lacking in those lighter touches which do so much to make agreeable reading. The writer's own opinion of the Japanese and their probable future may be gathered from the concluding words of his Preface: ". . . a race peerless among Orientals, and destined, when it has embraced that Christianity which is the only root of all true civilization, to be the Britain of the Pacific."

The work is copiously and beautifully illustrated.

Sorrow and Hope. A Meditation on Psalm xxxi. By JEROME SAVONAROLA. Pp. 84. S.P.C.K.

The Society for the Promotion of Christian Knowledge has done well to publish this helpful meditation, written by the saintly Savonarola while awaiting his martyrdom in his Florentine prison. The meditation is prefaced by a short, but useful, and most interesting sketch of Savonarola's career.

Young England. Vol. xvi. 1895. Pp. 475. Price 5s. Sunday-School Union.

This interesting and attractive annual contains two capital serial stories, "The Boys of Huntingly" and "Under the Foeman's Flag." There is a series of six papers introductory to the professions of Journalism, Civil Service, Merchant Navy, Bank Clerk, Printing, and Medicine.

No such publication is complete in these days without a Natural History paper, and those here provided are full of fascination. There are nine papers on various of the famous old Voyagers, six on Perilous Callings, nine on the Management of Pets, and in another series of nine the readers are introduced to the writers of the magazine.

Home Words Annual. 1895. Pp. 284. Price 2s. Home Words Office.

If possible, this serial improves with the years. The illustrations are excellent. The Portrait Sketches include Canon Eliot, Bishop Cheetham, Mr. Watts Ditchfield, the Vicar of Sheffield, Archdeacon Bardsley, the late Lord Selborne, Dean Seaver, and Canon Bell. There is a series of eleven short papers on The Story of England's Church, and another of nine on Celebrated Mechanicians and Workers.

The Church Monthly. Pp. 284. Church Monthly Office.

An examination of this volume explains at once its enormous circulation. It is edited with a real insight into what is wanted by the people. There is an excellent series of Twelve Church Defence Papers by the Rev. Thomas Moore; Eleven Interesting Parish Churches, including Rochdale; St. Margaret's, Westminster; Escombe Saxon Church; Bridlington Priory; Keighley; Macclesfield; Dedham; St. Ignatius, Sunderland; St. Peter, Mancroft, Norwich; St. Hilda, Hartleypool; and St. Andrew's, Stoke Newington.

The Representative Churchmen are the Bishop of Gloucester, Dean of Hereford, Bishop of Thetford, Bishop of Colchester, Bishop of Bath and Wells, and Bishop of Hereford.

The Quiver. Annual Volume for 1895. Pp. 952. Price 7s. 6d. Cassell and Co.

This wonderful publication sustains its great reputation. Amongst the notable series are "Church Life on the Continent," including Lisbon,

Italy, and Paris; "Great Centres of Religious Activity"—Edinburgh, Manchester, Leeds, Hull, and Newcastle; "Heroes of the Mission Field" in Persia, Arabia, Africa, Newfoundland, China, and India; seven papers on "Different Classes of the Penniless Poor"; and the very useful and suggestive collection of "Short Arrows."

Among the portraits are: Princess Alice, Clementina Black, Archbishop Benson, Dean Farrar, Bishop Valpy French, Bishop Moorhouse, Alexander McLaren, Principal Moule, Canon Pennefather, Bishop Smythies, and the Duchess of York.

Essays about Men, Women, and Books. By AUGUSTINE BIRRELL. Pp. 233. Elliot Stock.

This is a cheap edition of the reprint of some of Mr. Birrell's critical reviews. The touch is light and the point of view independent and original. They are written rather from the Liberal point of view in politics, theology, and literature; but the balance is for the most part fairly held. Mr. Birrell wishes to be kind to Hannah More, and to explain why he retains her nineteen volumes on his bookshelves, but he is hardly fair to that good woman, who in a time of wide profligacy and irreligion, greatly helped the cause both of morality and faith. She has the merit of having called attention to the grievous state of the working classes in her day, and also to the necessity of elementary education. Among the other subjects treated are Swift, Bolingbroke, Sterne, Dr. Johnson, Vanbrugh, Gay, and Poets Laureate.

Verses for Children and Songs for Music. Pp. 202. Price 2s. 6d. S.P.C.K.

This is the ninth volume of the charming uniform edition of Mrs. Ewing's works.

The Peace Egg. Pp. 176. Price 2s. 6d. S.P.C.K.

Volume x. of this series contains some of Mrs. Ewing's minor works, all touched with her charming fancy and wholesome and sympathetic humour.

The Story of an Old Prayer-Book. By MABEL WYNNE TETLEY, author of "His Last Will." Pp. 111. Price 1s. C.E.T.S.

In this little book Miss Tetley gives us another of her bright stories, and points a wholesome moral on the evils of gambling and intemperance, and the efficacy of prayer. The scene is laid in the West of England and the Crimea, and the interest is well sustained to the end.

The Servant of Christ. By ARCHDEACON SINCLAIR. Pp. 214. Elliot Stock.

This is a cheaper edition of the work that appeared in 1892.

Lessons to an Adult Bible Class on the Life of Christ. By Miss MILNER.

Vol. i., 1891, pp. 439; Vol. ii., 1895, pp. 453. Elliot Stock.

These volumes will be all the more welcome to the religious public because the writer, Miss Milner, is grand-daughter and great-niece of the celebrated evangelical leaders, Isaac and Joseph Milner.

The first volume contains forty-seven Lessons up to the questions of John's disciples. The second contains thirty Lessons, up to the woman wetting Christ's feet with her tears.

The distinctive feature of this work is that the sentences are connected, and not merely outlines. Difficulties are met with, and the treatment is thorough. The writer follows the Harmony of Samuel Craddock. She shows thoughtfulness, discrimination, reverence, and common-sense. From the point of view of the Church of England, the teaching and words of our Lord are of supreme importance; and Miss Milner has consecrated her time and gifts to bringing home their meaning to grown-up students.

The lessons will be useful for sermon-writers as well as for teachers.

Spring's Immortality. By MACKENZIE BELL. Second Edition. Pp. 134. Ward, Lock and Co.

Mr. Bell's poems have already received favourable notice from the *Athenæum*, the *Academy*, the *Saturday Review*, the *Speaker*, the *Daily News*, the *Review of Reviews*, the *Bookman*, *Globe*, and other newspapers. They are crisp and melodious expressions of thought and feeling worth preserving. The writer has a keen sympathy with nature, and his own experiences have evidently given him a sympathetic insight into the joys and sorrows of human life. The language is simple and delicate. The volume forms a pleasant addition to our stores of cotemporary verse.

Moses and the Prophets. The Higher Criticism. By the Rev. GAVIN CARLYLE, M.A. Pp. 104. Elliot Stock.

This work contains four lectures delivered to the working men of Glasgow, and we are not surprised to learn that at the close of the course the lecturer was requested to publish them. The author's object is to point out "the *indissoluble* connection between the naturalistic basis and the revolutionary results of the 'higher criticism,' and to show the moral and other impossibilities in the way of such results being true." If, as the writer affirms, the faith of numbers has been rudely shaken, and the pulpits in very many places are giving forth an uncertain sound, the time has assuredly come for confronting conclusions so pernicious. The author maintains that "the Old Testament and the New are bound together as a *living organism*, and the lowering of the Old Testament must necessarily lead to the undermining of Christianity." In the appendix the reader will find an amusing article, in which the writer applies the "higher criticism" to the poems of Robert Burns, and by a parity of reasoning proves that no such poet ever existed, and that the poems alleged to have been written by him were the productions of at least five different poets. The article is as interesting as Whately's famous pamphlet, "Historic Doubts Relative to Napoleon Buonaparte."

The Meeting Place of Geology and History. By Sir J. W. DAWSON, LL.D., F.R.S. Pp. 218. R.T.S.

The object of this work, as stated in the preface, is "to give a clear and accurate statement of facts bearing on the character of the debatable ground intervening between the later part of the geological record and the beginnings of sacred and secular history," and also to make their value and meaning plain to the general reader. That the author has achieved his object no reader at all acquainted with his writings will for a moment doubt. It is a very interesting book. There is not a dull or dry page in it. In treating of the "Palanthropic Age in the Light of History," the writer states: "There can now be no doubt that the order of creation, as revealed to the author of the first chapter of Genesis, corresponds with the results of the astronomical and geological research in a manner which cannot be accidental." Perhaps the most interesting chapters in the book are the second and third, where the author treats of "The World before Man" and "The Earliest Traces of Man." In reading them the mind reverts to the grounds on which Sir C. Lyell and other geologists built their theories of the antiquity of man. Their geologic evidences of the pre-Mosaic existence of man were presented in great variety and number. They explored the débris of Indian civilization and the mud delta of Egypt. In France and in England cartloads of flint and stone implements were found thirty feet below the surface and in the beds of rivers. Fossil tree canoes were dug up from varying depths of rock-mud. In the valley of the Mississippi a human skeleton or two and other remains were found at a depth of from ten to fifteen feet below the surface of the earth. From these and similar "finds" we were asked to believe that

these flint implements and fissure-skeletons are evidences of an antiquity of 250,000 years. The conclusion of Sir J. W. Dawson is that "the certainly known remains of man cannot be older, according to the best geological estimates, than from seven thousand to ten thousand years. This, according to our present knowledge, is the maximum date of the oldest traces of man, and probably these are nearer in age to the smaller than to the larger number." We accord to this work a cordial welcome, and hope it will be widely read.



THE MONTH.

FOR the purposes of record we print the valuable pastoral of the Archbishop of Canterbury, for which we had not space last month :

"Lambeth,

"August 30th, 1895.

"MY REVEREND BRETHREN AND BRETHREN OF THE LAITY,—The Bishops, upon a recent occasion, requested the Archbishops to address you on two subjects upon which their views were practically unanimous. These subjects were, first, a certain friendly advance made from a foreign Church to the people of England, without reference or regard to the Church of England; and, secondly, the recent appearance within our Church of certain foreign usages and forms of devotion. An intermediate occasion arose in my own diocese which called for some notice of these subjects. And I now, in obedience to the request of the Bishops, give closer and further considered expression to my deliberate judgment.

"A desire for sympathy among classes, for harmony among nations, above all for reunion in Christendom, is a characteristic of our time. We recognise the fact. We cannot fail to find in it a call to renewed faith in the mission of the Church, and to more strenuous labour for the realization of Christ's bequest of peace.

"We therefore commend this call to the candid thought and prayers of 'all who love the Lord Jesus in uncorruptness.' We know that our divisions are a chief obstacle to the progress of His Gospel. And we accept the many expressions of anxiety to be delivered from them as a sign among us of God's purpose at the present time.

"The official letter of the Bishops of the Anglican Communion assembled in conference at Lambeth in 1878, already suggested 'the observance throughout our communion of a season of prayer for the unity of Christendom,' as well as intercession for the enlargement of Christ's kingdom. The Lambeth Conference of 1888 'commended this matter of reunion to the special prayers of all Christian people, both within and' (so far as it might rightly do so) 'without our communion,' in preparation for opportunities of further action. Similar desires have been expressed by Eastern Churches. Conferences have been held between leading men of various communities. Almost all the Christian bodies known among us, including the Roman communion, have, by their heads, requested that prayers should be offered this last Whitsuntide for grace to attain to so great a consummation.

"In thankfulness to the One Spirit for these manifold signs of His operation, the whole Christian Church will consider both the duty of continued movement towards this Divine end, and will also mark all forms of action likely to hinder or invalidate such movement. Peril there

would be to us in any haste which would sacrifice part of our trust, and in any narrowness which would limit our vision of Christendom.

“The expansion in late years of our knowledge of the religious spirit and work of the past, the revived and cultivated love of primitive order, and the enthusiasm for repairing failure or carelessness in the acknowledgment of things Divine have yielded happy results ; and yet we cannot conceal from ourselves that, owing to the attractiveness of appearances (rather than of realities), some things have been introduced among us which find no true place in the religious life of the English Church. Evidence of this appears in the introduction of manuals for teaching, and of observances which do not even halt at mediævalism, but merely reproduce modern Roman innovations in ritual and doctrine.

“On the other hand, while the stern love of truth is still our inheritance from our fathers of the Reformation, there is some danger lest we should forget that every age does and ought to shed new lights on truth. To refuse to admit such light and its inherent warmth is to forfeit the power of seeing things as they are and to lose the vigour of growth. It is, in fact, to limit ourselves finally to a conventional use of hard formulas.

“The aspiration after unity, if it be intelligent, is a vast one. It cannot limit itself to restoring what is pictured of past outward unity. It must take account of Eastern Churches, of non-Episcopal Reformed Churches and bodies, on the Continent, at home, and among the multiplying populations of the New World, as well as of the christianizing of Asia and Africa under extraordinarily varying conditions.

“The Roman Communion, in which Western Christendom once found unity, has not proved itself capable of retaining its hold on nations which were all its own.

“At this moment it invites the English people into reunion with itself, in apparent unconsciousness of the position and history of the English Church. It parades before us modes of worship and rewards of worship the most repugnant to Teutonic Christendom, and to nations which have become readers of the Bible. For the unquestioned kindness which now invites our common prayers, already gladly offered, we are thankful. All Christian Churches must rejoice in the manifestation of a spirit of love. The tenderness of unfeigned Christian charity can never be wasted. But this happy change of tone and the transparent sincerity of the appeal make the inadequacy of its conception of unity more patent. Recognition might have lent a meaning to the mention of reunion. But, otherwise, what is called reunion would not only be our farewell to all other Christian races, all other Churches, but we are to begin by forgetting our own Church, by setting aside truth regained through severe sacrifice, cherished as our very life, and believed by us to be the necessary foundation of all union. Union, solid and permanent, can be based only on the common acknowledgment of truth.

“On the other hand, history appears to be forcing upon the Anglican communion an unsought position, an overwhelming duty, from which it has hitherto shrunk. It has no need to state or to apologize for this. Thinkers, not of its own fold, have boldly foreshadowed the obligation which must lie upon it towards the divided Churches of East and West.

“By its Apostolic Creed and constitution, by the primitive Scriptural standards of its doctrine and ritual, by its living catholicity and sober freedom, by its existence rooted in the past, and on the whole identified with education and with progress, by its absolute abstention from foreign political action, by its immediate and intense responsibilities for the Christianity of its own spreading and multiplying race, and of its subject races, it seems not uncertainly marked by God to bring the parted Churches of Christ to a better understanding and closer friendship.

"We know that the unique position and character of the English Church cannot be without drawbacks. Its distinct blessings are not such as tempt to self-assertion. We recognise them as providential gifts and quiet historical developments. They are encompassed with difficulties and obscurities as yet impenetrable to our sight and effort. But we may not be faithless to them. The blessings themselves are solid realities, which demand the thoughtful contemplation of its sons, and a readiness still to follow the same Divine leading which 'hitherto hath helped us.'

"The immediate duties of Churchmen, and particularly of clergymen, are plain :

"1. To preserve in purity and in loyalty the faith and practice which characterized our primitive Catholic and Scriptural reformation—a renewal in which Church and family and individual claim their part—a renewal which courts above everything the examination of its principles. 2. To avoid all that can cause confusion or weakness by either excess or defect. 3. To grow stronger in prayer, that the Lord of the Church would interpret to us His own prayer, that we all may be one in the oneness of Father and Son, and the Father Himself answer and fulfil it.

"If it is not yet given us to realize the full force of the prayer, or in our minds to reconcile the assurance of its efficacy with our visible conditions, it is none the less our supreme and perfect hope that at last 'the peace of God shall rule in all our hearts, to the which also we are called in One Body.' We steadfastly pray the prayer. We commit ourselves 'to Him that is able to do exceeding abundantly above all that we ask or think.'—I remain, your faithful brother and servant in the Lord.

"EDW. CANTUAR."

NONCONFORMISTS AT BISHOPSTHORPE.

The Archbishop of York has entertained at Bishopsthorpe a large gathering of Nonconformist ministers resident in the diocese of York, fully one hundred ministers responding to his Grace's invitation. The visitors arrived in York in the morning, and proceeded to Bishopsthorpe by steamer, where they were received, says the *Yorkshire Post*, by the Archbishop and the Hon. Mrs. Maclagan; and after a short interval all assembled in the new room which has recently been added to the house of the Archbishop, and a devotional meeting was held. The service opened with the singing of the hymn, "O God, our help in ages past," followed by the reading, by the Bishop of Beverley, of a Scriptural lesson, the portion selected being the fourth chapter of Ephesians. In the course of an address the Archbishop thanked his guests for their hearty response to his invitation. They had met, he pointed out, to recognise one another as children of God, and as fellow-workers in Christ's service. Matters controversial he did not touch. The fact apparently uppermost in his mind, as in the minds of his hearers, was that Churchmen and Nonconformists are agreed upon many more things than those upon which they differ. Especially did he dwell upon the importance of the formation of Christ's character in themselves and in those whom they taught. As for belief in doctrine, he said it was only a means to an end. The remainder of the service was taken up by extempore prayer, offered by the Archbishop and the Bishop of Hull, the Rev. Joshua Mason (Wesleyan minister, of Sheffield), the Rev. W. Boswell Lowther (Wesleyan minister, of Thirsk), the Rev. T. Austin (Wesleyan minister), and the Rev. E. B. Reynolds (Primitive Methodist minister, of Rotherham). At the close of the devotional meeting an adjournment was made to the great dining-room, where luncheon was served, the ladies of the house, as well as the guests staying with the Archbishop and Mrs. Maclagan, being also present by their own express desire, and sitting down in different parts of the room

with the visitors of the day. Before the company rose from the table several ministers, on behalf of the rest, gave utterance to their high appreciation of, and thankfulness for, the opportunity of meeting his Grace in his home. The Rev. J. Lewis Pearse (Congregation alminister, of Sheffield) was the first speaker, and his motion for a vote of thanks was supported by the Rev. Giles Hester (Baptist minister, of Sheffield), the Rev. David Younger (Wesleyan minister, of York), and the Rev. E. B. Reynolds (Primitive Methodist minister, of Rotherham). All spoke in the warmest terms of the happiness the party had experienced, especially in regard to the devotional meeting. The Archbishop, in acknowledging, expressed a hope that it would not be the last time they would enjoy the pleasure of meeting thus. The Archbishop's thoughtful arrangement for a river journey then once more afforded delight. The party reached Ouse Bridge shortly before five o'clock, and all but a few, who had to travel considerable distances, availed themselves of the invitation to the minster service.

The *London Diocesan Magazine* announces with regret a further decrease for the month in the receipts of the East London Church Fund. "The income so far amounts to £9,300, and the income for the same period in 1894 was over £11,000. The comparison is somewhat discouraging, and ought to stir up to greater effort and self-denial all who have at heart the welfare of the Church in East London."

The accounts of the foundation of the London Parochial Charities for last year show that the receipts from all sources were £110,035, and there was a balance in hand from the previous year of £7,434. The payments were £111,294, and a sum of £6,175 is carried forward. The income of the City Church Fund, which is part of the receipts referred to, was £66,716, made up, among other items, of £11,772 from the balance from the previous year, £33,167 rents, and £21,221 from the sale of property. The payments were to the Ecclesiastical Commissioners, £4,337; to the Charity Commissioners, £4,935; to the lessee of 45, St. Mary Axe, £2,025; payments under schedule 6, £3,924; payments under schedule 7, £16,325; management expenses, £1,361; and to the Charity Commissioners in respect of purchase of property, £21,221; leaving a balance of £9,027. In the Central Fund the receipts were £54,708, including £43,693 from rents and £4,062 from the Charity Commissioners. Among the outgoings were pensions, £5,883; compulsory grants to polytechnics under schedule 5, £24,250; special voluntary grants and other donations to polytechnics, £10,530; management expenses, £1,824; and purchase of Coleman Street Ward Schools, £2,100.

The Confirmation returns for the Diocese of Worcester show, according to the *Birmingham Gazette*, a somewhat remarkable increase on the figures for 1894. Last year 8,408 persons, including 3,339 males and 5,069 females, were confirmed. The figures for the present year are 9,650 persons, including 4,041 males and 5,609 females—an increase of 702 males and 540 females, making a total increase of 1,242 persons.

A Blue Book containing local taxation returns for 1893-94 has been published lately. A comparison of the expenditure of 1893 with that of 1894 shows that under every item in the latter year there was an increase. Thus, in-maintenance shows an increase of £92,552; out-relief, £89,890; maintenance of lunatics, £73,109; workhouse and other loans repaid, etc., £36,802; salaries and rations, £62,555; other expenses, £101,083, so that the total of Poor Law expenditure, which was £9,217,514 in the year ended Lady Day, 1893, increased in one year by £455,991.

Lord Wolseley, who has shown himself so ready to help forward every good work likely to benefit the troops in Ireland, recently laid the foundation-stone of the Church of England Soldiers' Institute at the Curragh. There was a large gathering of officers and other friends. The cause of Temperance in the army has benefited largely by Lord Wolseley's example and influence during his period of command in Ireland.—*Record*.

The Additional Curates' Society has received an anonymous donation of £500.

It is announced that the late Mr. Daniel Sheriff Jackson, formerly of Bowden, Cheshire, has left £10,000 to the Manchester branch Society for the Prevention of Cruelty to Animals, with an eventual residue to the parent society; and £2,000 each to the Dublin Society, the London Cattle-Trough Association, the similar association in Manchester, the Battersea Home for Lost Dogs, the London Home of Rest for Horses, and the Anti-Vivisection Society; Liverpool and Manchester Dogs' Homes, £1,000 each.

By his will, the personalty of which has been valued at £131,493, the late Mr. George Woofindin, of Sheffield, has made the following munificent gifts to charitable and other institutions: To the Sheffield Public Hospital and Dispensary, £400; the Free Hospital at Sheffield for Sick Children, £200; the Cherry Tree Orphanage at Totley, near Sheffield, £200; the Sheffield Institution for the Blind, £300; the Sailors' Orphanage of the Port of Hull, £200; the Railway Servants' Orphanage, Derby, £300; and the Royal National Lifeboat Institution, to build a lifeboat to be called "The George Woofindin," £700. The executors are to stand possessed of one-third part of Mr. Woofindin's residuary estate upon trusts, to lay out such sum as the trustees shall think proper in the purchase of a site within the parish of Sheffield, and to erect thereon, furnish, equip, and endow such number of almshouses as they shall deem the trust fund sufficient to provide, to be called "The George Woofindin Almshouses," for persons of both sexes, preference being given to those of sixty years of age and upwards, and amongst candidates of equal merit preference being given to poor persons living in, or in the neighbourhood of, Sheffield. The executors are to stand possessed of the remaining two-thirds of the testator's residuary estate in trust to purchase within twenty miles of St. Peter's Church, Sheffield, a site, and to erect thereon, furnish, equip, and endow a convalescent home, to be called "The George Woofindin Convalescent Home," and, if the funds should be sufficient, to purchase also a site at some seaside place, and erect thereon, furnish, equip, and endow a "George Woofindin Subsidiary Convalescent Home." Preference in admission to these homes is to be given to poor persons living in, or in the neighbourhood of, Sheffield.

Mr. William Berry, of Manchester, has bequeathed a sum of £51,000 to Manchester local charities. To the Manchester Infirmary he leaves £10,000; to the Manchester City Mission, £5,000; to the Boys' Refuge, £3,000; to the National Lifeboat Institution, £2,000; Southport Convalescent Hospital, £2,000; Dr. Barnardo's Homes, £1,000; Royal Eye Hospital, £1,000; Blind Asylum, Old Trafford, £1,000; and Society for Prevention of Cruelty to Children, £1,000.

The grant to King's College, withdrawn by the late Government owing to the refusal of the authorities to make it an open, instead of a purely Church of England, institution, has been restored unconditionally by Lord Salisbury.

BEQUESTS BY MRS. FRASER, WIDOW OF THE LATE BISHOP OF MANCHESTER.

Estate duty has been paid on £221,883 as the net value of the personal estate. In addition to various personal legacies, the testatrix bequeaths to the City of Manchester the portrait of Bishop Fraser, by Millais. To the Cheetham library she leaves fifteen volumes of his notes for sermons and cuttings from newspapers relating to the work of the diocese. To the present Bishop of Manchester she leaves two silver claret jugs, which were presented to the Bishop and herself, as well as eight silver trowels. From her pure personalty, which may legally be applied for charitable purposes, Mrs. Fraser bequeaths :

To the Clergy Superannuation Fund of the Diocese of Manchester, £2,000 ; to the Cancer Hospital, Stanley Grove, Manchester, £2,000 ; to the Ardwick and Ancoats Hospital, £600, for a cot, to be called the " Bishop and Mrs. Fraser Cot " ; to the Manchester Royal Infirmary, the Manchester and Salford Boys' and Girls' Refuges, the Warrington Institution for the Relief of Widows and Orphans of Clergy, the British and Foreign Bible Society, the Society for the Propagation of the Gospel, the Church Missionary Society, the National Refuges for Homeless and Destitute Children, and the Radcliffe Infirmary at Oxford, £1,000 each ; to the Bishop of London's Fund, the Bishop of Marlborough's Fund, the Bishop of Bedford's Fund, and the Bishop of Rochester's Fund, £500 each ; to the Manchester and Salford District Provident Society and the Governesses' Institution, Manchester, £500 each ; to the Manchester Lock Hospital, the Embden Street Penitentiary, the Rushholme St. Mary's Home for Fallen Women, the Great Cheetham Home and Refuge for Fallen Women, the Manchester Hospital for Incurables, the Pendlebury Hospital for Sick Children, and the Manchester Clinical Hospital, £500 each ; to the London City Mission, the Church Pastoral Aid Society, the Society for Promoting Christian Knowledge, the Sons of the Clergy Corporation, the Clergy Orphan Corporation Schools, and the Poor Clergy Relief Society, £500 each ; to the Brompton Cancer Hospital, the Royal Hospital for Incurables, the Great Ormond Street Hospital for Sick Children, the National Paralytic and Epileptic Hospital, and the Idiot Asylum, Earlswood, £500 each ; to the St. John's Foundation Schools, Leatherhead, the Governesses' Benevolent Institution, London, the Infant Orphan Asylum, Wanstead, and the London Orphan Asylum, Watford, £500 each ; to the National Lifeboat Institution, £500 ; to the Bath Royal United Hospital, the Bath General or Mineral Water Hospital, the Bath Monmouth Street Mendicity Society, the Bath District National Benevolent Institution, and the Bath Royal Victoria Park, £500 each.

Mrs. Fraser has also left to Oriol College the sum of £4,000 to found a " Bishop Fraser's Scholarship," the holder of which is to receive the income to enable him to pursue some special branch of study for one year from the time he shall have taken the degree of B.A. The scholar is to be a member of Oriol College, but if at any time no suitable person then a member of the college shall be found, the trustees may select some other member of the University, who must then become a member of Oriol, and in certain circumstances the payment may be continued for two years. The testatrix bequeaths to Owens College, Manchester, £4,000, the income of which is to be applied in payment of a professor or lecturer upon ecclesiastical history, to be called " Bishop Fraser's Professor or Lecturer." Mrs. Fraser leaves all the residue of her pure personalty which can legally be applied for charitable purposes to Bishop Moorhouse, of Manchester, Dean Maclure, of Manchester, Archdeacon Wilson, Sir Henry William Houldsworth, Canon Tonge, and Richard Copley Christie, in trust to pay and apply the annual income :

(1) In increasing the endowment of poor benefices in the diocese of

Manchester. (2) In augmenting the stipends of poor incumbents or curates in said diocese. (3) In providing a superannuation fund for, and pensions or gratuities to, aged or otherwise incapacitated incumbents or curates who have held appointments in the said diocese. (4) In giving temporary assistance to deserving and necessitous clergy of the said diocese, who may be disabled by sickness or overwork, and who may need rest and relaxation from their duties. (5) In aiding poor and necessitous parishes or districts in the diocese of Manchester in like manner as the Bishop of Manchester's Fund, established by the testatrix's husband, the late Bishop, was intended to aid parishes and districts in Manchester and Salford.

It is said that the amount available for Mrs. Fraser's bequests for religious and charitable purposes will be about £150,000.

We are obliged to reserve notices of the Church Congress and the Bishop of London's eminently practical and reassuring charge till next month.

The ninth annual exhibition of the products of co-operative workshops was recently opened at the Crystal Palace. This is an exhibition promoted by the Labour Association, a body which seeks to extend co-operative production based on the co-partnership of the workers. In a statement issued by the association, co-partnership is explained to be the equal partnership of labour with capital :

The system under which, in the first place, a substantial and known share of the profit of a business belongs to the workers in it, not by right of any shares they may hold, or any other title, but simply by the right of the labour they have contributed to make the profit ; and in the second place, every worker is at liberty to invest his profit or any other savings in shares of the society or company, and so become a member entitled to vote on the affairs of the body which employs him.

The number of societies working on this system has grown from 15 in 1883 to 120 in 1894. Last year the sales amounted to £1,371,424, against £1,292,550 in 1893 and £160,751 in 1883. The capital (share, reserve, and loan), which was £103,436 in 1883, had grown to £639,884 in 1893, and £799,460 last year. As to profits, these amounted to £68,987 in 1894, to £67,663 in 1893, and £9,031 in 1883 ; the losses were £3,135 in 1894, £2,984 in 1893, and £114 in 1883, leaving the net profit £65,852, against £64,679 in 1893, and £8,917 in 1883. The "profit to labour" last year was £8,751 against £8,283 in the previous year. In declaring the exhibition open Mr. Channing, M.P., remarked that according to the official reports of the Board of Trade, the weekly wages lost in 1892 owing to strikes and lock-outs amounted in eight weeks to about £3,880,000, and in 1893 to £6,400,000. If, therefore, the capital of £800,000 was enough to enable 120 co-operative productive societies to work with success, the two sums he had mentioned would enable 12,000 of such societies to work. This question should be seriously considered, and he urged that the working classes should be educated up to the co-operative principle, so that they should see the advantage of working under it.

At the annual meeting of the National Association of Colliery Managers, held at Manchester recently, the new president, Mr. W. W. Millington (Hollinwood), said that, though the coal trade during 1894 had been in a most depressed condition, yet the output reached 188,000,000 tons, nearly 24,000,000 tons more than in 1893, and 2,798,399 tons more than any previous record. Considering the very short time the colliers had worked during 1894, it was evident that new mines were being developed at a rate greater than that of the opening of markets, and it was also evident

that men, tempted by short hours and high wages, flocked to the mines whenever there was an opportunity. As a matter of fact, 22,232 more persons were employed in the coal-mines in 1894 than in 1893, and 37,257 more than in 1891, when the output was only 2,798,399 tons less than last year. The death-rates from accidents in 1894 ran very close to those of 1893, being, indeed, slightly the worse of the two. It was decided to hold the next meeting at Wrexham.

Under the heading of "The Poster in Politics," the *Review of Reviews* has collected some amusing examples of election placards. Much the most effective, in our opinion, was that issued in Inverness, describing "What the Liberal Government have done since 1892." It runs thus :

1892.—Came into office ; made peers ; made promises.

1893.—Home Rule fiasco ; made more peers ; made more promises.

1894.—Passed a Local Government Act ; increased the death-duties ; won the Derby ; lost their leader ; made more peers ; made more promises.

1895.—Again won the Derby ; made still more peers ; made still more promises ; resigned.

Total : 1 Act ; 2 Derbys ; 15 peers ; promises innumerable."

As a succinct history of a late administration, that could hardly be beaten.—*Spectator*.



Obituary.



THE LATE BISHOP OF CHICHESTER.

THE venerable Dr. Durnford died suddenly on Monday, October 14, at Basle, Switzerland. The late Bishop had been absent from his diocese since September 5, spending his annual holiday with his daughter, Miss Durnford, at Cadenabbia, on the shores of Lake Como. Soon after his arrival there he was slightly indisposed, but he soon recovered, and apparently was in his usual health when he started on his way home on the 11th, in order to be present at the opening of the Diocesan Conference at Worthing.

The late Bishop, who was the son of the Rev. Richard Durnford, Rector of Lower Clatford, Hants, was born at Sandleford, Berks, on November 3, 1802. He was educated at Eton and Oxford, and during his schoolboy days was a frequent contributor to the *Etonian*, which at that time was edited by W. Mackworth Praed. Richard Durnford graduated at Magdalen College, of which he was sometime a Fellow, and he was one of the founders of the Oxford Union. He took his B.A. (First Class Lit. Hum.) in 1826, proceeding M.A. in 1829, and D.D. in 1870 upon his elevation to the Episcopal bench. In 1830 he was ordained deacon, and received priest's orders the following year, but of his earlier clerical appointments there is no record. He was presented to the rectory of Middleton, Lancashire, in 1835, and remained in charge of that busy centre for the long period of thirty-five years. The first Bishop of Manchester, Dr. Prince Lee, held Mr. Durnford in high esteem, and made him an Honorary Canon of the Cathedral in 1854. In 1867 he was promoted to be Arch-deacon of Manchester, and in the following year was appointed Canon Residentiary. He succeeded Bishop Gilbert at Chichester early in 1870, being consecrated on Sunday, May 8, 1870, in the Chapel Royal, Whitehall. He was then in his sixty-eighth year.

At that time Chichester was the one diocese in the Church coterminous

with a county, and the only exacting sphere of the Bishop's duties was the supervision of the rising watering-places dotted on the seventy miles of the southern coast-line. But comparatively small as was the sphere of his labours, the late Bishop addressed himself to his work with all the ardour and sagacity which he had shown in his crowded Lancashire parish. Within five years the number of confirmations was doubled, and he from the first availed himself of every occasion for urging on his clergy the importance of taking part in the work of education. His elevation to the Episcopate having coincided with the enhancement of interest in Elementary schools which resulted from the passing of Mr. Forster's Act, Dr. Durnford was anxious that the clergymen of his diocese should, as he put it, "make the most of a great opportunity," not leaving religious instruction to be given by deputy, but giving it themselves in the appointed hours.

Bishop Durnford married in 1840 Emma, daughter of Dr. Keate, the famous Headmaster of Eton, but was left a widower in 1884. He leaves issue Richard, an Assistant Charity Commissioner since 1877; Walter, a Fellow of King's College, Cambridge, and an Assistant-Master at Eton; and one daughter.

ARCHDEACON PALMER.

We regret to record the death, at his residence at Christ Church, of the Venerable Edwin Palmer, Archdeacon of Oxford. He had a paralytic stroke on Sunday, the 6th Oct. Edwin Palmer was the fourth son of the Rev. W. J. Palmer, Vicar of Mixbury, Oxon, and the younger brother of the late Lord Selborne, and of the late William Palmer, of Magdalen. He was born in July, 1824, and was thus at the time of his death in his seventy-second year. Educated at Charterhouse, he was elected scholar of Balliol in 1841, and entered, like his brother before him, upon a brilliant University career, obtaining the Ireland and Hertford Scholarships in 1843, the Latin Verse in 1844, a First Class in Classics in 1845, and the Latin Essay in 1847. He was elected Fellow of Balliol in 1845, was Classical Lecturer of the College for ten years, when Jowett, Lake, and Woollcombe were the tutors, and was himself tutor for four years, until he was appointed in 1870 to the Corpus Professorship of Latin, in succession to Conington. He held the professorship till 1878, when his appointment to the archdeaconry of Oxford, with a canonry at Christ Church, gave occasion to the comment, "*Palmam qui meruit ferat.*"

The life of a scholar passed entirely in his University, with the one brief exception of a winter spent at Athens and in Palestine, can present few marked events. As a consequence of that visit, he retained to the end of his life an excellent colloquial knowledge of modern Greek. There were three phases of his career—that of the college tutor, of the professor, and of the Church dignitary. Of his excellence as a tutor former pupils speak with enthusiasm almost, if not quite, as great as that evoked by the memory of the beautiful character and brilliant scholarship of his friend and colleague, James Riddell, or of that other ornament of his University, Henry Smith, also at the same time a lecturer of the college. Sound and graceful scholarship, a command of the whole range of Greek and Latin literature, unflinching energy in teaching, great lucidity of exposition, a kindly cordiality, bearing down a natural shyness—the conflict between the two not seldom leading to an amusing outburst of *gaucherie* or brusqueness—an intensity and singleness of character and purpose: such were the qualities which made Edwin Palmer eminent among eminent colleagues, and made him at once the friend and guide not only of his own pupils, but of many other young men throughout the University. His professorial career was less noticeable. He discharged

the duties of his chair with zeal and thoroughness—that of course ; but his lectures were for the most part limited to the ordinary curriculum, and were not such as to make an epoch in the study of classical literature.

The discharge of his archidiaconal duties filled in the most complete sense the third and final period of his life. It was marked by tireless energy, clear mastery of subjects, singleness of purpose, and courteous demeanour. His lodgings in Christ Church were for many years before his death a centre of diocesan activity. His charges were models of clear and acute treatment of politico-ecclesiastical topics, upon which he brought to bear qualities which at the Bar could hardly have failed to insure him eminence little less than his brother's. His clergy never regretted that they had declined to avail themselves of the option he gave them of a discontinuance of these customary deliveries. Doctrinal questions on such occasions he avoided ; but he was one of the company of translators of the New Testament in the Revised Version, and edited the revised Greek text, of which he and Bishop Ellicott issued a defence in pamphlet form against the attack of Dean Burgon. He also edited his friend James Riddell's "Apology of Plato," after the latter's lamented death. He also, jointly with two others, published an expurgated edition of Catullus. He rendered constant valuable service as a delegate of the University Press. Although by no means a pulpit orator, he was twice appointed a Select Preacher. The colleges with which he had been connected, Balliol and Corpus, each placed him on their list of Honorary Fellows ; of the latter college he might, we believe, have been President had he wished. Archdeacon Palmer married, in 1867, the sister of his friend, Mr. James Riddell ; his son, Mr. E. J. Palmer, who was Craven Scholar in 1889, is Fellow and Tutor of Balliol.—*Times*.

Mrs. Cecil Frances Alexander, so well known as "C. F. A.," died at the Palace, Londonderry, after a few weeks' illness. She was born in county Wicklow in 1818, and was the daughter of Major John Humphreys, who served with distinction at the battle of Copenhagen, and was afterwards a landed proprietor and extensive land-agent in Ireland. In 1847 she married the Rev. William Alexander, who became Bishop of Derry and Raphoe in 1867. In all religious and charitable works in Londonderry and the diocese she took a wise and energetic part. She possessed a simple and straightforward dignity of manner, which gave a peculiar distinction to her in social relations. Among the poor and aged she was loved with pathetic intensity. It is, however, upon her writings that Mrs. Alexander's extended fame is built. She had a natural bent for poetry, and her early intimacy with Keble and Hook stamped her mind with a lasting impression. Her "Hymns for Little Children" and "Moral Songs" have had an immense circulation. Her less widely known "Poems on Old Testament Subjects" reach a loftier practical standard ; but it is by certain of her hymns especially that she will be remembered, not only within the Anglican Church, but by all Christian communities. Of several of these Gounod said that they seemed to set themselves to music. Six only need be indicated : "The roseate hues of early dawn," "When wounded sore the stricken soul," "His are the thousand sparkling rills," "Jesus calls us o'er the tumult," "All things bright and beautiful," and "There is a green hill far away." The "Burial of Moses" is her best-known poem. Of this Tennyson observed that it was one of the poems by a living writer, of which he would have been proud to be the author. The Rev. F. A. Wallis, of the Universities' Mission to Central Africa, preaching in Londonderry Cathedral, mentioned that he had heard Mrs. Alexander's hymns sung by half-clad Africans in a language she had never known.