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collection of the worthless and unsound. Yet it *is* the Kingdom of Heaven, in which the real results are secured, and from which all anomalies will disappear. Great powers are present in it, the Son of Man, the enemy which is the devil, and the angels who are employed at its close. No teacher or dreamer on the Kingdom of Heaven could have anticipated for it such a history at the time when Jesus of Nazareth spake these parables. Now they seem mere accounts of what has happened, shaped for admonition and instruction. But they form a sustained prophecy of which a long fulfilment in the present scene ensures its last fulfilment at the end.

T. D. BERNARD.

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## Reviews.

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*Romanism and the Reformation from the Standpoint of Prophecy.* By H. GRATTAN GUINNESS, F.R.G.S. Hodder and Stoughton, 1887.

MR. GRATTAN GUINNESS is too well known to need a special preface to state his title to a hearing as a writer on prophecy. In his first work, on the "Approaching End of the Age," he proved himself master of many important aspects of the question, of a wide and in some ways an uncommon knowledge, as well as of a style vigorous and clear enough to do full justice to the views which he desired to enforce. But in the work which is now before us we cannot say that we think he has been equally successful. The main subject of which it treats has been discussed again and again within and without the limits of the English Church, till there is so far nothing further left to say. The story therefore, which Mr. Guinness tells, is for the most part so well known that it deprives these lectures of any charm of novelty. Their style, moreover, though suited possibly to the taste of those who heard them, is not such as is likely to win calm and serious searchers after truth in the quiet of the study. Throughout they are too wordy, and often break out into strange and abrupt bursts of an eloquence which is by no means of the highest order. Hence the tendency of the book is often to inflame the fancy rather than to inform the reason, and frequently there seems a want of that gentle spirituality of tone which is needed to temper the foaming rhetoric of its ardent author. However useful, therefore, in some ways it may be found to be, in others we think it may prove harmful; and in any case, it can hardly be regarded as an impartial search into the depths of an important subject.

Of course, however, we are quite at one with Mr. Guinness in the judgment which he passes on the Church of Rome, as well as in the force and number of the charges which he brings against her. No one who is trained in simple Scripture and the principles of the Reformation can question for a moment the dreadful reality of those doctrinal errors which have marked with a portentous guiltiness the annals of her long career. No one, again, who is versed in history can fail to view with

righteous wrath the practical enormities which she has wrought against the rights of those who have been placed under her care. No one, further, can doubt that in her theory of persecution she is still unchanged. She is still the same as when she had the power to put her theory in force, and when, in consequence, she shed the blood of saints and martyrs with a strength and wickedness of purpose which threw into the shade the blinder and less guilty fury of her pagan namesake. She is still pledged to those stern decrees and anti-social principles of action which render her the constant foe of human freedom, and place her, even in the judgment of such men as Milton and Locke, beyond the pale of common toleration. All that Mr. Guinness has urged in this connection is too true to be denied, and might indeed be doubtless multiplied an hundred-fold. No want of matter, but only want of space and time, can limit here the action of either the religious or political assailant of the system of the Roman Church. But this is not the special purpose of Mr. Guinness's book. He goes beyond a mere indictment of the foe. His final object is to prove that certain prophecies of Daniel, of St. Paul, and of St. John are all alike absorbed in picturing the nature and the workings of this great apostasy, whose actual course has run through twelve eventful centuries of human history. It is at this point, chiefly, that we dissent from Mr. Guinness and from all who, like himself, adopt the so-called historical interpretation of these prophecies, to the exclusion seemingly, in never so slight a degree, of any other view. However useful as a weapon of war this method may have proved, and however it may have been sanctioned in the past by writers of the highest name, the cause of prophetic and even of evangelical truth demands a deeper search into the character and structure of prophecy, as well as a more tolerant bearing towards the principles of other schemes.

As Mr. Guinness is well aware, the historical interpretation of the prophecies with which he deals does not stand alone; nor is the believer in revelation shut up to this as the only possible method by means of which distinct instruction can be drawn. Were this the case, it might be needful in default of any other help to assent, however reluctantly, to that for which no better substitute could be found. But this is not the case. Two other schemes, at least, exist—that which finds for the most part in the past, and that which finds for the most part in the future, the real fulfilment of the inspired records. Both of these are of ancient date, and both of them are increasingly supported by those whose piety and learning give them every title to a favourable hearing. Though, moreover, in this country, and especially within the limits of the English Church, the historical interpretation has been commonly embraced, yet among those who have thus seemingly agreed in principle there has subsisted a very wide divergence on the precise limits, and still more on the special applications, of the system they adopt. To the end of their lives, for instance, Professor Birks and Mr. Elliott completely disagreed on the mystic meaning and historic import of the Vision of the Seals. The result of this is that the general consent, on which Mr. Guinness lays so great a stress, is often more seeming than real, and the absolute value of this alleged agreement, as soon as the inquirer passes from the method to its results, is found to be far less than at first sight it may have seemed. But if this were not the case, and if on every point this school of writers presented a uniform agreement, it would be none the less of moment to pay due heed to such rival schemes as might be offered to the Church's view. Nothing can be more certain than that the Word of God is many-sided, and that the fulness of its teaching escapes the grasp of any single student or even of any single school of students. When, therefore, men of equal learning, piety, and judgment are found to differ widely in the view they take of the meaning of

a given prophecy, the wise conclusion is that in a greater or less degree each of those who are thus opposed has laid hold upon at least some portion of the truth involved. In the present case a strong presumption is created that the historical interpretation needs to be strengthened by elements of truth from other schemes before it can justly be regarded as an exhaustive solution of the whole of the problem with which it is concerned. But of this Mr. Guinness seems to have no suspicion. With ample knowledge, he lacks a sympathetic insight into the various grounds which have led large classes of interpreters to differ from himself. Throughout he speaks with that tone of undoubting confidence and almost personal infallibility which is so strongly marked in Mr. Elliott's noble work, and which seems indeed the bane of all who strive to win renown upon the field of prophecy.

Apart, moreover, from this presumption against a too exclusive trust in the historic interpretation, it ought not to be forgotten that the Scriptural foundation of this view, in the precise form in which Mr. Guinness and his school maintain it, is singularly weak. The direct evidence, that is, in Scripture for that year-day theory with which it is bound up is immensely less strong than that which may be urged in defence of the literal interpretation of the prophetic numbers. After all that has been pressed by Mr. Birks it still remains unshaken that the texts which can be quoted in proof of his position are extremely few, that of these only one or two even suggest the wished-for principle, and that no one of them affirms it beyond all reasonable doubt. The most that can be said is that, from the special nature of the prophecies of Daniel, and from that of those of St. John still more, it is natural to suspect that some secret sense may underlie the mystic numbers which they use, and that of secret senses none is more likely from an obvious natural analogy than that which the theory in question takes for granted. The real strength, therefore, of this theory will be found to lie far less in its Scriptural basis than in that strange series of undoubted facts of history and of chronology combined, which even in regard to Mahometanism, but still more in regard to the Papacy, falls in strikingly with the needs of the principle whose truth has been assumed. So much is this the case that, had it not been so, the year-day theory would doubtless long ago have been deserted, even if for a time it had been wrought into a complex system with its own important consequences. Even as it is, moreover, if another century should pass away and the expected consummation still delay to come, we suppose that few will then be found to hold this view of prophecy. Within certain limits, indeed, the theory admits of varying dates as well as of a shifting adjustment to the imperious demands of the facts and progress of history. But at length these natural limits may be passed. If then the final end is still delayed, no other conclusion will be left but to allow that these coincidences of history, however curious, fall far below the full and final meaning of the prophecies in question. But this which is true of the history involved is yet more true of those subtle scientific calculations by which Mr. Guinness has striven to fortify beyond attack his system of prophetic chronology. A vast subject needs to be explored, and many kindred matters need to be threshed out before the real worth of these physical analogies can be fully ascertained. Apart moreover from this, in the judgment of many as utterly opposed to Romanism as Mr. Guinness himself, it seems certain that the doctrinal system and actual history of the Papacy do not fulfil completely either the plain statements or the symbolic intimations of Daniel and St. John. The exact agreement which the facts and the prophecies ought to show can only be obtained by the use of postulates, in the study of the history and in the interpretation of the prophecies, which do greater or less violence to each of the subjects

thus placed under comparison. Though on this point Dr. Milligan seems to have done far less than justice to the great masters of the historic view, we are quite agreed with him and many others of a different school from his that nothing can be less natural or pleasing than many of the shifts to which in the details of their system these writers seem of necessity reduced. Again, therefore, there is much need of caution before this attractive system is embraced in that exclusive form in which its advocates are wont to urge it. Great wrong is done to the prophetic Scripture, as well as to those for whose light it was given, by even the appearance of thus binding up its truth, and by consequence its inspiration, with one single method of interpretation.

Without doubt, moreover, it is a great mistake to argue on this question as though the overthrow of Roman error were vitally connected with that special prophetic system which Protestant divines have commonly adopted. On the assumption of its truth no doubt a most important aid is yielded to all who enter into conflict with that subtle foe. The voice of God in prophecy sustains the condemnation which is drawn from the plainer statements of merely doctrinal Scripture. At the most, however, this aid can be but secondary in the conflict. From the admitted difficulties inherent in the subject, the mysterious imagery which veils while it unfolds its teaching, and the consequent uncertainty which marks the ablest expositions, it is as useless as it is mistaken to try to force on prophecy the unquestioned power in argument which belongs of right to the far more distinct and more decisive utterances of unprophetic Scripture. In these, as Hales of Eton long ago remarked, and in these only can be found a sure and solid groundwork for the refutation of Roman as well as of all other error. The argument from prophecy is powerless by itself unless it be first fortified by the teaching of simpler statements, and then it is no longer needed. To reverse this order, as is the tendency of Mr. Guinness's reasoning, is not only to endanger certain truth, but to use a plan which mixes up the errors with the truths of Rome, condemns without exact discrimination, and in the pursuit of a distant, neglects the slaughter of a nearer foe. On the other hand, we hold with the Scriptural breadth of Hooker's magnificent discourse, that many, who by name and choice are Romanists, are still undoubted heirs of grace and glory through the reality of that penitent trust to which in Scripture the promises of God are everywhere attached.

On the whole, therefore, it seems alike safer, more philosophical and more reverent to embrace with the historical interpretation whatever other elements of truth the systems of rival expositors can be shown to possess. This is so reasonable that long ago both Edward Irving and Mr. Birks were quite prepared to combine in part at least the Futurist with their own historical schemes. Prophecies which have found in the last twelve hundred years a real though mystical fulfilment, may easily receive on the smaller scale of as many days a literal and more vivid completion. Elements of sin and blasphemy which have been hitherto exhibited by fragments and at separate intervals may be displayed hereafter before the eyes of men collectively in the colossal workings of the crowning masterpiece of Satan's reign. Even beyond this, however, it seems right to go and to seek within the compass of the revelation given to St. John teachings not merely for the mediæval past, the present, and the coming future, but also for the period which lies immediately below the time of the Apostles. Not only the second and third chapters of the book, but many of the later visions may be shown to have a reference to these very early times. No reason can be given why certain of the visions should not be synchronous and find successive fulfilments of more or less completeness from the earliest to the latest period of the present age. Accordingly the conception of the Book of Revelation as a rigidly

continuous history is broken in several places by Mr. Birks, and in more than one by Mr. Elliott. In the same way it is at once wiser and more fruitful to extend with Auberlen the compass of the special symbols within the fullest bounds which Scripture and reason suggest. The first beast, for instance, of the thirteenth chapter may fitly image the world-power of the fourth empire in its widest sweep, however close in some respects may be its past connection with the Church of Rome. The mystic woman, again, of the seventeenth chapter may fitly stand as the image of a corrupt Church, wherever and whenever this corruption may be found, however true it is that in the Church of Rome pre-eminently the fruits and working of corruption are displayed. By this method, at any rate, the prophetic symbols are freed from a cramping narrowness of treatment. All that they imply is grasped, and the inward spirit rather than the outward names of the varying forms of political and religious anti-Christianism is fully brought to light. Nothing, moreover, which it is important to keep is lost even so far as the book respects the limited sphere of the Roman controversy, while in other respects a far ampler field is gained at once for the discovery and the overthrow of error. The prophecy thus treated becomes more worthy of itself and its Divine Author. This manifold and expanding sense, in the rich and varied meanings which it yields, allows, in Bacon's never-to-be-forgotten words, "that latitude which is agreeable and familiar unto divine prophecies, being of the nature of their Author, with Whom a thousand years are but as one day, and therefore are not fulfilled punctually at once, but have springing and germinant accomplishment throughout many ages; though the height or fulness of them may refer to some one age."

ARTHUR C. GARBETT.

*Progress of the Church in London during the last Fifty Years.* By the Rev. W. WALSH, M.A., Superintendent of the London Diocesan Home Mission. Rivingtons.

Mr. Walsh, the Superintendent of the London Diocesan Home Mission, has seized the opportunity afforded by the Jubilee year to publish a succinct account of the progress of Church work in the Metropolis during the reign of Queen Victoria. This little work contains a good deal of prefatory matter, in which he affords much interesting information with regard to the old methods of supplying churches and endowments, and the legal obstacles which in some degree account for the apathy which we attribute to former generations in providing for the spiritual wants of London and of the other large cities in England.

Mr. Walsh shows that considerable efforts were made in the reign of Queen Anne to rebuild the large number of churches which had been destroyed by the Fire of London, and also to build new churches in the neighbouring suburbs of the Metropolis, and that Parliamentary grants were also made for church building in 1818 and 1824. He also alludes to the formation of the Incorporated Church Building Society in 1818. It is, however, apparent from Mr. Walsh's account that the institution of the Metropolis Churches Fund by Bishop Blomfield, and the foundation of the Ecclesiastical Commission, with ample powers to remodel the incomes of the Bishops, to suppress sinecure rectories and superfluous canonries and prebends, and to apply the proceeds in endowing new benefices, and also to fix the boundaries of new parochial districts, both which events happened shortly before the commencement of the reign of Queen Victoria, were the immediate causes of the great progress which has been made during the last fifty years, in making up for previous arrears and in making the Church organization expand proportionately to the vast and almost overwhelming increase of the population of London.

Having thus shown that at the time of the accession of Queen Victoria public attention had been drawn to the urgent necessity of increasing the spiritual provision for London by the formation and endowment of new parishes, and that the Legislature had appointed a permanent Commission with ample powers for the division of parishes and large funds applicable to new endowments, Mr. Walsh proceeds in the remainder of his treatise to show through what agencies and to what extent the parochial organization of the Metropolis has been rendered adequate to the great work of supplying the means of religious worship and pastoral superintendence throughout the vastly increased and still rapidly increasing area of the Metropolis. He points out that, in consequence of changes effected in the diocesan arrangements, the Metropolis, which was formerly almost entirely within the Diocese of London and Winchester, is now within the Dioceses of London, Rochester, and St. Albans. He shows how the Metropolis Churches Fund, applicable to the whole of the Metropolis, was supplemented by the Bethnal Green Churches Fund, the Islington Fund, the St. Pancras Fund, the Shoreditch and Haggerston Fund, the Westminster Spiritual Aid Fund, the Southwark Fund, the Surrey Church Association, and the South London Church Extension Fund, as well as by several other funds limited to smaller areas. After eighteen years the Metropolis Churches Fund came to an end, and, as far as regarded the Diocese of London, it was followed by the London Church Building Society, which commenced its work in 1854, and for nine years continued to promote the erection of churches and parsonages with much energy and success. That society still continues to exist, but the greater part of its work has been taken up by the Bishop of London's Fund, which was founded in 1863 by Bishop Tait, who had succeeded to Bishop Blomfield in the See of London. Bishop Tait had previously founded in 1857 the London Diocesan Home Mission, with the object of providing a staff of missionary clergy who might awaken in the minds of the working classes a desire for religious instruction, and thus prepare the way for supplying them with churches at a subsequent period. The work of this institution has been very successful in attracting the poor to Divine Service, and it has led to the erection of churches in a large number of mission districts, although its own funds are not applicable to that purpose. The Bishop of London's Fund, to which we have already alluded, was made applicable not only to the supply of clergy and lay spiritual agents, but also to the erection of churches, parsonages, and mission-rooms. Bishop Tait was followed in 1869 by Bishop Jackson, under whose auspices the Bishop of London's Fund, which had originally been intended to last for ten years only, was remodelled as a permanent diocesan institution, and the Bishop of Rochester's Fund and the Bishop of St. Albans' Fund have been founded to carry on the work of the Church in those parts of the Metropolis which lie within their respective dioceses.

Through the efforts of these various institutions, as well as by individual and local exertions, about 480 permanent churches have been built within the range of the Metropolis during the present reign. Almost all of these have been endowed by the Ecclesiastical Commissioners, and in most of these benefices curates are employed, and therefore it appears that a very large addition has been made to the working staff of the clergy.

Mr. Walsh gives also a description of a large number of other institutions which have been called into existence during the present reign to carry on Church work in London, but we have not space to follow him in this description, and must refer the reader to the work itself.

We think it, however, important to mention that there is a copious appendix, giving a list of all the permanent churches which have been

erected during [the last fifty years in each Rural Deanery of the Metropolis, as well as of the temporary churches in which mission services are now held. The churches previously existing are also shown, and are distinguished by a different type.

A LAYMAN.

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## Short Notices.

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*Through Central Asia.* With a Map and Appendix on the Diplomacy and Delimitation of the Russo-Afghan Frontier. By HENRY LANSDSELL, D.D., M.R.A.S., F.R.G.S., author of "Through Siberia," etc., etc. With seventy-four illustrations. Pp. 650. Sampson Low, Marston, Searle, and Rivington.

This is a book to buy, and read, and keep. It will bear a second reading, and repay it, inasmuch as it is informing and interesting in a high degree. The work of a most energetic explorer, to whose courage, shrewdness, endurance, and pious purpose no reference is now necessary in these pages, it is mainly a personal narrative; and the traveller's story takes its course from London to the Urals, to Omsk, to Tashkend, to Khokand, to Samarkand, to Bokhara, and so forth, without the slightest break, full of incident, readable and suggestive to the very last line of the journey homewards. Dr. Lansdell's "Russian Central Asia, including Kuldja, Bokhara, Khiva, and Merv" (warmly commended in *THE CHURCHMAN* as soon as it appeared), contains very copious information on the ethnology, antiquities, geology, zoology, etc., etc., of an immense region. But the present "popular" edition, as we have said, is a book of travel, thoroughly enjoyable, not at all dry from learned allusions or tedious detail. The notes which refer to patriarchal and Persian customs will have a special interest for Bible students.

*Right Onward; or, Boys and Boys.* By ISMAY THORN, author of "The Emperor's Boys," etc.

*Goldengates; or, Rex Mortimer's Friend.* By M. L. RIDLEY, author of "Our Captain," etc. John F. Shaw and Co.

These are two really good Tales. "Right Onward" has for hero Theodore, only son of Sir Lionel Rivington. His mother was dead, and he was delicate, and not understood by his father. He goes to a private tutor's, and gets into trouble. But all ends well. The second story also ends happily. "Rex" is the son of the Squire of Goldengates, and his friendship with his foster-brother, "an ordinary captain's son," displeases his father. After well-told adventures the Squire is reconciled.

*The Royal Year: a Chronicle of our Queen's Jubilee.* A Sequel to "The Queen's Resolve." Compiled by the Rev. CHARLES BULLOCK, B.D., editor of "Home Words," author of "England's Royal Home," etc. Pp. 200. "Home Words" office.

This is an interesting and useful little book. "The Queen's Resolve" anticipated the coming Jubilee, and the present work chronicles the main features and incidents of the wonderful celebration. Dr. Maguire writes on the Day. Other chapters tell of the Children's Fête in Hyde Park, of the Imperial Institute gathering, of Jubilee Hymns, Presents, Incidents and Anecdotes, etc., etc. Such a book, well printed with a pretty cover, ought to have—and no doubt *will* have—a very extensive circulation.