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THE
CHURCHMAN

MAY, 1887.

ART. I.—CHURCH PATRONAGE BILL.

SINCE we drew attention in our January number to this Bill very considerable progress has been made through the complicated stages which must be passed before it can become an Act. The Bill, as our readers will remember, was thoroughly revised by a Select Committee of the Lords last session, and was at the opening of this session again brought forward by the Archbishop of Canterbury, and promptly received a first reading. The critical stage of the second reading came on February 28th, and was marked by an important debate, which ranged generally over its leading proposals. The debate was adjourned to the 3rd of March, which day again was signalized by some interesting speeches, especially a most important one from the Premier, Lord Salisbury; and the Bill was read the second time, with an understanding that the provisions on which discussion had most turned should be dealt with in Committee. This was accordingly done, with very marked results; and the Bill was reported on March 22nd. Several amendments were either withdrawn or negatived on that occasion, one other of some consequence, to which we shall draw attention by-and-bye, was slipped in without debate on the motion of Lord Cowper; and the Bill went forward to its third reading, with some slight corrections, chiefly verbal, on April 1st; and was on that day finally passed, and will now go down to the House of Commons.

He would be a bold man who should take in hand to predict what will become of it there. Were this a normal session, we might reasonably hope to see this valuable instalment of Church Reform secured to us by legislative enactment. Doubtless this is a new Parliament, and it is always unsafe to argue from the tone and tendencies of one Parliament that its successor's works and ways will be similar. But we shall be surprised, looking at the composition of the Parliament of

1886, if it does not prove itself more friendly to any just and well-considered project for the Church's good than did that of 1880; for the Parliament of 1885 was too summarily dissolved to have had time to touch the business. And the last House of Commons but one spent a good deal of time over the question of Church Patronage; had before it in 1884 no less than three Bills dealing with it; had referred them to a Select Committee; received its report with an evident goodwill towards legislation; and was prevented giving effect to its purpose by the dissolution of 1885. But unfortunately the session, now already getting prolonged into its third month with much weariness, is not normal at all, and seems likely to produce little or nothing beyond the necessary measures for carrying on the general concerns of the country and two Irish Bills. We shall probably have reason to be thankful if we can by August flatter ourselves that Ireland no longer stops the way, and that our legislators have their hands free to do something for the good of Great Britain next year.

However, the Church Patronage Bill as it left the Lords presents several particulars, especially when we compare it with what it was when the Archbishop presented it in February, which invite remark.

We may observe, in the first place, that it is a good deal shorter and simpler than it was; and this improvement has been secured by the wholesale excision of seven long and complex sections of the Draft Bill; those, namely, which provided a constitution and functions for a Diocesan Council of Patronage. It was to this very feature that we stated in January our strong objections, and we regard its disappearance with unalloyed satisfaction accordingly. Our article, in which the Bill in its earlier form was reviewed, received kindly notice from Lord Grimthorpe on February 28th, though we can hardly admit the accuracy of his description of that paper as "adverse to the Bill." On the contrary, we maintained, and maintain, that Church Patronage has become encrusted with deplorable corruptions and scandals which cry aloud for legislative remedies. We thought, further, that the proposals of the Archbishop would effectually take away these evils, and that they deserved, accordingly, the vigorous support of all who wish well to the Church and nation. But we expressed strong misgivings about the proposed Diocesan Council of Patronage—a novel institution in England, at any rate, and one that seemed to us quite uncalled for. What appeared to us to be wanted was mere removal of abuses in our existing system of Church patronage, not the invention of new forms of patronage which might, more or less, super-

cede the present ones. And what we ventured to express our desire to see is accorded very nearly as we wished it in the Bill which has finally secured the unanimous approval of their Lordships, or, at any rate, has been eventually enacted *nem. con.* so far as they are concerned.

Surprise has been expressed that the Bishops parted so cheerfully with the Council of Patronage. It looks as if they felt in a manner bound to provide some safe quarter for the reception of advowsons which their proprietors desired to dispose of, and had noted the dissatisfaction with which the suggestions of Mr. Rylands, Mr. Leatham, and others had been received when attempts at legislation were made in 1884. And no one can wonder in these days, when the motives of the Bishops in any public action they take are so mercilessly criticized and so often misconstrued, that they should be desirous, whilst asking Parliament to enact what would vastly enlarge their powers, to shelter themselves behind a representative body of advisers. It ought to be satisfactory to the Bishops to find, as they did, that the laity, as represented in the House of Peers, prefer to trust them without the Council; and to have to observe, as they must, that the action of the House in disincumbering the Bill of the Council and all pertaining to it appears to meet with general approval out of doors. The Bill as it now stands is levelled directly at the scandals complained of; it will, we trust, do away with donatives, the sale of next presentations, bonds of resignation, the secrecy which has shrouded the traffic in benefices, and other minor evils; it will give parishioners a recognised right to protest against grossly unfit appointments; it will restore to the Bishops that effective check over improper exercise of patronage which he has by ecclesiastical theory already, and ought to have always had, in fact; and beyond these necessary reforms, and one or two other minor and incidental improvements, will do nothing to disturb our existing arrangements.

There are, however, some particulars even in the Bill as it now stands which appears to us to deserve further consideration. The first of the grounds on which the Bishop is to be entitled to refuse institutions to a presentee runs thus:

That at the date of the presentation a period of more than two years has not elapsed since his admission to deacon's orders.—Section 9.

The corresponding clause in the Draft Bill of February, section 17, made the two years to run from Priest's Orders. We are unfeignedly sorry for this alteration, which is quite in the wrong direction. It is the more surprising that this should

have been made because in the debate on the second reading there were strong expressions of opinion that the two years' interval was insufficient. The Bishop of London in particular urged this—a prelate whose enormous responsibilities and great knowledge of men render his judgment weighty,—and his speech was followed by another in the same sense by the Bishop of Chichester, the oldest and perhaps the most experienced of all the present occupants of the Bench. As the Draft Bill stood, the presentee would have been as a rule at least three years in Holy Orders. Their Lordships have cut down the three to two, whilst the counsellors most entitled to be listened to advocated an extension to five or six. We hope this mistake will be rectified in the Commons, for a mistake we are convinced it is. A very young clergyman ought not to be allowed to occupy a position which requires qualifications scarcely ever to be found in the very young. There is no one result of the existing system of purchase which has been more often complained of than the facilities it is found to afford for placing a young man with command of money in preferment which is beyond the reach of men who have served the Church nobly for years. The proviso that a presentee should be at least five years in Holy Orders would have done something to abate a galling sense of injustice in some good men's minds, and would, moreover, have given some of them somewhat better chances of promotion than they now have.¹

Another alteration which deserves attention is in that section, the 12th, which enables a Roman Catholic patron to nominate. In the Draft Bill the presentee of a Roman Catholic patron had to be approved by the Council of Presentation. When that novel institution was got rid of some other precaution had to be devised, and their Lordships now propose to enact that such a presentee shall satisfy the Bishop that he is “a *bond-fide* member of the Church of England.” We confess to some misgivings about this proviso. What is meant by “a *bond-fide* member of the Church of England”? The Latin description has associations which do not recommend it. The “*bond-fide* traveller,” *e.g.*, figured in another well-known Parliamentary enactment, and has proved a puzzling and somewhat slippery personality. The reason of the precaution that has been inserted in the Patronage Bill is, of course, to be found in the fact that the presentee of a Roman Catholic patron might be expected sometimes to be in Roman orders; and at the same time if he posed as a “gentle convertite,” there might be suspicions under the circumstances as to the sincerity and the

Some remarks bearing upon this subject will be found in the “Chichester Diocesan Calendar” for this year. An extract from it appears in our March number, p. 333.

permanence of his conversion. But we are unable to see without further explanation that the Bishop would gain through the proposed clause any additional security for loyalty beyond what is afforded by the papers, declarations, and subscriptions enacted by law already from those who are admitted to a benefice. If the three articles of the 36th Canon will not protect the Church against the treachery supposed, we do not know any safeguard of the kind that will do so. We should have preferred, if it be deemed necessary, to take special precautions in this particular class of cases, that some special testimonials or certificates should be demanded, such (say) as would show five years' faithful service in Anglican cures. To empower the Bishop to require this would fix a definite duty on him instead of the somewhat vague responsibility involved in the clause as it stands. And we should hope that our Ecclesiastical Courts, decrepit as their condition is, and must be, until our rulers take the long-expected reforms of them in hand, might yet pluck up energy enough to deal effectually with manifest treason in the Church. On the whole, we should not be sorry if this clause about Roman Catholic patrons were to disappear. It is true that the present law, which hands over the presentation where a Roman Catholic was the advowson to the Universities, has been found to admit of evasion; but we are by no means sure that the new proposal is an improvement.

The only other provision to which it seems necessary to ask attention is that contained in the 14th clause as it stands altered on Report. Lord Cowper moved, and Lord Selborne seconded the change, which was, rather to our surprise, agreed to without discussion. The clause, as it stood, enabled the Bishop to declare a benefice vacant if the incumbent had been a lunatic for two years and not discharged from treatment, and provided for an allowance to be made for such incumbent's subsistence where the revenues of the benefice would admit of it. The new clause enables the Bishop, on complaint of three parishioners, who are to represent that their incumbent has been incapacitated for three years "by continuing bodily or mental infirmity," to issue a commission under the Incumbents' Resignation Act of 1871, and to oust the invalid from his benefice and home. It is a harsh-looking proviso, especially as we do not observe in the amended clause any arrangement such as the original section contained for the subsistence of the disabled priest. Is this the way to treat a man who has perhaps spent all his best years in faithful service? The Pluralities Act of 1885 gave the Bishop greatly enlarged powers of securing that the pastoral duties shall be adequately met; and we think that we might wait to see how that Act

works before new legislation of this kind is tried. The present clause seems hardly in place in a Patronage Bill. It looks like compulsory retirement without half-pay.

These, however, are but minor blemishes, if allowed to be blemishes at all. The Bill is salutary in aim, and we think it will prove effective in operation. We trust it will pass, and secure for those who have framed it, and those who have lent a helping hand in perfecting it, the hearty thanks of Churchmen generally. We may now look with reasonable confidence to see the Church freed from a set of abuses which were not indeed widely spread, but seemed to be deep-seated, and were certainly deeply hurtful.

THOMAS E. ESPIN, D.D.

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

A WELL-KNOWN writer has called attention to the example which we have in the chapter of the Acts of the Apostles which contains the brief history of Dorcas, of "the variety of the gifts which are bestowed upon the Christian Church." "Four characters," he says, "exceedingly diverse, are brought before us in this ninth chapter: Paul, a man singularly gifted, morally and intellectually, with qualities more brilliant than almost ever fell to the lot of man; Peter, full of love and daring, a champion of the truth; Ananias, one of those disciples of the inward life whose vocation is sympathy, and who by a single word, 'Brother,' restore light to those that sit in darkness and loneliness; lastly, Dorcas, in a humbler, but not less true sphere of divine goodness, clothing the poor with her own hands, practically loving and benevolent."¹ Of these four characters two are those of recorded and two of unrecorded Saints, and we are thus reminded that the less prominent characters in the inspired narrative are not only necessary to give completeness to the portrait of the Church, as the one Body of Christ, but are introduced for the instruction and encouragement of those to whom humbler gifts and lower ministries are committed.

1. It may be useful to dwell a little on this thought of diversities of gifts, as it is suggested to us in the case of Dorcas. She is the first woman mentioned by name in the history of the Church, after the Day of Pentecost, and she has furnished

¹ Rev. F. W. Robertson, Sermons, 4th series, xiv.

to all who came after her a fruitful example of woman's work for God in quiet spheres and by unobtrusive methods. Possessed of no special advantages, so far as we are told, either of gifts or circumstances, she has yet been counted worthy, for her work's sake, of a place in the oracles of God, and has been the mother of all them who by like humble ministries have adorned the doctrine of God our Saviour, and relieved the necessities of those whom the Lord of Glory is not ashamed to call His brethren. A Jewess by birth—as her Aramaic name, Tabitha, shows—she had embraced the faith of Christ. She would appear to have been, if not alone in the world, yet living apart from her friends at Joppa. Possibly her conversion may have separated her from them. At any rate, when she dies, no near relative appears upon the scene. The “disciples”¹ send to Lydda for Peter to summon him to their aid. The “saints and widows”² receive her when she is restored to life. The dower of personal beauty, which from the apparent stress laid upon her name some writers have claimed for her,³ can with no degree of certainty be said to have been hers. If she possessed it, she consecrated it to the glory of the Giver; but the fact that her Hebrew name, Tabitha, means “gazelle,” a favourite Eastern emblem of beauty, and that St. Luke gives its Greek equivalent, Dorcas, for the benefit of his Gentile readers,⁴ obviously lends no warrant to the assumption. It is for her moral grace and beauty that St. Luke commends her. “There are diversities of gifts, but the same Spirit.”⁵ Her gift was the skill of mind and hand to make garments for the poor. Like all natural gifts, it proceeded from God the Holy Ghost. But she recognised it as His gift, and regarded it as translated with herself into the higher sphere of the kingdom of grace, and capable, therefore, of consecration to His service. “There are diversities of ministrations, and the same Lord.” A new “ministration” was now first created in the Church under the one Lord, Who is its Head; a new channel was opened for the exercise of her special gift. The need, as has so often happened since, set in motion the appropriate agency to relieve it. Then, as now,⁶ squalid poverty may well have abounded in Joppa. No

¹ Acts ix. 38.

² Ver. 41.

³ “As her name is dwelt upon with such special emphasis, we must without doubt, see in it a reference to her beauty and loveliness.” Baumgarten, “Apostolic Hist.,” i. 254.

⁴ She may, however, have been actually known by both names. See Dict. of Bible, *Tabitha*.

⁵ 1 Cor. xii. 4.

⁶ “The peasants hereabout (Jaffa) must be very poor, to judge by their rags and squalid appearance. I was reminded of Dorcas and the widows around Peter exhibiting the coats and garments which that

class of persons would be more exposed to it than widows. For them Tabitha, as a Jewess, would have learned to entertain special compassion. The benevolent provisions of the law, and the consentient teaching of Psalmist and Prophet,¹ would foster kindly regard for those who were widows indeed and desolate, in the heart of every true Israelite. Here there was for Dorcas an occupation within her reach, lowly and without display, but which if fulfilled in the name and in the spirit of Him "Who went about doing good," might claim a place among the "ministrations" of His Church. "There are diversities of workings, but the same God, Who worketh all things in all." The "working" of the gift of Dorcas, its practical effect and result, in the ministration in which it found its exercise, was the relief of poverty and distress, as an avowed Christian agency. It was an integral and recognised part, however insignificant it might appear, of the great saving work in the world, by His Son and by His Spirit through His Church, of Him Who worketh all things in all.

2. And this brings us to another thought, suggested by the history of Dorcas, and noticed also in a striking passage by the writer whom we have already quoted :

We err in the comparative estimate we form of great and small. Imagine a political economist computing the value of such a life as this of Dorcas. He views men in masses ; considers the economic well-being of society on a large scale ; calculates what is productive of the greatest good for the greatest number. To him the few coats and garments made for a few poor people would be an item in the world's well-being scarcely worthy of being taken into the reckoning. Let the historian estimate her worth. The chart of time lies unrolled before him. The fall of dynasties, the blending together of races, the wars and revolutions of nations that have successively passed across the world's stage—these are the things that occupy him. What are acts like hers in the midst of interests such as these and of contemplations so large ? All this is beneath the dignity of history. Or again, let us summon a man of larger contemplations still. To the astronomer lifting his clear eye to the order of the stars, this planet itself is but a speck. To come down from the universe to the thought of a tiny earth is a fell descent ; but to descend to the thought of a humble female working at a few garments were a fall indeed.

And then, inviting us to "rise to the Mind of which all other minds are but emanations," he bids us observe that "this conception of grand and insignificant is not found in His nature ;" that with the Eternal Mind "there is neither great nor small," for "It has divided the rings of the earth-

benevolent lady had made, and I devoutly wished she might be raised again, at least in spirit, for there is need of a dozen Dorcas Societies in Jaffa at the present time."—"Land and Book," p. 520.

¹ Exod. xxii. 22 ; Deut. xiv. 29, xxiv. 19-21 ; Ps. lxxviii. 5 ; Isa. i. 17 ; Jer. vii. 6.

worm with as much microscopic care as the orbits in which the planets move, and has painted the minutest feather on the wings of the butterfly as carefully as It has hung the firmament with the silver splendour of the stars." It is the truth which long ago the Psalmist uttered when he exclaimed: "Who is like unto the Lord our God, that hath His seat on high, that humbleth Himself to behold the things that are in heaven and in the earth?"¹ For the Creator to condescend to the creature is the one great step in "humbling Himself." When that is taken, all other intervals, between the greatest and the least, between heaven and earth, are nothing in comparison of it. It is the truth which finds its blessed realization in the Church of Christ, in which every member is alike "necessary" to the well-being and perfection of the whole, and alike the subject of the care and consideration of the Head. It is not, therefore, "beneath the dignity" of the greatest of all history—the inspired history of the Church—to record such humble deeds as those of Dorcas.

3. The history of Dorcas suggests a wide view of the manifoldness of the gifts of God, and helps us to form a just estimate of their comparative value. But it also reveals to us what it is that in the use of gifts constitutes the substance and the eternity of work for God. How graphic is the brief record! How vivid is each scene which it raises as it flits across the stage! And how plainly they all utter the same truth! Dorcas, alive and at work, plying her busy art in her chamber or on the housetop looking across the western sea; threading the narrow streets of that Oriental town, amidst the crowd and jangling; making her way to squalid chamber or wretched hovel. What a commonplace life and work it is! And yet upon it the Holy Ghost has inscribed the sentence—and what higher commendation or more enduring epitaph could be earned by the greatest in the kingdom of God?—"full of good works and almsdeeds which she did." Dorcas dead, lying in the upper chamber; the last sad offices lovingly and reverently performed; to carry her forth and bury her, all that now remains to be done. What an everyday story it is! And yet there is grief in Joppa, such as no great man's funeral would have awakened, with its pomp of hired mourners and pageantry of woe. In every widowed home, to which hers had been as angel's visits, there are tears and lamentations. The whole Church is moved. The burial is delayed. An urgent message is sent to the great Apostle to summon him to their aid. Dorcas is raised to life again, that greatest of miracles (if in miracles there be great and small), so sparingly

¹ Psalm cxiii. 5, 6.

performed either by our Lord or His Apostles, finding here one worthy for whom it should be done. Surely it all teaches us that it is not the form which it assumes, nor the dimensions which it attains, but the spirit in which it is done and the motive from which it springs that is the true measure of work. In that lies the greatness of work. As it is with gifts, so it is with actions. "Many that were rich cast in much," but "a certain poor widow" who "cast in two mites," "cast in more than they all." In that lies the eternity of work. The work of Dorcas has lived on earth. "Wheresoever this gospel" has been preached in the whole world, there has this that this woman did been told for a memorial of her. And when the world has passed away, "he that doeth the will of God," in however obscure and unpretending a sphere, "abideth for ever." "The true Infinite, the real Eternal is Love. When all that economist, historian, philosopher can calculate is gone, the love of Dorcas will be fresh and living in the eternity of the illimitable mind." Lacking that, whatever you may seem to have achieved "you will leave no record of yourself upon earth, except a date of birth and a date of death, with an awfully significant blank between."¹

T. T. PEROWNE.



ART. III.—CHURCH REFORM AND THE BISHOP OF WORCESTER'S CHARGE.

THE Charge of the Bishop of Worcester, delivered last June, has not met with the consideration which it deserves.² Before placing on record our thoughts upon one important subject—the subject of Church Reform—we should like to quote the deeply interesting and pathetic passage from the early part of the Charge. Those who are acquainted with the internal condition of the diocese of Worcester, know well with what single-hearted and indefatigable zeal the Bishop has behaved for many years. Some have had reason to regret that he never saw his way to preside at a Church Congress, or to summon his Clergy and Laity together for conference and discussion. Some, again, have wished that the Bishop had favoured the design of making Birmingham or Coventry an independent

¹ F. W. Robertson.

² A Charge delivered to the clergy and churchwardens of the Diocese of Worcester, at his visitation in June, 1886. By HENRY, Lord Bishop of Worcester. Rivingtons.

See. All, however, who have known anything of the simple life, the unostentatious liberality, and the ever friendly sympathy of the Bishop, have gladly united from time to time to pay their tribute to his many excellencies, and the sentences which we now quote must have come home to the hearts of the Clergy and Laity of the Diocese.

When I compare [says Dr. Philpott] the amount of work of administration which now comes before a Bishop daily with what I was called upon to do when I entered upon office, I see reason for abundant satisfaction at the increase of activity in our Church in all departments. The labour of the Bishop has increased because the labours of the clergy and of the laity, who find pleasure in helping our clergy, have become more abundant. Efforts are made in all directions to extend the influence of "the saving health" of the Gospel among our people; and though the field of labour in many of our large parishes and crowded towns is still so wide and so uncultivated as almost to daunt the hearts of those whose duty it is to enter upon it and till it, it cannot be denied that during the last quarter of a century great and real progress has been made; and the review of such progress ought to be allowed to give us courage. The course of events and the tenor of public discussions during the past year have shown, in a manner not to be mistaken, the strength of attachment of our people to the Church of England. An earnest desire has been manifested also that imperfections and hindrances, if any, which impede the free action of the Church, should be removed; that the stakes should be strengthened and the cords lengthened which fix the tent of the Lord's House in our land—a building which may not be removed, but standeth fast for ever. Cheerful, however, as is the retrospect of the work of a quarter of a century in the light in which I like to view it, and grateful as I have reason to be to our heavenly Father for the measure of health and strength which has made my work a pleasure, it is not possible to suppress a feeling of sadness of heart and disappointment also. Life, with its many opportunities, has slipped away; and I have been able to do so little for the cause to which I have wished my life to be devoted. Too many instances occur to me of leaving undone what I ought to have done; perhaps, also, of doing what I ought not to have done. Too many hopes and aspirations remain unfulfilled. Too many opportunities have been lost. Knowledge of Divine things, which has been my unceasing earnest aim, and which, perhaps, more patient and devout inquiry might have put me in possession of, has been attained only in part and communicated imperfectly to others. The things of heaven are still seen too much "through a glass darkly," though waiting, let me say, in humble trust for the fulness of joy in seeing "face to face" hereafter. Amidst all the imperfections and infirmities, however, of which I am deeply conscious, I take comfort in the thought that in the service of a gracious Master I am

"But as the hind

To whom a space of land is given to plough,
Who may not wander from the allotted field
Before his work is done."

Let me ask your indulgence, my brethren, as I would ask our heavenly Father's pardon, for all that I have left undone or done amiss; and let me ask your prayers and the continuance of your indulgence for the future.

The temper and tone of this admirable passage will prepare

the reader for the calm consideration which the Bishop bestowed upon many questions of public interest. It is, however, to the question of Church Reform, and the practical suggestions which the Bishop makes, that we now desire to turn our attention. After admitting that there is hardly any reasonable hope that many practical reforms, admitted generally to be pressing, are likely at present to be fully discussed in Parliament, the Bishop alludes to an important letter to one of his own Archdeacons, which contained his views on the subject of a General Church Council, "in which laymen duly elected to represent the lay members of the Church should have a substantial voice, and which should have authority to regulate matters of internal administration, as well as to prepare such schemes as may be thought necessary for greater changes, for the sanction of the Crown and Parliament." The steps taken for the institution of Houses of Laymen are noticed favourably by the Bishop, as indicative of the desire of the Clergy to assign to the Laity influence and authority in the settlement of all Church questions. The letter, which is contained in the appendix of the Charge, carefully considers the condition of the Irish Church Synod, and expresses the Bishop's belief that the constitution of the Church of Ireland provides fully and effectually for the voice of the lay members of the Church in all Church Councils. It is well known that the Bishop of Worcester has never attended the meetings of Convocation. Possibly if he had done so, he might have expressed his feeling regarding the action of the Convocations somewhat less severely than he does in a second letter to the late Archdeacon of Coventry, which is also to be found in the appendix of the Charge. No doubt there is something anomalous in the present position of the Convocations, but we are inclined to think that the discussions and debates, although they have their weak side, have at least proved that it is possible for ecclesiastics to confer and debate freely, with temper and dignity.

We are surprised that the very impartial proposal of the Bishop of Worcester, has not attracted more attention. Before examining it somewhat in detail, it may be well to recount what has happened during the last few years, as to the position and privileges of the Laity. Many years ago, in the admirable Charge of the late Bishop Cotton, delivered in 1862, a desire was expressed for a General Church Legislature. Even Arnold, said the Bishop, would admit that his theory of the identity of Church and State has ceased to be applicable to England, since our Parliament is no longer, even in profession, exclusively Christian. Bishop Cotton added :

If, then, our Church in its collective capacity ought no longer to be a dumb Church, but should speak out on the great questions of the day, not merely through the learning and piety of its great divines, but as a body, we must entertain the vision of some general assembly capable of regulating its services and announcing its decrees. Such an assembly should represent all the countries in which our Church has extended its branches, and all the orders of men which compose it; not only England and Ireland, but India and the colonies; not only bishops, priests, and deacons, but also laymen. The laity must have seats in it, as in the American and Colonial synods, for their rights in the Church of Christ are indisputable; we cannot prize too highly the help of their knowledge, practical sense, and sober piety, and a synod consisting wholly of clergy would be as one-sided as a parliament consisting wholly of lawyers.

Since these striking words were written much has happened. The very important Bampton Lecture of Bishop Moberly claimed for the Laity a place and influence in Church Councils. Diocesan conferences and synods have effected much, jealousy of the action of Laymen is gradually disappearing, and the prominence now given to all questions of practical reform, whenever Churchmen meet together, seems to indicate a readiness to deal with the subject in a practical way. The suggestion of the Bishop of Worcester assumes a readiness on the part of the advisers of the Crown and Parliament to delegate to a Church Council very considerable liberty of action. It would be little less than the establishment of a body not unlike the General Assembly of the Church of Scotland. It must be remembered, further, that the "consideration and determination of all questions" covers a great deal of ground, and that if such a Council were established by authority of the Crown and Parliament, it might not be easy to restrain the discussion and determination to merely practical matters. Here, however, we have at last a definite proposal—a scheme for the amelioration of our condition. At the present moment we are fast bound by precedent and custom. The Convocations meet, reports are presented, discussions take place, but the great machine moves not at all. Were such a vision as that of the Bishop of Worcester or Bishop Cotton realized—were what the Bishop of Durham desires to see, a really representative body formed—there might be some hope of an intelligent Ornaments Rubric, and a practical carrying out of many of the minor reforms, on which most of our wisest thinkers are agreed.

In the very interesting survey of recent events in the Church of England, appended to the republication of his narrative regarding the "Tracts for the Times," the late Sir William Palmer briefly reviews the revival of Convocation, and the establishment of Diocesan Conferences. Sir William Palmer, desiring to see Church Synods enlisting the services of the attached and loyal Laity, describes the general movements of

congresses and conferences as giving the Church "a voice in the management of its affairs." He concludes the chapter on the revival of synodal action with well-weighed words, which, coming from a theologian well read in Church history, are entitled to great consideration :

It has been proposed, and no doubt the proposal will take effect in time, that a General Council should be established to represent all the Diocesan Conferences, and bring their united strength to bear on questions affecting the Church. It is difficult to calculate the effects which such a concentration of the laity and clergy may hereafter have. Perhaps in times of danger before us, when all institutions may be shaken to their centre, it may furnish a rallying-point to the endangered cause of religion. It will be well to have the Church of England knit into one body. We see the effects of concentration in other communions.

The question will probably arise, Is it at all likely that the authorities of the State, even upon such general petition as the Bishop of Worcester contemplates, would consent to allow the practical management of Church affairs to pass out of the hands of Parliament? According to some thinkers it is impossible to believe that any modification in the present relations of Church and State can be contemplated. Part of this question has been dealt with in an able pamphlet¹ by Mr. Robert Moberly, entitled "Is the Independence of Church Courts really Impossible?" Mr. Moberly's chief object is the consideration of the question of the Final Court of Appeal. Into that part of his argument we do not propose to follow him. He is not in cordial agreement with the resolution of the Lower House of the Convocation of Canterbury, recommending acquiescence in the recommendations of the Royal Commissioners, provided that in all cases of doctrinal import the spirituality should be consulted. His words, however, on the relation of the State are valuable and important. "The State will best maintain its own dignity and authority," he writes "and the order and contentment of all its citizens, not by retaining in its own hands the maximum of direct authority, but rather by devolving as much as possible, retaining so little only as is indispensable. Every step in the practical independence of churches is a step, not to say a stride, in the direction of national contentment and security. The nation as such, and from its own point of view, ought earnestly to desire such a consummation."

It is impossible to expect that Parliament would ever grant to the Church of England the same measure of independence claimed and used by the Established Church of Scotland. But surely in what may be called all matters of practical arrangement, a definite sphere for the operations of a repre-

¹ Is the Independence of Church Courts really impossible? By R. C. MOBERLY, M.A. Parker and Co., Oxford.

sentative Council could be found. The self-expansive and self-adjusting force which Mr. Bosworth Smith, in his remarkable letters to the *Times* in 1885, claimed for Christianity, may surely be looked for, if delegated authority were entrusted to it, in the deliberations of a Council composed of the really earnest clergy and laity. We are apt sometimes to leave out of sight the extraordinary efforts and results of Church work in the last half century of English history. There is hardly anything like it in the history of any religious community. In spite of the fierce controversies which have sometimes almost threatened to rend the Church asunder, there has been a steady recognition of the extraordinary position which the Church of England occupies in the world. "Within her reach," says Dr. Westcott, "are placed the three great springs of power, which have been given separately to other Churches—the simplicity of a pure creed, the strength of a continuous organization, the freedom of personal faith." At no moment of her history has the Laity, as a body, been more earnest in pressing the necessity of practical reforms. What is wanted, however, is a legitimate sphere of action. Diocesan conferences and synods, and the House of Laymen, are not enough. If to such a Council as is suggested a real authority were entrusted, an impulse would be given to all such efforts as are now only the isolated work of individuals. Such efforts, we mean, as Lord Nelson's indefatigable labours for Home Reunion, or Mr. Gedge's admirable advocacy, wielded so lately in London, for the extension of interest in missionary work. A wise relaxation of the Act of Uniformity, the revision of hotly-contested rubrics, the expansion of the Diaconate, and a legitimate expression of the feelings and wants of parishioners, are a few of the results which we might confidently hope to see achieved by a really representative Council of the Church of England. The present time is favourable to a well-directed effort in this direction.

In spite of the bluster of many of the Liberationists, we do not believe that there is any really general desire for disestablishment. It would be well to use the pause before the coming storm, if storm there must be, as a period of reconstruction and deliberation. The Bishop of Worcester, in his letter upon the subject, makes an appeal to those who look favourably on disestablishment, and expresses his belief that the desire of those who seek to make the Church of England more comprehensive and more efficient would be attained by the establishment of such a Council. All who share that belief, and who feel that the destruction of the Established Church would be a national calamity, are bound to do everything in their power to advance that glorious

liberty, under the control of law, which is the special characteristic of the Church of England. "The particular question"—we again quote from Mr. Moberly—"of the admission of laymen to a place in Church Councils, appears to be a burthen laid specially upon the Churchmen of our own generation." The establishment of such a Council, so far from interfering in any way with the old notion of the Royal Supremacy, would really vindicate what Mr. Gladstone declared in 1850 was the true idea of the constitutional theory, that in making Church law the Sovereign's task was "to ratify the acts of the Church herself, represented in Convocation—and if there were need of the highest civil sanctions, then to have the aid of Parliament also; and in administering Church law he was to discharge this function through the medium of bishops and divines, canonists and civilians, as her own most fully authorized, best-instructed sons, following in each case the analogy of his ordinary procedure as head of the State."

We are quite prepared to be met with the objection that such a scheme is utopian, but we need not despair. Many visions which were called utopian a hundred years ago are now realized ideals. Let us hope that a standing General Council of the Church of England may take its place beside these before the present generation has entirely passed away. The present occupant of the chair of St. Augustine has expressed his strong desire for a true representation of the Church of England. Let him be assured by a general movement on the part of all who desire to maintain the true dignity of the clergy and the true rights of the laity, his labour will be lightened, and the goal will come in sight.

G. D. BOYLE.

Appended is the passage in the Bishop's letter on the Irish Church Synod:

"The Establishment of the Church of England has availed to provide a system of Parochial Organization by which religious teaching and ordinances are placed within reach of everyone in all parts of the country. It has secured a continual succession of Clergy to administer God's Holy Word and Sacraments in every parish. It has given us an authorized rule of doctrine for our Clergy, and an authorized Form of Public Worship in every Church. It has maintained the supremacy of the Crown as an effectual guarantee against Ecclesiastical usurpation.

"The constitution of the Church of Ireland, as settled after the Establishment was put an end to, provides a General Synod, consisting of three distinct Orders, the Bishops, the Clergy, and the Laity; every Diocese returning a specified number of Clerical Representatives elected by the Clergy and a specified number of Lay Representatives elected by the Synodsmen (such Synodsmen themselves having been elected by the several Parishes—for attendance at the Diocesan Synod), yet so that the whole number of Clerical Representatives (208) should be exactly one-half of the whole number of Lay Representatives (416).

"All the members of this Synod are to sit together, except in certain

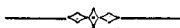
specified cases, for deliberation and for the transaction of business. The Bishops are to vote separately from the Representatives. The Representatives are to vote, Clerical and Lay together, unless, when a division is called, ten members of either Order require the voting to be taken by Orders.

“To this General Synod is entrusted supreme power to make regulations for the order, good government, and efficiency of the Church of Ireland; special provision being made for deliberate care and caution in altering the Articles, Doctrines, Rites, and Rubrics in the Formularies of the Church.

“If those among our Legislators and Statesmen, who are disposed to look with favour, or at least with indifference, upon proposals for Disestablishment because they think that they see obvious defects in the internal arrangements of the Church, or faults which estrange some of our people from its communion, would consider whether a cure for such faults and defects might not be found in the constitution of a General Synod for the Church of England, similar in its main features to the General Synod of the Church of Ireland, yet in due subordination to the control of the Crown and Parliament, they would deserve the best thanks of those who desire to make the Church of England more comprehensive and more efficient, and yet maintain unimpaired the connection between Church and State which they regard as fruitful in blessings to both bodies.

“If our Legislature would be content to commit to such a General Synod the absolute determination, within well-defined limits, of matters of detail, the settlement of which is of great importance to the well-being of the Church, but for which it cannot be contended that it is desirable to seek the action of Parliament, even if Parliament were willing to undertake the task; and if at the same time the duty were imposed upon it of preparing with due care measures, which lie beyond such limits, for discussion and final determination in Parliament, might we not hope that a way would be thereby opened for accomplishing such Reforms and such extension of the limits of communion with the Church as present and future circumstances may seem to call for?

“The constitution of the Church of Ireland presents to my mind in one respect a pattern worthy of imitation in that it provides fully and effectually for the voice of the lay members of the Church in all Church Councils. No principle is more worthy of adoption by the Church of England. No measure more vital for its maintenance as an Established Church than one which would ensure the united action of Clergy and Laity in all Church matters.”



ART. IV.—DR. DÖLLINGER AND DR. REUSCH ON CARDINAL BELLARMINÉ.

SINCE he published his collection of documents as a contribution to the history of the Council of Trent, Dr. Döllinger has given to the world nothing more considerable than the six articles on Madame de Maintenon, a digest of which was laid before our readers in the March number of the CHURCHMAN. The Tridentine documents were published

eleven years ago—February, 1876—when the editor was already seventy-seven years of age. That in 1887 he should still be able to write and publish solid contributions to ecclesiastical history, is a matter for congratulation both to himself and to all who profit by his labours. As further proof of his mental and bodily vigour, it is worth noting that he has just been delivering the usual address before the Royal Academy of Sciences in Bavaria, of which body he is president. The address will be found in the *Allgemeine Zeitung* for March 29th and 30th. His new volume—in producing which he has had the assistance of Dr. Reusch, of Bonn—is a profusely annotated edition of Cardinal Bellarmine's autobiography, a work which, though printed more than two hundred years ago, and of great historical interest, has never been published until the present year.¹ Moreover, owing to the endeavours of the Jesuits to suppress it, very few copies of it had remained in existence; and, excepting to a few scholars, it was practically unknown. The editors have laid all students of modern ecclesiastical history, and especially of the history of Ultramontanism, under a great obligation by the production of the present volume. In a brief preface they tell us that the arrangement of the work is Dr. Döllinger's, and that he has also either supplied or suggested the greater part of the material for the Introduction and Excursuses. Dr. Reusch has worked this material into shape, has supplemented it, and has added a German translation of the autobiography, which is in Latin. The Introduction contains a complete report, never published before, of the proceedings opened in 1627 with a view to the canonization of Bellarmine. These proceedings have several times been renewed, and have not yet been formally closed. It is by no means improbable that the publication of this volume will have considerable influence on the ultimate decision of the question.

Bellarmino, by friends and foes alike, is regarded as the father of the Ultramontane development which culminated in 1870 in the dogma of Papal Infallibility. It is no wonder, therefore, that Jesuits and Ultramontanes of various generations have striven to obtain for him the dignity of a canonized saint: not merely out of gratitude for his great services to the cause—gratitude is perhaps one of the least powerful motives—but because his canonization would give to everything that he has written, especially on matters ecclesiastical, enormously increased authority. To dispute his positions would become, for every dutiful Roman Catholic, in a very high degree perilous.

¹ "Die Selbstbiographie des Cardinals Bellarmin," etc., etc., herausgegeben von J. J. I. von Döllinger und F. H. Reusch. Bonn, 1887.

Janus, the author of "Der Papst und das Concil," pointed out in 1869 how the teaching of Bellarmine involved the Infallibility dogma: and since the proclamation of the dogma Professor Friedrich, in his "History of the Vatican Council," has shown how Bellarmine was one of its chief forerunners. Indeed, it is scarcely possible to go beyond the statements of Bellarmine. The Jesuits in the "Spiritual Exercises of St. Ignatius" have taught that, if the Church decides that something which to our eyes appears to be white, is black, then we also must say that it is black. But Bellarmine goes far beyond this. This is placing the authority of the Church above the evidence of an *individual's senses*. But Bellarmine places the authority of the *Pope* above the dictates of *universal morality*. He says that if a Pope were to go wrong in enjoining vices or prohibiting virtues, then the Church would be bound to believe that the vices were good and the virtues evil, unless it wished to sin against conscience.¹ Papal Infallibility in faith and morals can scarcely be stated in more uncompromising terms.

Hitherto the chief sources for the life of Bellarmine have been the biographies by the Jesuits Fuligatti (published in Italian in 1624, in French 1628, and in Latin 1629), Bartoli (1677) and Frizon (1708). Fuligatti knew of the existence of the autobiography and made use of it; the others did not. But all these biographies are discredited by the fact that they were written for the purpose of bringing about the canonization of Bellarmine. They are not histories but eulogies. The publication, therefore, of what is our main source of information is a historical gain of no small importance. For the autobiography was never intended for publication, and its value is enormously increased by the fact. It is a confidential sketch of his life, which Bellarmine wrote at the age of seventy-one, at the request of a brother Jesuit, Endæmon Johannes. For a long time it was kept concealed in the Archives of the Order at Rome.² At last it occurred to some members of the Order that it might further the object which they had so much at heart (the canonization, or at least the beatification, of the great controversialist), if they had the manuscript printed and distributed in influential quarters. Seldom, perhaps, during their chequered history have the Jesuits made a greater tactical mistake. The *naïve* confessions of Bellarmine produced an effect which was the very reverse of what was desired. Those

¹ "Si autem papa erraret præcipiendo vitia, vel prohibendo virtutes, teneretur Ecclesia credere vitia esse bona et virtutes mala, nisi vellet contra conscientiam peccare."—"De Rom. Pontif." 4, 5, ed. Paris, 1643, p. 456: Janus, p. 414.

² "Herzog und Plitt," ii., p. 240.

who studied Bellarmine's own account of himself, instead of saying, "This great servant of the Church is worthy of canonization," said rather, "The man who can write thus about his own good deeds, and speak so slightingly of others, is nearer to a Pharisee than a saint. With the ecclesiastics of his own age he compares favourably enough. He was free from luxury and avarice, and he discharged the duties of a Cardinal and of an Archbishop conscientiously. But of special saintliness there is no trace." When the Jesuits found that the autobiography told against their project, and that not even beatification was to be hoped for while it remained part of the evidence, they endeavoured to withdraw it from sight, and with so much success that, until recently (it is said), not a copy was to be found in all Germany. Their failure was all the more mortifying, because it was Bellarmine who had been mainly instrumental in procuring the canonization of Ignatius Loyola, and therefore there would be a graceful fitness in Loyola's disciples procuring the canonization of Bellarmine. But the most mortifying part of the failure is doubtless this, that the writings of the chief founder of modern Ultramontanism still lack the authority which attaches to the writings of a saint.

The form of the autobiography may have helped to mislead those who first brought it to light, as to its probable effect. It is written in the third person, and Bellarmine appears throughout simply as "N." In this way one is almost led to forget that it is an autobiography; in the absence of the first person the egotistical tone is apt to escape notice. To read that *he* made certain excellent resolutions when he was made Cardinal, and that he kept them all, produces a much less offensive impression on the reader than if it were written, "I made the following resolutions All these I kept." And there is plenty more of the same kind respecting his own virtues, abilities, and sagacity, and respecting the admiration which he inspired in other people. When "N" was two or three and twenty, the General of the Order "*almost unexpectedly*" commanded him to address the brethren. "He did so unwillingly and under compulsion; but those venerable old men listened most attentively, and afterwards wished to kiss N.'s hands, young as he was; but he did not allow that to be done to him." On another occasion his superior wrote to Rome of his sermon, "Never man spake as this man." Imagine a saint repeating such outrageous commendation! It is characteristic of the morality of the age that Bellarmine's sending to warn his opponent Sarpi of a plot to assassinate him was considered as a proof of quite exceptional virtue.

But the vanity of Bellarmine is not the only obstacle to his

being regarded as a saintly person. There is his scandalous untruthfulness respecting the Sixtine edition of the Vulgate, which still remains, to the grievous discredit of himself and of the Roman Church, in the title-pages and prefaces of the authorized copies of the Clementine Bible. Nor does this stand alone. There is also his defence of the False Decretals—not because he believed them to be true, but because they were necessary to his system. And there is his attempt to bolster up the modern theory of indulgences by means of evidence which was either forged or which applied to indulgences in quite a different sense. Let us follow Dr. Döllinger in his criticisms on the first of these points. And first as to the main facts.

The Council of Trent in its fourth session—April, 1546—decreed that, whereas it would be of no small advantage to the Church to determine which of the various Latin editions was to be regarded as authentic, (1) the old and Vulgate edition, which had been in use for so many centuries, should in public readings, disputations, sermons, and expositions be regarded as authentic, and that no one should on any pretext whatever venture to reject it; and (2), in order to put some check upon the printers, that Holy Scripture, but especially this old and Vulgate edition, should be printed as correctly as possible. During the Pontificates of Pius IV. and V. attempts were made at Rome, Louvain, and Antwerp to carry out this second decree of the Council. In 1587, under Sixtus V., an edition of the Septuagint was published in Rome; and as soon as this was accomplished Sixtus applied himself, with characteristic determination, to execute the still unaccomplished decree of the Council of Trent respecting a correct edition of the Vulgate. Sixtus made himself chief reviser, and accepted or rejected the emendations of the committee in a very arbitrary manner, guiding himself largely by the Louvain edition, the value of which he overestimated. When the work was finally printed he read the proofs with the greatest care, and corrected them with his own hand. In 1590 the edition was ready; of some eighty misprints which it contained about thirty were corrected with the pen or otherwise, and the rest remained uncorrected. It was published with the famous bull, *Aeternus ille*, prefixed to it, in which (March 1st, 1589) Sixtus in the most solemn and decisive manner declares the absolute authority of this edition for all uses, *private* as well as public, *for ever*. After proclaiming himself as the successor of St. Peter, and the inheritor of his powers as Prince of the Apostles, he goes on to recount his labour and care in producing this edition of the Vulgate, and then continues: "We

order and declare by this our constitution, which shall be binding for ever . . . and by the fulness of our Apostolic power, that the edition now published by us is without all doubt and dispute to be regarded as the Vulgate which the Council of Trent has received as authentic, decreeing that the same . . . approved by the authority delivered to us by the Lord, is to be received and held as true, lawful, authentic, and unquestioned, in all public and private disputations, readings, sermons, and explanations." He moreover forbade the publication of various readings in copies of the Vulgate, and declared that all those which differed from the authorized text "are to have no credit or authority in the future."

Before many copies had gone out, Sixtus V. died, August 27th, 1590. Urban VII. died September 26th. Early in 1591 some members of the Revision Committee complained to Gregory XIV. of the high-handed way in which Sixtus V. had treated their emendations, and recommended that the edition should be suppressed. By Bellarmine's advice a new committee was formed, of which he became a member. He gives an inaccurate account of its functions, but Gregory died before its proposals could be adopted, and Innocent IX. lived only a few months. He died December 30th, 1591—the fourth Pope within seventeen months. Clement VIII. brought the matter to a conclusion in 1592. The Clementine edition owes its title-page and preface to Bellarmine; and the four falsehoods which they contain still disgrace the authorized copies of the Roman Vulgate. The Paris edition of 1865, formally approved by Archbishop Sibour, lies before us, and there the four falsehoods still remain. They are these. (1) The title-page states that the text is the revised text of Sixtus V.: "Biblia Sacra Vulgatæ Editionis Sixti V. Pontificis Maximi jussu recognita et Clementis VIII. auctoritate edita;" whereas it is precisely the rash emendations made by Sixtus that the text does *not* contain. The preface states, further, (2) that Sixtus was *on the point of publishing* his edition when he discovered (3) that not a few *misprints* had crept into it, and (4) that *he* ordered that the whole should be reprinted. Whereas Sixtus *did* publish his edition; the mistakes which led to the suppression of the edition were not misprints noticed afterwards by Sixtus, but glaring errors *deliberately introduced by himself*; and it was not Sixtus, but *his successors*, who caused the edition to be recalled, corrected, and reprinted. From the autobiography it would appear as if Bellarmine originally proposed saying that, "owing to haste, there had crept in certain errors either of the printers *or of others*," which would have made the third falsehood a little less audacious; but even so it is bad enough. The misprints had nothing to do

with the substitution of a new edition (which, moreover, contained far more misprints than the old one); and it was not haste, but the self-willed ignorance of Sixtus V., that produced the errors which made a new edition necessary. This falsehood was a strong obstacle to the beatification of Bellarmine when the proposal was renewed under Benedict XIV. It was pleaded that in making it Bellarmine had the support of pope and cardinals, and perhaps acted under orders. To which Cardinal Passionei made the apt reply that they were not discussing the beatification of the pope and cardinals, but of Bellarmine; and, if he had told a lie, it did not make him not guilty to say that other people were guilty also. Cardinal Azzolini looks at it from another point of view: it was such a monstrous indiscretion. In order to glorify himself, Bellarmine had disclosed in his autobiography things very compromising to the Papacy. "When its enemies say that the Pope can err in interpreting Scripture for the Church, they can appeal to the evidence of Bellarmine that a Pope has erred, not merely in interpreting Scripture, but in making numerous perverse alterations in it." But the alterations made by Sixtus would not affect the interpretation of Scripture on any dogmatic question. Most of them are such things as the interchange of *autem* and *vero*, *ergo* and *igitur*, the order of words in a sentence, and the like.¹

But to Ultramontanes the subject is an awkward one, and Hergenröther ("Anti-Janus," p. 60) courageously declares that Sixtus V. issued no sort of decree and promulgated no Bull. No doubt his Bull is not in the Bullarium, because it was cancelled, along with his edition of the Bible, by his successors. But it was composed and signed by Sixtus and printed by his order. Hergenröther knows that very well. He does not venture to say that the Bull does not exist, although ordinary readers would think that he means this: he says merely that it was not promulgated. Nor does the Jesuit Cornely help matters much when he raises a doubt whether the proper formalities were carried out respecting this Bull. It was delivered *ex cathedra*, printed by the Pope's order, and sent with the Vulgate to the Catholic sovereigns in Europe. Can such a document be regarded as a piece of waste paper?

Bellarmino's defence of the False Decretals was treated of by Janus in 1869,² and need not be discussed here. Let us look at Dr. Döllinger's note on him respecting his treatment of the question of indulgences.

¹ See the article on the Vulgate in the "Dictionary of the Bible," iii.

² "Der Papst und das Concil," pp. 416, 417.

Chemniz, the pupil of Melancthon and great opponent of the Jesuits, had stated that there was no evidence for indulgences, in the modern sense of the word, earlier than A.D. 1200. To this Bellarmine gave the characteristic answer: "It is not to be wondered at that there are not many ancient writers who mention these things; for there is a great deal in the Church which is maintained by mere custom, without documentary record. Nevertheless, in Rome, in the oldest churches, there are monuments telling of indulgences which have been granted by many Popes, as far back as St. Silvester, who lived before 1200." In another place he says that Chemniz had divided the history of indulgences into three periods. In the first, which comes down to A.D. 900, the indulgence was a remission of ecclesiastical penalties (*e.g.*, shortening the time of penance). In the second—900 to 1200—indulgences were granted as a remission of the temporal punishments for sin, but only in certain cases (*e.g.*, crusaders). Not until after 1200 were there indulgences which anyone could obtain by performing certain acts. Bellarmine endeavours to show that the distinction between indulgences of the older and of the later kind is not an essential one.

The statement that Silvester I. (314-335) and other Popes previous to 1200 had granted indulgences is maintained by Bellarmine solely upon the evidence of inscriptions in Roman Churches and of the "Life of St. Swibert." But the Jesuit Daniel Papenbroek (1685) has shown in detail that all the inscriptions quoted and also the "Life of St. Swibert" are forgeries of a later date. "The custom in question," he remarks, "cannot be shown to have existed earlier than the eleventh century. But that it has been handed on through so many centuries "without documentary record" is assumed without reason and denied without detriment to piety. But it is not denied without reason, as it is maintained without reason." Papenbroek was violently assailed for these remarks, and reminded that he was disputing what three other Jesuit Cardinals besides Bellarmine, *viz.*, Toletus, Lugo, and Pallavicini, had held to be correct. He replied that he could appeal to the work of Johannes Morinus, "Commentarius historicus de Disciplinâ in Administratione Pœnitentiæ," published 1651 and 1685, which without naming Bellarmine had refuted him, and which no one had refuted since. If the four Cardinals had read this book, they would have written differently.

Bellarmino defends the granting of indulgences for 15,000 and 20,000 years. He says that some persons have denied that such things have ever been granted by Popes, and say that they are an invention of the indulgence-hawkers, while genuine indulgences are, at the outside, for a lifetime. But to this

Bellarmino replies that a person who had committed many mortal sins, for each of which a penance of three or even seven years would be incurred, might thereby incur a penance of several thousand years: and it was cases of this kind which Popes had in their minds when they really granted indulgences for 10,000 or 20,000 years. But the private letters of Bellarmine, like those of Baronius, show that he had more correct and less slavish ideas about indulgences than anyone would suppose from his published works. The letters show also that Clement VIII., Paul V., and Sixtus V. had really some thought of seriously carrying out the decree of the Council of Trent, that moderation must be observed in the granting of indulgences.

The question of indulgences has not improved since Bellarmine's time. Plenary indulgences abound, and can be obtained by anyone by the performance of trifling acts; and nearly all of them can be applied to benefit the dead. Not many years ago a Jesuit named Schneider defended at considerable length, in a book which had a wide circulation, the existence of indulgences for thousands of years: he knew one of 60,000 years. Pius IX. established one for gaining 100 years daily. In nearly all churches there is at least one altar so privileged that a plenary indulgence for a dead person is obtainable at every mass. Some priests have the privilege that on certain days their masses, wherever they may say them, are privileged: and on All Souls' Day this is the case with every priest. To the members of certain brotherhoods the favour has been granted, that all masses said for them after their death are privileged. In the "Mainzer Katholik" for 1860 there is a long essay defending the practice of privileged altars, and the author of it appeals to the authority of Paschal I.!

After the Gunpowder Plot, in 1605, James I. imposed a severe oath on all Roman Catholics. The Archpriest Blackwell took it, and advised others to do the same. Thereupon Bellarmine, who was an old friend of Blackwell's, wrote to him and compared his conduct to that of Peter in denying his Master; which so provoked James I. that he wrote himself against Bellarmine in a tract entitled "Triplici nodo, triplex cuneus." Bellarmine answered it and made fine fun of the royal Latin. In his letter to Blackwell, Bellarmine had declared that no Pope had ever ordered the murder of a Sovereign even if he were a heretic and a persecutor of the Church, or had approved such a deed, if done without his orders. James I. reminded him of the Allocution of Sixtus V. and of the numerous plots which had been made against the life of Queen Elizabeth, and by assassins who had been set to the work by their confessors at the suggestion of the Pope himself (*ipso Papa auctore*). It is very remarkable that Bellarmine in his

reply treats in great detail of the speech of Sixtus V., but of the attempts to assassinate Queen Elizabeth says not a word. Evidently he was aware that in this matter Pius V.'s hands were not clean. Roberto Ridolfi was the "head centre" for this business. In a letter to the Duke of Alva, Philip II. of Spain gives the details of a plot for seizing the Queen's person and killing her. The Holy Father, whom Ridolfi had informed of everything, had written to him and told him through his Nuncio, the Archbishop of Rossano, that he considered the matter very important for the service of God and the well-being of His Church, and had exhorted him to support it. The Pope wished Philip to undertake it as a carrying-out of the sentence which he had pronounced against the Queen of England. But Philip had no desire to support papal claims to the crowns of England and Ireland, and rejected the proposal. This evidence by no means stands alone. Bellarmine's defender, Becanus, in his "*Controversia Anglicana*," points out that the high-priest Jehoiada, in virtue of his official powers, first deposed Queen Athalia, and then caused her to be put to death as a private individual; and adds that the powers possessed by the high-priest in the Old Testament are possessed by the Pope in the New.¹ He received an intimation from the Index Congregation that in the next edition this remark must be modified; but that was only because of the attacks made on the book in Paris.

It is remarkable that Bellarmine's own great work, "*De Controversiis Christianæ Fidei*," was placed on the "Index" "*donec corrigatur*" by Sixtus V., to whom he had dedicated it; not, however, because its extreme statements respecting the Papacy might give inconvenient offence, but because in some respects they were not extreme enough. He put limits to the *temporal* power of the Pope. The spiritual power of the Pope, he said, was direct, absolute, and limitless; the temporal power, though of the highest, was only indirect. If a temporal Government and the Pope came into collision, the former ought to give way; but the Pope could not depose a King in the direct way in which he could depose a Bishop. This did not at all suit Sixtus V. When he died, a new edition of the "Index" was just ready for publication. It was kept back that the new Pope might reconsider the cases of Bellarmine and Vittoria, a Spanish theologian whom Bellarmine had quoted. It was not issued until 1596 (Clement VIII.), and of course without Bellarmine's name on the list of forbidden authors. When Bellarmine contrived the lying preface to the *Vulgate*, in which the blame of the errors introduced by

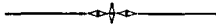
¹ Reusch, "*Index*," ii., 345.

Sixtus V. was thrown on the printers, and excused by hasty oversight, he says in his autobiography that he was "returning good for evil." Sixtus had damaged his reputation by putting his controversies on the "Index;" but he had saved the Pope's reputation by covering his blunders.

These specimens will suffice to show our readers the importance and interest of this remarkable volume. Other subjects treated at length in it are: Bellarmine's pseudonymous Tract against Henry IV., his Mission to France, his Memorandum on Abuses, the Pensions of Cardinals, the Conclaves of 1605, Nepotism, Paul V.'s Conflict with Venice, the Number of General Councils, the Execution of Heretics in Rome, Canonization, etc. The learned editors have added greatly to the materials for a critical biography of Bellarmine; and such a biography is a real want in modern ecclesiastical history. Perhaps the present volume is only a prelude to such a work, to be carried out by the editors themselves. Students of history can wish for nothing better.

ALFRED PLUMMER.

DURHAM, *April*, 1887.



ART. V.—THE TITHE RENT-CHARGE BILL.

THE promised Bill for facilitating the recovery and redemption of tithe rent-charge has been introduced into the House of Lords, and may be described as a modest and sensible measure. Its main features are probably already familiar to the readers of this magazine, and may be summed up in a few sentences. The landowner is required to pay the charge, and may add it to the rent where land has been let on lease under the covenant that the tenant is to pay the tithe. If the owner pays the full amount within three months of the time it becomes due, he is to be allowed a discount of 5 per cent. Distraint is abolished, and the rent-charge can be recovered from the owner as a simple debt. When the rack-rent for any year, including the rent of any dwelling-houses standing on the land subject to tithe, is less than the rent-charge, only the amount of actual profit can be collected for that year.

Redemption can be effected by the payment of twenty times the amount of rent-charge fixed by confirmed apportionment, or par value as it is commonly called. The money arising from redemption is to be invested in the names of the bishop, patron and incumbent in certain permitted securities, one of which is

to be chosen by the latter, and among these are Indian and Colonial bonds which pay from $3\frac{1}{2}$ to $3\frac{3}{4}$ per cent.

The above being in brief outline the main features of the Bill, it will be seen that it requires the tithe-owner to submit to a considerable diminution of income for the sake of improved security, prompt payment, and lessened friction between the incumbent and his parishioners. As tithe is now 13 per cent. below par, and is likely to fall still lower, the deduction of 5 per cent. is no light matter, and it will be clear loss in those cases where the rent-charge is now collected without difficulty. Incumbents who have had no anti-tithe agitation to contend with must, however, remember how many of their brethren have suffered from this cause, and they ought to be prepared to suffer some loss, if that loss brings with it a more than compensating gain to others. We are all members of one body, and must consider not only our own individual loss or gain, but the welfare of the Church as a whole, and that the Church would gain by the removal of a fruitful source of contention can hardly be denied.

The provision for the temporary reduction of the rent-charge in the case of land which in these days of depressed prices of agricultural produce is in danger of going out of cultivation altogether, is decidedly satisfactory, and will probably meet with general acceptance.

At first sight twenty years' purchase may seem a ruinously low value to place upon what has formerly been regarded as real property of the most stable kind; but it may be pointed out that the calculation for redemption is made upon the basis of the par value, and not on the present or prospective value of the rent-charge as calculated from the septennial averages; and proof is afforded that the terms offered are not unduly favourable to the tithe-payer by the fact that experienced authorities are of opinion that in but few instances will they tempt the owner to redeem. Redemption is, however, admitted to be the only satisfactory solution of the question, and it is to be hoped that some system may be devised by which loans can be advanced to the landowners by the Government, so as to allow of universal and compulsory redemption. In the meantime it is worthy of consideration whether it would not be well to allow the incumbent to sell his tithe rent-charge when the landowner is unwilling to redeem, under certain restrictions as to price like those enforced by Lord Cross's Bill for the Sale of Glebe. It is at present difficult to find investments which combine first-class security with more than $3\frac{1}{2}$ per cent. interest; and where rent-charge is well secured by an ample margin of rent, there seems no reason why purchasers should be wanting at twenty-five years' purchase of the annual value.

Such purchasers would probably much prefer collecting their dues from the owner instead of from the occupier, and it might easily happen that the one year's purchase sacrificed by the 5 per cent. discount might result in a more than compensating advantage in the terms of sale arranged.

In considering the merits of the Bill under consideration, and in deciding the important practical question as to whether it should be supported or opposed by the clergy, it would be well for the latter carefully to read the speech in which it was introduced by the Premier. The provisions of the Bill may be open to criticism; but the firm language of Lord Salisbury in first enumerating and then rejecting the current fallacies regarding tithe that prevail so widely, certainly deserves the grateful acknowledgment of those whose interests he so ably defended. Two points are especially worth notice: his refusal to unsettle the compromise regarding the commutation value arrived at in 1837, or to alter the present system of septennial averages. In answer to a demand for a re-valuation, he clearly showed that as the tithe was the tenth part of the produce, without regard to the cost of production, the landowner would in almost all cases lose if its value were re-assessed; he mentioned, only to dismiss the contention, that the rent-charge ought to bear some fixed ratio to the rent; and he clearly laid down the rule that the tithe must be paid in full as long as it did not exceed the nett profit of the land, whether any rent were left or not.

The practice of taking a septennial average to determine the value of the rent-charge each year is a matter rather of convenience than of principle, for the total amount in a series of years is the same in either case. But there is an obvious advantage to the clergy in avoiding sudden fluctuations of income such as would result from assessing the value year by year, and when the rent-charge is paid by the landlord, whose income is far less dependent upon good and bad seasons than that of the farmer, it is probable that we shall hear no more of the demand for a shorter average. The fact that in the disastrous year 1879 tithe was as high as £111 15s., though a strong argument for the payment of the charge by the owner, does not prove that a one year's average would be an improvement, for the value calculated on the prices of 1878 would have been £106 13s., and a reduction of £5 2s. per cent. would have made but small difference when the loss was reckoned rather in hundreds than in tens of pounds. It may be remarked in passing, that, when the occupier pays the tithe, the old-fashioned method of taking the tenth shock in kind is, after all, the only really satisfactory method of adjusting the tithe to

the variations of prices and seasons. The Commutation Act allowed for variations in price, but assumed an uniform production; and this is the best evidence that the only satisfactory arrangement is for the landlord to exonerate his tenant from liability to pay the rent-charge, and to allow for this exemption in adjusting the rent.

By way of summing up the foregoing remarks, the following questions may be asked of those whose incomes are affected by the Bill. Is the present position of tithe-owners satisfactory? If not, is it likely to be improved without legislation? If not, from what party or Government is there the most remote probability of tithe-owners receiving more favourable treatment than from the present Cabinet?

A. M. DEANE.



ART. VI.—A DAY WITH THE KENT ARCHÆOLOGICAL SOCIETY.

WHY is it that we have all been reading with such deep interest the account of the recent unrolling of the mummies of Rameses II. and his father, by Professor Maspero, at Cairo? And why have we looked with still deeper interest upon the portraits of these mummied Pharaohs which the illustrated papers have given us? Simply because it is impossible to gaze upon the very form and features of men who acted a great part in the history of the human family thirty-three centuries ago without the most profound interest. We see in each not merely the copy of a portrait, however faithful, but the *vera effigies* of the very man himself and the expression of his countenance, his very lineaments and the character reflected in them.

And it is a modified form of the same mental tendency which invests the venerable architectural remains of former ages, whether ecclesiastical or domestic, with so much interest. The ancient castles and country houses, the cathedrals and churches, which fill the land, are simply the expression in stone of the thoughts which once filled the busy brains of men who passed across the stage in years gone by, and have long since disappeared to join the great army of the dead with Rameses and all the Pharaohs. To preserve these venerable monuments by creating an intelligent interest in them is the object of the various archæological societies which exist in many of the counties of England. The practical mode in

which this design is sought to be carried out is by an annual "Perambulation," usually extending over two days, in some district in which remains of historical interest abound. I am not aware of the routine adopted in other counties, but in Kent it is skilfully and pleasantly arranged that on the first day a central point of interest is selected, from which the Society and its friends can reach a number of attractive spots on foot, and on the second day the party drive to more distant places. This makes an agreeable change in the proceedings, and enables the visitors to cover a more extensive field.

It had been decided by the Kentish Society that Rochester, with its ancient cathedral and wonderfully-preserved Norman castle, should this year form the central point, whence the perambulation should extend itself on the second day to more distant regions. With such a pleasant prospect I gladly accepted the invitation of a friend to accompany him to the meeting of the Society. The weather was propitious, and the interest of the proceedings was sustained to the close.

I do not propose to go over the whole ground traversed by the Association, and to give a kind of guide-book account of every point we visited, although there was not one which did not possess features of great interest. I do not know any more attractive reading than a guide-book to one intending to travel in a strange land, but it is not likely that at any other time it would possess many attractions for him. I will, therefore, confine my reminiscences to the more salient and interesting points of the excursion.

It is one of the strange anomalies of the human mind that very often fictitious scenes possess a deeper interest for us than actual occurrences. The stirring events, the conflicts so vividly described, the trials, the victories of "Pilgrim's Progress," hold the imagination of every schoolboy with a grasp with which the history of Rome or Greece cannot compete. And as he advances in years, the adventures of "Don Quixote" and "Sancho Panza," the attack on the windmill, the delightful delusion of the knight as he describes the flocks of sheep as serried hosts of armed men arrayed under their respective commanders, the inimitable conversations of the knight and squire, possess a charm which eclipses the attractions of Hume or Hallam, and rivals even the pages of Alison or Macaulay in his affections.

The long flight of time exerts the same magic in its effects upon our minds when we look upon the material monuments of the past. The stones and mortar, the arches and columns, are not very different from those of to-day, but through the unconscious exercise of our powers of imagination they are invested with a halo of historical associations, which then

become as real to us as the pilgrimage of Christian or the adventures of Don Quixote. Thus, as we gazed on the morning of a lovely summer day last July upon the rounded arches of the earlier portions of Rochester Cathedral, we were irresistibly carried back to the days when the Normans lorded it over the conquered Saxons and impressed their laws and customs, and even their style of architecture, upon the vanquished. The conquerors, however, did not rest their supremacy solely upon moral grounds, or upon their superiority in art and literature; they took the precaution to let the subjugated race know that a material force lay behind the moral power. Bishop Gundulf, who built the cathedral about the year 1080, was also the builder of the oldest portion of the castle, thus silently reminding any refractory members of his flock that his ecclesiastical admonitions might, on an emergency, be enforced by the temporal power of the castle.

This immense ruin, still in a remarkable state of preservation, stands not far from the cathedral, and doubtless in former ages dominated the surrounding country, practically even as it now does from an artistic point of view. As one approaches Rochester, this noble pile, whose towers rise to the height of 125 feet, forms the most striking feature of the landscape, irresistibly suggesting the supremacy of a power of commanding influence in days gone by. One remarkable arrangement in the interior of the great keep brings forcibly to our minds a sense of the community of wants and feelings between the men of the present day and those of the eleventh century. A castle, however impregnable to open assault, might be surrounded by a besieging force; the supply of water might be cut off—and then stone walls and battlements had no more value as defences. To avert this danger, a deep well was sunk in the centre of the keep, which to this day is filled with water; a stone wall five and a half feet thick divides the keep into two distinct portions; this wall is pierced by a pipe nearly three feet in diameter passing vertically through the core of the wall from the well to the top of the keep; on each floor a small arched door opens into this pipe, so that water could be drawn up to each without descending to the well. Doubtless in the days of King John when the castle was besieged, the value of this ingenious provision was found by the defenders, and although the castle was captured, it does not appear to have been reduced by starvation, but by undermining the south-eastern turret of the keep.

The cathedral and the castle, however, although the grandest and most important relics of the past in Rochester, by no means exhausted the list of objects of historical interest still existing in the ancient town: portions of the old wall by

which the city was once surrounded remains in a wonderful state of preservation; one embattled fragment of which terminates in a very perfect bastion. The wall, as nearly as I could estimate, was thirty-five or forty feet in height, and I was much struck with the very perfect condition of the masonry after the lapse of so many centuries.

It was the contemplation of the venerable ruins of Iona that inspired one of the most beautiful passages in the writings of Dr. Johnson, in which he avowed his belief that whatever tends to make the past, the distant, or the future, predominate over the present, elevates us in the dignity of thinking beings. If these words express a recognised truth, we all ought to have received an upward lift during our visit to Rochester, for it was impossible to gaze upon these venerable witnesses of the life of a bygone age, still lifting up their heads amid the rush and hurry of the nineteenth century, without being compelled to reflect on the ephemeral nature of man's life in comparison with the works of his own hands which outlive himself by periods so vast.

Inferior in point of antiquity, yet deeply interesting, was Restoration House, which the owner, Mr. Stephen Aveling, kindly threw open to the Society. The name is derived from the fact that at the time of his restoration to the throne, Charles II. passed the night here on his way from Dover to London. It was then owned by Sir Joseph Clarke, the Recorder of Rochester, who was knighted by the King in recognition of his loyalty. Quaint and rambling in its arrangements, according to modern ideas of the convenient, it nevertheless possessed much interest, and it required no great powers of imagination again to people the rooms and the grand staircase with the figures of the restored King and his courtiers.

The first day closed with a *conversazione* given by the hospitable Mayor of Rochester, Mr. Lewis Levy, to the members of the Society and their friends, at which papers were read on "Shakespeare at Rochester," and other subjects of a similar character, and thus was brought to a close the first day, the only fault of which was that we suffered from a plethora of good things.

The next day dawned bright and fair, and the party assembled at 10.30 o'clock and drove—a goodly procession of twenty-three drags and waggonettes—first to Gillingham Church. This church dates from the thirteenth century, and portions of it from the fourteenth. It bears traces of Norman architecture, and indeed has many Roman tiles built in with the walls; but the most curious and interesting feature of the edifice is the "Lepers' window," of which I believe very few

examples exist. The parish church of Bidborough, near Tunbridge Wells, which dates from the time of the Conquest, possesses one, of which the existence was not known until a few years since, having been filled up with cement or mortar. These are the only examples of which I am aware, though doubtless there are others.

As some readers of *THE CHURCHMAN* may not know precisely what is meant by a Lepers' window, I may mention that lepers, or supposed lepers, appear to have existed in some parts of England in former ages, and that they were not permitted, through fear of contagion, to enter the churches with the general congregations. A window was therefore provided especially for their benefit, through which, by ascending a ladder placed against the wall outside, or from a separate chamber, they were enabled to witness all that took place within.

From ecclesiastical we turned to domestic architecture, and by the kindness of Mr. Stuart, we were permitted to examine the ancient portions of his house, Bloor's Place, the earlier part of which was built in the reign of Henry VII., and a later portion in that of Henry VIII. A bedroom with oak paneling, in very perfect condition, afforded a most interesting example of carving of the Tudor age.

Then more ecclesiastical edifices; but if I were to attempt to describe all the ancient churches which we visited and of which the features of greatest interest were pointed out to us, either by competent local authorities or by Canon Scott Robertson who accompanied us, I should be in danger of falling into the error to which I have adverted of writing a guide-book. I cannot, however, omit to notice the remarkable parish church of Upchurch, the general characteristics of which are Early English of the fourteenth century, while the foundations appear to be Norman. What interested me, however, more than the date or style of the building, was the fact that the father of Sir Francis Drake was for some time Vicar of Upchurch, and that the future hero to whose gallant repulse of the Armada England owes so much, must often, as a boy, have attended the services within these walls.

Many persons are commemorated in these days by the erection of monuments, whose claims to the distinction are somewhat dubious; but viewed in the light of the vast benefits conferred by Drake on his country, none of her illustrious sons have a higher claim to be gratefully remembered. It was somewhat late to render this tribute to the memory of the great Admiral, but all Englishmen must be gratified that it has at length been done, and that two noble statues have been erected to him within the last few years.

One more church before we arrive at the final gathering, and that, like Upchurch, rather for an incidental circumstance than for its antiquity or historical associations. Hartlip Church is probably Early English, but its date is not known; it contains, however, an epitaph which, as Canon Scott Robertson, who explained the architecture and history of the church said, was probably unique. The inscription which is found on a stone in the floor of the middle aisle records the sorrow of a bereaved widower, and is in the following words:

I coo and pine and ne'er shall be at rest,
Until I come to thee, dear, sweetest, blest.

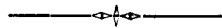
This to my mind was full of touching pathos, and my thoughts carried me back to the day long past when the disconsolate parishioner sought to give permanent expression to his grief in the quaint language of the epitaph. A young lady, however, to whom I expressed this unsophisticated view appeared to be sceptical, and even suggested the probability that the disconsolate widower had sought consolation for the loss of number one by inviting number two to fill her place.

From Hartlip Church we drove to the Lawn of Hartlip Place, where Mrs. Godfrey-Faussett-Osborne had hospitably invited the Society to five o'clock tea. No conclusion of an interesting day could have been more fitting or more welcome. The brilliant sky, the picturesque groups of noble trees under whose shadow we rested, with the lovely distant view, all combined to leave on our memories a bright and pleasant impression of our perambulation with the Kent Archæological Society.

I cannot close my reminiscences without expressing my sense of the deep obligations we were under to Canon Scott Robertson, the Honorary Secretary of the Society, and to Mr. George Payne, F.S.A., for the admirable arrangements which conduced so largely to the pleasure and interest of the day.

P. CARTERET HILL.

TUNBRIDGE WELLS, *Jan.*, 1887.



The Ascension.

ASCEND, Lord strong and mighty, Glory's King !
 Thy throne, set on translucent golden floor,
 Waits Thy return, and through Heaven's open door,
 As at Thy Birth, the thronging angels sing :
 Rise, on cloud-chariot, and the swift wind's wing !
 Now Bethany's palms Thy presence know no more
 Now fades from sight blue Galilee's garden shore ;
 Zion's gold-fretted fane is vanishing ;
 Anon the round world shines a distant star !
 Nor does Thy pity with Thy rapture end ;
 Not gone from earth, although enthroned above ;
 For ever present where Thy people are.
 So grant us grace divine, like Thee to blend
 Heaven-soaring thoughts, and earth-bound work of love.

ARTHUR E. MOULE.

Correspondence.

ARCHDEACON CAMPBELL ON 2 PETER. II. 4-9.

To the Editor of THE CHURCHMAN.

SIR,—In his article on "The Spirits in Prison," in your April number, Dr. Campbell criticizes some notes of mine in Bishop Ellicott's "Commentary," and in so doing falls into one or two errors (pp. 373, 374.)

(1) He attributes to me something which I have never written and never meant.

(2) He blames me for saying that an inspired writer has in writing a long sentence "lost the thread of the construction."

(3) He gives his own view of the construction, and then remarks, "The sentence is complete." But it is quite evident that, on his own showing, the sentence is not complete.

Kindly allow me to say a few words on each of these points.

(1) He says that I "would have had St. Peter write something like this, 'If God spared not the angels that sinned, casting them down to Tartarus, but spared the angels that sinned not.'" I do not find anything to this effect in my notes. On the contrary, I say that the sentence, if freed from its entanglement, would run—"If God spared not the angels for their sin . . . the Lord knoweth how . . . to reserve the ungodly unto the day of judgment under punishment." See notes on verses 4 and 9.

(2) With the Greek Testament before one, it is impossible to doubt that inspired writers can write sentences in which "the thread of the construction is lost." Sometimes two or three constructions are mixed up together. And there is nothing strange in this ; quite the contrary. Even educated people, when under the influence of strong emotion, lose control of their grammar ; uneducated people still more so. The latter are apt to do so even without the influence of emotion. Inspiration does not put a stop to all this. Are we to suppose that, if an illiterate fisherman were

to become inspired now, he would always, when under the influence of inspiration, write faultless English? The following instances of broken and ungrammatical sentences will repay study: Mark vi. 8, 9; Acts xv. 22, 23; xix. 34; xxiv. 5; 1 Tim. i. 3-8. In at least four places in St. John's Gospel we have nominatives left hanging without any verbs: vi. 39; vii. 38; xv. 2; xvii. 2; comp. Luke xxi. 6. We must get rid of the preconceived opinion that inspiration prevents a writer from losing the thread of his construction.

Archdeacon Campbell writes the sentence in question thus: "If God spared not the angels and the world, but saved Noah." And on this he says, "The sentence is complete, the *apodosis* being the preservation of Noah." This is perplexing. Let us try a parallel. "If he listened to Gladstone and Parnell, but howled down Goschen, *he was unfair.*" This sentence is complete. But if we omit the last three words, it will have no apodosis. The incomplete sentence, lacking an apodosis, is *exactly parallel* to Dr. Campbell's analysis of the sentence in 2 Peter ii. 4-9; so that, on his own showing, the construction is lost. Indeed, he goes further than I do. I say, "The sentence has no *proper* conclusion." Dr. Campbell makes it have no conclusion at all.

Yours sincerely,

ALFRED PLUMMER.

DURHAM, April 7th, 1887.

SHILOH.

To the Editor of THE CHURCHMAN.

SIR,—Enough has been said on this subject, and it is hardly worth while continuing the controversy. Mr. Hobson seems unable to grasp the real question at issue. He has not said one word to show that on any sound principles of philology "Shiloh" can be regarded as the proper name of a person. Tuch's argument on this point has been accepted by every Hebrew scholar of repute, whether on the Continent or in England, and until Mr. Hobson refutes it all the rest of his contention is worthless.

Mr. Hobson has so far modified his view of the Massoretic text, that instead of maintaining that it is of "unknown antiquity," he is now content with carrying it back to the second century. But he seems quite unconscious of the fact, that whatever may be my opinion of its antiquity, or of its value in any particular case, I have nevertheless accepted it as the basis of my rendering, though I have been careful not to give an interpretation to Shiloh, which, I repeat, no Hebrew scholar of repute now ventures to maintain.

I am, Sir, yours faithfully,

J. J. STEWART PEROWNE.

THE DEANERY, PETERBOROUGH,
11th April, 1887.

Reviews.

The Authoritative Inspiration of Holy Scripture. By the Rev. C. H. WALLER, M.A., Principal of St. John's Hall, Highbury, etc. With an Introduction by the Lord Bishop of Liverpool. Blackie and Son. 1887.

THIS is an admirable book. It demands and repays careful and repeated perusal and consideration; not that it is heavy reading, for, on the contrary, every page is marked by a certain originality and point which carries the reader on; but it is a book full throughout of minute touches of remark and suggestion, and of traces of the writer's own thorough and precise study of the Divine Book, in a way which challenges the pauses and attention of the reader in an uncommon degree.

The powerful and characteristic *Introduction* extends over 46 pages. It forms in itself a discussion and defence of the authoritative inspiration of Scripture, highly popular, indeed, in form, but in texture a mass of solid facts in close connection. The Bishop's style, with its grand homeliness of phraseology and presentation, is the expression all the while of very large reading and close attention to the workings of contemporary speculation. A discussion by him on Scripture, such as the present, like many a good popular scientific lecture, is the happy effort of trained skill in making long-matured and verified thought the common property of average minds.

Mr. Waller's treatise is not precisely popular. It appeals directly and specially to readers who have been themselves exercised over the problem concerned, and who either are, or seriously purpose to be, genuine Biblical students in something of a scholar's sense of the word. Not that its only message is to them. Its pith and vigour, and the many points of contact it presents with the thoughts and experiences of common life, are fitted to make it an attractive book to minds which are not as yet seriously interested in its theme, and which have hitherto rested complacently in the mere conventionalities of belief, or the yet poorer conventionalities of doubt, regarding the nature of Scripture. But the book is essentially the book of a thinker and teacher, who takes for granted an attentive and already exercised reader.

It is something to watch the writer's own mental position and habit, as a not too common phenomenon of present-day religious thought and teaching. Mr. Waller would be shown by the present book, even were he not well known otherwise as a writer and as an active trainer of young minds, to be a student of strong intellectual independence, by no means over-disposed *jurare in verba magistri*, and with many mental sympathies more akin to the present than the past. And yet he is a believer in the ultimate and divine authority of the Holy Scriptures, without *arrière pensée*, from the first verse of Genesis to the last of the Revelation. For him, as truly as for the Christian student of the fourth century, or of the seventeenth, the inscription at the head of every book and chapter is *Thy word is truth; The Scripture cannot be broken.* He vindicates (and we

heartily endorse every word of the vindication) the "received" translation of 2 Tim. iii. 16 ("All Scripture is given by inspiration of God"), and the verse so translated is precisely the creed about Scripture which he loves to recite. He exposes the flimsy inferences drawn from that complete misunderstanding of 2 Cor. iv. 6 which makes the "letter" to mean the words of Scripture and the "spirit" some indefinable result of its utterances as a whole, separable from their precise expression; and for him the *ipsissima verba* are divine. He entirely recognises, and discusses and illustrates in a highly suggestive way, the perfect reality, freedom, and naturalness of the human side of the work of the writers of Scripture; and yet (rare and delightful phenomenon at the present time!) this recognition is *not* used in order to support a running assumption that these writers are not to be thoroughly trusted, and that we are habitually to give the benefit of the doubt *against* them in favour of "modern science" and "modern criticism." For him the equal presence of the human and the divine in Scripture is not illustrated by the imperfect and coloured reproduction, by a tyro reporter, of a consummate utterance of truth, or by a modern sermon in which spiritual instruction, good on the whole, comes accompanied (and discredited) by notes of serious ignorance of astronomical or geological facts, *claimed by the preacher to be knowledge*. It is illustrated rather by the Human and the Divine, equally present and mysteriously harmonized, in the Incarnate Word. The divine of the Scripture is indeed divine; the human of the Scripture is indeed human, in that it is the entirely natural outcome of the processes of human thought and character; but it is none the less perfect, faultless, the precisely adjusted vehicle to the work and manifestation of the divine, or, as Mr. Waller boldly puts it, the Deity, in Scripture.

We dwell a little at length upon this characteristic and exceptional attitude of the writer's thought. It will be obvious that the book is at least, as things go at the present day, not conventional. There may have been a time when conventionality took exclusively the direction of a somewhat unthinking and active allegiance to the Scriptures. Certainly, within the world of scholarship (a world quite as liable as any other to the mischief of conventionalities and mere fashions of its own) it does not take that direction now. Many of us well remember, as Mr. Waller (p. 7) does, the earthquake shock of the days of the "Essays and Reviews," and of Bishop Colenso's successive volumes. *Nous avons changé tout cela*. Not very long ago, in a gathering of scholars not supposed to be sceptical about the Scriptures, a Doctor of Divinity read a paper to prove that the genealogies in Gen. vi. are varieties of the Solar Myth; a theory which at least leaves it doubtful whether "the blood of righteous Abel" will ever come up in any future judgment, and whether Enoch is in any intelligible sense a pattern of spiritual faith. And office-bearers of the Church can now, without any serious thought of being called upon to vacate their office, announce in effect that theology must begin again, *de novo*, with the attempt to account for the unity of nature, and that the Resurrection of the Lord Jesus Christ from the dead very possibly came to be believed in the way suggested by Renan. The present drift and fashion of scholarly thought, of which such utterances are extreme but not wholly alien specimens, runs now in a direction which makes a book like this, being as

it is the work of a genuine and open-eyed scholar, a strikingly unconventional phenomenon.¹

The leading and characteristic thesis of the work is conveyed in its full title, "The Authoritative Inspiration of Holy Scripture, as distinct from the Inspiration of its Human Authors." Mr. Waller is far from denying personal inspiration to the holy writers, of course. But he rightly points out that inspiration, as a personal quality or condition of man, is extremely difficult, or rather impossible, to analyse and define, and to argue from; and that most certainly, whatever it was, it did not exclude in the subject of it the possibility of personal mistake and moral failure in the experience of life. It did not prevent passion in Moses, vice in David, impatience in Jeremiah, weakness of principle and action in St. Peter. And Mr. Waller contends, and with the amplest proof for his contention, that the view of Scripture endorsed by our Lord, is that the Book, not the writers, is the proper subject of uniform and unvarying *authoritative inspiration*; that it, unlike them, is to be regarded as, so to speak, always and characteristically authoritative. It is not merely in some great moments, or for some great purposes, lifted, as it were (like a prophet), above itself. It is always itself; and that self is always the authoritative report, a report in words which are always human in one respect, always divine in another and in the most important, of facts and of truths which God purposes to be authoritative for man.

One of the weightiest parts of the whole work is that in which the testimony of our Lord to this view is collected and discussed. Those who have read the late Lord Hatherley's invaluable "Continuity of Scripture," will have been prepared for much that Mr. Waller says on this point; but Mr. Waller dwells with very special precision and suggestiveness upon it. To our mind it has long been absolutely certain, as a fact of history, that our blessed Lord, alike before and after resurrection, saw divine *authority* in the *ipsissima verba* of the ancient Scriptures; that He "believed things because they were so written in the Bible;" and those who hold that "Christ alone is infallible" must, if they mean out and out what they say, at least extend the ascription of infallibility to what was infallible for HIM. Mr. Waller draws special attention to the fact that our Lord very seldom *dwells upon the personal authorship* of a Scripture, as if it got weight because specially Moses, *e.g.*, or Isaiah, had written it. They wrote it; but its immediate claim to attention and submission is that *it is somehow written* in that unique and mysterious Book.

The relation of the Church to the Canon is a subject which of course comes up, and it is handled in a way full of good sense and attention to facts. In brief, Mr. Waller discusses the historical relation of the Jewish Church to the Jewish Canon (going to Deut. xvii. for his *locus classicus*), and finds the most reasonable and natural of analogies in the relations of the Christian Church and Canon. In neither case can the Church *make* Scripture, nor even by its mere "consciousness" *select* Scripture. It registers and preserves Scripture, which in itself must be produced by prophetic persons, or under their attestations, and delivered by them as Scripture; as was the case, *e.g.*, with "all" St. Paul's Epistles in the view

¹ A strange example of "free-handling" of revelation came accidentally to our notice a few days ago, in a very unexpected quarter. At a meeting of the National Scottish Bible Society, in an able and carefully reported address by a Doctor of Divinity, occurred these words, "That divine image in which man was made, and by whose fracture the male and female elements had been parted asunder, had its fragments re-united in the life of One Who comprehended within Himself the masculine and feminine soul"! This may be Plato, it most certainly is not Moses.

of St. Peter. Such deliverances it is the business of the Church to receive, to register, to attest.

We are tempted to write on, and to deal with the manifold details of this remarkable book at much greater length. But it will be better if this brief notice calls the attention of readers to the real study of the book itself. We would only catalogue, in closing, some of its specially suggestive points. Let the reader then remark the excellent and far-reaching illustrations of the way in which Scripture gets its authority, by the way in which an Act of Parliament becomes law (p. 59); the distinction drawn between inaccuracy and faultless ignorance (p. 72); suggestions on the removal of "difficulties" by a closer study of Hebrew numeration (p. 80); the refutation of the suggestion of our Lord's fallibility in His estimate of Scripture (p. 117); remarks on the phrase *γραφή* (p. 130); on the Lord's corrections, in His sermon, of what "ye have heard said" (p. 133); on the conditions under which the human author was all the while the implement of an "external authorship" (p. 198); a valuable passage on limitations and cautions (p. 209), and on variations in the report of one event (p. 214); the statement, and proof, that "verbal inspiration does not require a verbal report" (p. 218); and the catena of our Lord's testimony to the Old Testament in the Appendix. Meanwhile the whole volume is full of incidental hints and examples how to study Scripture.

This account of the book is brief and fragmentary. There are a very few details where we do not wholly go with the writer; but they are so merely details that we will not dwell upon them, with one exception. On p. 11, note, Mr. Waller gives his reasons for holding fast to the statement that Scripture not merely contains, but is, God's Word. In that statement we agree entirely and cordially with him. But surely its best vindication is his whole argument, and not the collocation (*l. c.*) of 2 Tim. iii. 16 and iv. 2; in which latter verse it is scarcely certain that *ὁ λόγος* bears a definite reference to the *γραφή* just before.

AN EXAMINER.

The Official Year Book of the Church of England. 1887. London: Society for Promoting Christian Knowledge.

It is only of late years that the ordinary layman of the Church of England has begun to realize the greatness of his Church, or even to think much about it at all. Especially is this true of the Evangelical layman. If he were Evangelical merely in a party sense, his enthusiasm was easily evoked by the word "Protestant;" but the sound of the word "Church" made him feel uneasy, and he would suspect any speaker using it much as of Romeward proclivities. If he was Evangelical in the true sense, a godly and praying man, he dreaded—and rightly dreaded—anything that seemed to put the Church in the place of Christ; and he shrank from calling himself a Churchman, for fear he might by so doing disparage the higher name of Christian. Thousands of excellent Church Sunday-school teachers looked askance at the Church Catechism; and we remember a good lady, a Churchwoman all her life, hearing Hugh Stowell preach a stirring sermon for what was then called the Prayer Book and Homily Society, expressing her astonishment that so staunch an Evangelical should speak so enthusiastically of the Church of England. That there is a great change in this respect among Evangelical people we can all see. Does that change imply Romeward proclivities, or putting the Church in the place of Christ? Assuredly not. It is a result of two causes: first, the enormously increased power of the Church of England as a spiritual agency; secondly, the assaults upon her from without. Men and women engaged in practical evangelistic work, or who, if not engaged in it, like to hear of it and to help it, see that the Church is in the forefront in all

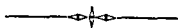
that is being done to save souls. Men and women who love the Word of God have seen the Church alone stand firm in defence of the Bible in the school. And the Disestablishment agitation of two years ago, whatever else it effected or failed to effect, certainly did this—it bound Churchmen together as they have never been bound together before. So that an Evangelical man feels that he can still put Christ and the Gospel first ; still sympathize with all who do the same, though they be not Churchmen ; still work with others, if they will work with him, and yet be proud of the ancient historical Church, Catholic, Reformed, Protestant, National, to which he is now not ashamed to belong.

At this juncture comes the "Official Year Book of the Church of England" with its truly marvellous revelations of the actual work of the Church. It has been from the first a wonderful production ; and this, the fifth (we think) annual volume, is the most wonderful of all. The Honorary Editor, the Rev. F. Burnside, has done extraordinary service to the Church by his labours in compiling it. Anyone gifted with persistent industry could now carry it on ; but the original planning of the work, the mapping out of its various sections, the initiation of the machinery for collecting such a mass of varied information, must have involved immense trouble, and the result is a monument of organizing and editorial skill. This language may seem extravagant, but it will not be thought so by anyone who will really examine these seven hundred pages.

It would require many pages of this magazine to give any fair idea of the contents of the "Year Book." Chap. I. treats of the Training of the Clergy, and gives full information about Theological Colleges, etc. Chap. II., which occupies 160 pages, describes Home Mission Work in fifteen sections, such as Church Building and Extension, Parochial Work and Missions (with illustrations from actual parishes), Lay Help, Christian Evidence, Reformatory Work, Temperance, Deaconesses, etc., etc., with full lists and notices of the various institutions. Chap. III. is on Education, National Schools, Sunday Schools, etc., In Chap. IV. eighty pages are given to Foreign Missions, the work of all the Church Societies being detailed, and a most interesting series of reports given from no less than sixty Colonial and Missionary Bishops. Chap. V. is on the Episcopate, and a sketch of the history of the Colonial Episcopate is of special interest in this year of its centenary. Chap. VI. describes Choral and Bell-Ringing Associations. Chap. VII. gives particulars of the Convocations, the House of Laymen, the Diocesan Conferences, the Central Council and the Church Congress ; with a (not complete) notice of the various Evangelical, Clerical, and Lay Unions. Chap. VIII. provides statements regarding the Church of Ireland, the Episcopal Church in Scotland, and the Protestant Episcopal Church of America. Chap. IX. deals with Clergy Pensions, Endowments, and Charities ; Chap. X. with the Welfare of Young Men ; Chap. XI. with Church Defence. Chap. XII. gives a chronology of Church events ; and Chap. XIII. a list of Church books published. Then follow sixty pages of statistical tables of all sorts, lists of officials of the Dioceses, Universities, Societies, etc., and miscellaneous matter.

Hearty thanks are due to the S.P.C.K. for its unstinted liberality in bringing out such a volume at a price within the reach of all ; and we hope ere long to find the "Official Year Book" of the Church of England upon nearly as many tables as Bradshaw and Whitaker's Almanack.

E. S.



Short Notices.

Expositions. By the Rev. SAMUEL COX, D.D. Third Series. T. Fisher Unwin. 1887.

The most interesting portion of this volume (equal in merits to its predecessors and similar in defects) is that which relates to the "Faithful Sayings of the Primitive Church." The author bases his exposition of these "Sayings" on the assumption that they were originally uttered by *Prophets*. In his Preface he refers to the stress laid on the function of the Prophet in the Church of the period of the *Didaché* (A.D. 100), and to Dr. Sanday's recent essay on "The Origin of the Christian Ministry." Dr. Sanday, he writes,

shews that the teachers of the Christian Church, at least for a full generation after St. Paul's Epistles to the Corinthians were written, were not the bishops or presbyters, nor indeed any of the official persons who live again in their modern representatives. He produces good reasons for believing that bishops and presbyters, as well as deacons, had up to this time been "chiefly occupied in dispersing alms, in organizing hospitality, in keeping the rolls of church-membership," and that it was only when the "splendid dawn of Spirit-given illumination faded into the common light of day" that they were called upon "to devote themselves more regularly and permanently to a still higher function, the direct approach to God in worship and thanksgiving." Of apostles, prophets, teachers, the *Didaché* gives us glimpses. "We see them moving about from Church to Church, highly honoured wherever they went; pledged to poverty. . . . But if they (or rather specially the prophets) choose to settle in any community, gladly supported by the first-fruits and gifts of the members; preaching the Word; conducting the Sunday services, especially the Eucharist, where the prophet alone is not bound to any set form." And elsewhere Dr. Sanday adds: "The *Didache* makes it clear that wherever he was present, the prophet took the lead in such services. He has indeed a special privilege in connection with them which he does not share with anyone else. He alone is allowed the untrammelled use of extempore prayer." This vivid picture of the function and work of the Christian prophets lends a new force . . . to the hypothesis on which I have based my exposition of the Faithful Sayings.

Dr. Cox's reference to "The Teaching," which we have quoted, has an interest of its own. Turning from his Preface to the Discourses on the work of the Christian "Prophets," the student will find the subject treated with ability and with much of freshness. Such Scriptures as "Built on the foundation of the apostles and the *prophets*," "Christ gave some to be apostles, and some *prophets*," (Ephes. ii. 20; iv. 11); "God hath set some in the church, first apostles, secondly *prophets*, thirdly teachers" (1 Cor. xii. 28); "I will send them *prophets* and apostles" (Luke xi. 49; Matt. xxiii. 34); men "spake with tongues and magnified God and *prophesied*" (Acts x. 46, xix. 6, xv. 32)—are set forth and expounded. These Scriptures prove, Dr. Cox holds, "there were probably far more prophets actively at work in the first age of the Christian Church than in any age of the Hebrew commonwealth; there were scores and hundreds of men as truly inspired as Isaiah and Jeremiah, Ezekiel or Daniel, although few, if any, of their words have been recorded for our instruction."

The subject is both attractive and of real importance. Dean Plumptre's paper, "The Prophets of the New Testament," we think, has been little read; certainly it has failed to exert that influence which might have been expected. A comprehensive, learned and impartial essay on this subject, up to date, would be welcomed on all sides.

Moses: his Life and Times. By GEORGE RAWLINSON, M.A. Nisbet and Co.

This useful little volume, representing "Men of the Bible" series, contains a great deal of interesting matter. Canon Rawlinson, after referring to Josephus and Philo, remarks that it is from Scripture, almost entirely if not entirely, that we must learn the facts of Moses' life. In the four later Books of the Pentateuch, he holds, we have an actual, though not intentional autobiography. By his own hand, says the learned Professor, Moses is portrayed to us in Exodus, Leviticus and Numbers, and by the hand of a contemporary in Deuteronomy. From the chapter entitled "Moses' Death" we take a specimen paragraph: "The actual manner of Moses' death must remain for ever a mystery. No eye saw it. None knew the exact moment of it. In silence and solitude, at the top of Pisgah, alone with God, the great lawgiver, prophet, leader, passed away—passed to the rest which he had so well earned, not smitten by any painful disease, nor worn out by gradual decay—but, still in the full possession of his powers, still with none of his natural force abated, he sank to rest—he 'was not, for God took him' (Gen. v. 24). The soul fled; the body remained, and was buried in some strange and mysterious way—not by Eleazar, not by Joshua—in a ravine of the mountain; but exactly where, no man knew. 'HE buried him in a valley of the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day' (Deut. xxxiv. 6). 'The children of Israel wept for Moses in the plains of Moab thirty days' (verse 8); but he had no funeral rites, no obsequies, no monument; and hence there could be no after-growth of loving pilgrimages, no superstitious reverence of a holy spot, no local commemorative ceremonies. The grave on Mount Nebo was, as is the grave of Golgotha, shrouded in thick darkness, to after ages an unknown locality."

Gordon Songs and Sonnets. With Notes, Historical and Biographical. By J. RUTTER. Elliot Stock.

Some of these "Songs and Sonnets" have undeniable merit, and the poet's "Notes" will be appreciated by many admirers of his hero. Here is a specimen Sonnet, the last but one:

TO GORDON IN HEAVEN.

On the seashore, July 25, 1885.

WHERE thou art now, my Brother, "is no sea:"
 And yet thou retest by "the sea of glass."
 Ah! dost thou view thereon the shadows pass
 Of things on earth that are or yet shall be?
 Are any rays of knowledge granted thee
 Of saints that still are with us?—or, alas,
 Of thy poor Soudanese cut down like grass,
 Or crushed through England's selfish policy?
 I know not—but I think thou yet dost care;
 I cannot think those interests, so strong,
 Are all forgotten in the angelic song.
 I ween thou still dost give some time to prayer:
 Not for thyself—for want exists not there,—
 But for those "sheep" who yet to thee belong.

Rome: its Princes, Priests, and People. Vol. III. Elliot Stock.

The first two volumes of this work, a translation of Signor David Silvagni's "La Corte e la Società Romana nei Secoli XVII. e XIX.," were reviewed in THE CHURCHMAN at the time of their issue. The volume before us, in every way equal to its predecessors, has several admirable

passages. The account of Pius IX. is ably written. Particularly interesting, perhaps, is the chapter on Cardinal Antonelli, who ruled that weak-minded Pope with a rod of iron. Towards the close of the chapter About's description is quoted, thus: "Antonelli lives in the Vatican, in rooms above the Pope, and the Romans ask sarcastically, 'Who takes the highest place, the Pope or the Cardinal?' Men and women who know him intimately say that he leads a very easy life. If it were not for the annoyance of diplomacy, and the audiences he has to give every morning, he would be the most happy of mountaineers. . . . He has unbounded power, colossal riches, a European reputation, and every luxury at his command. . . . When he assists the Pope in the ceremonies of Holy Week, he looks the type of pride and impenitence." In some respects, continued About, such as his fear of death, his passion for gold, his love for his family, his contempt for men in general, his indifference to the welfare of the people, Antonelli may be compared to Mazarin: both were born among the same mountains. Mazarin gained the heart of a woman by his craft; Antonelli dominated the mind of an old man. But Mazarin securely established the power of Louis XIV., and administered the affairs of the French monarchy without neglecting his own. Antonelli, on the contrary, increased his own fortune at the expense of the nation, the Pope, and the Church. About's opinion, says our author, is fully confirmed by Father Curci. Monsignor Liverani, in his book, narrates several scandalous facts in the Cardinal's life, and blames him for having wilfully deceived the Pope, with the help of the Jesuits, who worked upon the mind of Pius through a member of their Order. It is said that it was Cardinal Antonelli who prevented the Pope leaving the Vatican after September 21, 1870; and he had two good reasons for so doing. One was to please the Jesuits, the other to go on making money by means of the *obolo di San Pietro*.

The Biography of the Rev. Henry Aaron Stern, D.D. By the Rev. ALBERT AUGUSTUS ISAACS, M.A., Vicar of Christ Church, Leicester. Pp. 470. Nisbet and Co.

This biography will by many readers be esteemed both interesting, and in several ways informing, while every unprejudiced reader will recognise its spirituality. Mr. Stern was for more than forty years a Missionary among the Jews; and we have here a record of his labour and travels in Mesopotamia, Persia, Arabia, Turkey, and Abyssinia. The Abyssinian chapters have a peculiar interest, and will repay reading. In the year 1869 we read the volumes of Mr. Rassam, "Narrative of the British Mission to Theodore, King of Abyssinia;" but we have found Mr. Stern's narrative of King Theodore's treatment of his English prisoners (lengthy as the story is), very readable, with not a few striking and pathetic passages, and truly edifying.

The Patriarchal Times. By the Rev. T. WHITELAW, D.D. Pp. 308. Nisbet and Co.

A readable book, with much that is suggestive, and, in particular, many apt and striking quotations; conservative, and candid.

Spiritual Life in its Advancing Stages. By G. R. WYNNE, M.A., Archdeacon of Aghadoc. 2nd Edition. London: Elliot Stock. Dublin: Sealy, Bryers, and Walker.

Some of the chapters in this suggestive and really practical book are these: "Step by Step," "Unity of Aim," "Witness-Bearing," "At His Feet," "Fellowship," "Spiritual Life in Solitude," and "In Society."

Isaiah. Exposition and Homiletics by Rev. GEORGE RAWLINSON, M.A.
Kegan Paul, Trench and Co.

This is a very fair specimen of the Pulpit Commentary. Professor Rawlinson's general Introduction is ably written, and his expository and critical notes are of much interest and value. Some, at all events, of the "Homilies by various Authors" are not unworthy of their place: here and there is an exceedingly good one. On the whole, the volume well represents a very useful work. With one or two of the notes we are unable to agree. The portion of the Introduction to which many readers will specially turn, at the present moment, is the paragraph "On certain modern theories as to the authorship of the existing 'Book,'" and a defence of the unity of the Book. Canon Rawlinson writes:

"The arguments in favour of the unity may be divided into the external and the internal. Of external arguments, the first and most important is that of the versions, especially the Septuagint, which is a distinct evidence that, as early as about B.C. 250, the entire contents of the 'book' were ascribed to Isaiah, the son of Amoz. It is said that the Psalms were similarly ascribed to David, though many were not of his composition; but this is not the fact. The Septuagint translators headed the Book of Psalms with the simple word 'Psalms;' and in their headings to particular psalms assigned several to authors other than David, as Moses, Jeremiah, Asaph, Ethan, Haggai, and Zechariah.

"The next external testimony is that of Jesus, the son of Sirach, the author of the Book of Ecclesiasticus. The writer is supposed to have lived about B.C. 180. He distinctly ascribes to the Isaiah who was contemporary with Hezekiah the portion of the work (ch. xl.-lxvi.) which the separatists of all shades assign to an author, or authors, of a later date (Eccles. xlviii. 18-24). Now the prologue to the son of Sirach's work declares him to have been 'a man of great diligence and wisdom among the Hebrews,' and 'no less famous for great learning,' so that he may be assumed to deliver the judgment of the most learned among the Jews of his time.

"Isaiah's authorship of the later (disputed) chapters was further, most clearly, accepted by the writers of the New Testament and their contemporaries—by St. Matthew (iii. 3, etc.), St. Mark (i. 2, Revised Version), St. Luke (iii. 4-6), St. John (xii. 38), St. Paul (Rom. x. 16-21, etc.), St. John the Baptist (John i. 28), the Ethiopian eunuch (Acts viii. 28-34), the elders of Nazareth (Luke iv. 16-20); Josephus ('Ant. Jud.,' xi. 1), etc. If the greater part of these were unlearned and uncritical men, yet St. Paul at any rate, who was 'brought up at the feet of Gamaliel' (Acts xxii. 3), had been fully instructed in the Scriptures, and 'must have known,' as Mr. Urwick says, 'if the learned Jews of his day recognised two Isaiahs, or the absorption of the prophecies of a very great yet unnamed exile into those of the first Isaiah.'¹ Josephus was also a man of considerable reading and research, yet he unhesitatingly ascribes to Isaiah the composition of the prophecies respecting Cyrus (ch. xlv. 28, etc.). It may be confidently laid down that there was no Jewish tradition which taught that the 'Book of Isaiah' was a composite work—a congeries of prophecies of various dates, and from the hands of various authors.

"Aben Ezra, who wrote in the twelfth century after our era, was the first critic who ventured on the suggestion that the prophecies of ch. xl.-lxvi. might not be the actual work of Isaiah. Previously to his time, and again from his date until the close of the eighteenth century,

¹ "The Servant of Jehovah," p. 9.

“not a breath of suspicion was uttered, not a whisper on the subject was heard. The Book of Psalms was known to be composite; the Book of Proverbs bore on its face that it consisted of four collections (Prov. i. 1; xxv. 1; xxx. 1; xxxi. 1); but Isaiah was universally accepted as the continuous work of one and the same author.

“The internal evidence of unity divides itself under five heads: 1. Identity in respect of the greatness and the quality of the genius exhibited by the writer; 2. Similarity in the language and constructions; 3. Similarity in the thoughts, images, and other rhetorical ornaments; 4. Similarity in little characteristic expressions; 5. Correspondence, partly in the way of repetition, partly in that of completion, in the later chapters, of thoughts left incomplete in the earlier.

1. “It is universally allowed by critics that the genius exhibited in the writings acknowledged as Isaiah’s is extraordinary, transcendent, such as in the entire history of the world has been possessed by few. The genius is also admitted to be of a peculiar quality, characterized by sublimity, profusion and novelty of thought, breadth and variety of power, and a self-control which keeps the utterances free from any approach to bombast or extravagance. We maintain that not only is the genius exhibited in the disputed chapters equal to that shown in the undisputed, but that it is a genius of *exactly the same kind*. The sublimity of ch. lii. and liii. is allowed on all hands, as also is that of ch. xl.; xliii. 1-4; and lxiii. 1-6. Ewald says of two of these passages, ‘The strain here attains to such a pure luminous sublimity, and carries the hearer away with such a wonderful charm of diction, that a person might be ready to fancy he was listening to another prophet altogether.’¹ The great variety of power is similarly attested. ‘In no prophet,’ observes Ewald again, ‘does the mood in the composition of particular passages so much vary, as throughout the three several sections into which this part of the book (ch. xl.-lxvi) is divided, while under vehement excitement the prophet pursues the most diverse objects. . . . The complexion of the style, although hardly anywhere passing into the representation of visions properly so called, varies in a constant interchange; and rightly to recognise these changes is the great problem for the interpretation.’² The profusion of thought cannot possibly be questioned; and the self-control is certainly as noticeable in the disputed chapters as in the undisputed.

2. “The similarity in the language and constructions has been abundantly proved by Delitzsch³ and Urwick.⁴ It is true that it has been also denied strenuously by Knobel,⁵ more faintly by others. To examine the point thoroughly would require an elaborate treatise, and would involve the copious use of Hebrew type, and the employment of arguments only appreciable by the advanced Hebrew scholar. We must therefore content ourselves, under this head, with alleging the authorities of Delitzsch, Dr. Kay, Professor Stanley Leathes, Professor Birks, Dean Payne Smith, Mr. Urwick, and Dr. S. Davidson, himself a separatist, who agrees that there is a general unity in the phraseology throughout the prophecies, or, at any rate, that ‘there is not enough evidence in the style and diction to show the later origin of the disputed chapters.’

3. “The similarity in the thoughts, images, and other rhetorical ornaments.” Professor Rawlinson’s remarks in this section are excel-

¹ “Propheten des Alten Bundes,” vol. ii., p. 407.

² *Ibid.*, pp. 408, 409.

³ “Commentary on the Prophecies of Isaiah,” vol. ii., pp. 128-518.

⁴ “The Servant of Jehovah,” pp. 36-47.

⁵ “Exegetisches Handbuch,” vol. vi., pp. 296-298.

lent. He lays stress, for instance, on "the Holy One." Isaiah's predominant thought with respect to God is of His holiness—His perfect purity, before which nothing unclean can stand. This title of God, "the Holy One of Israel," used eleven times in undisputed and thirteen times in disputed chapters, occurs only five times in the rest of the Old Testament.

Catechisms of the Second Reformation. With Historical Introduction and Biographical Notices. By A. F. MITCHELL, D.D., Professor of Ecclesiastical History in the University of St. Andrews. Pp. 280. Nisbet and Co.

This volume will be found very useful, of course, by students in Presbyterian churches, and others will be glad to have it within their reach. Part I. is the Shorter Catechism of the Westminster Assembly, with its Puritan precursors; Part II. is Rutherford's and other Scottish Catechisms.

Recollections of a Chaplain of the Royal Navy. Compiled and edited by his Widow. Pp. 323. W. H. Allen and Co.

This is an edifying biography, with an interest of its own, and we earnestly recommend it. Captain Dawson, R.N., writes thus: "There was laid in the Naval Cemetery attached to Greenwich Hospital, on the 23rd January, 1885, among some of the comrades whom he had loved and faithfully served, all that was mortal of the late Head of the Naval Chaplains, whose connection of nearly fifty years with the Royal Navy was fraught with great moral and spiritual improvement in the lives of men-of-war's men and Marines. He had loved sailors to the end, and by his dying wish had the Union Jack of England for his pall, and a company of the future seamen of England to grace his funeral, while the great cable enclosing the remains of many gallant officers in true nautical fashion, seemed to speak to the mourners who surrounded his grave of that 'hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil, whither the Forerunner is for us entered, even Jesus.'" Captain Dawson was thoroughly well entitled thus to write. His friend, Mr. Tucker, was emphatically "a good man," and during his useful life was held in honour and affection by many friends who now revere his memory. The Rev. William Guise Tucker, M.A., R.N., Vicar of Ramsey, Essex, late Chaplain of Greenwich Hospital and Head of the Naval Chaplains, second son of the Rev. John Tucker, was born in 1812.

The Jewish and the Christian Messiah. A Study in the Earliest History of Christianity. By VINCENT HENRY STANTON, M.A., Fellow, Tutor, and Divinity Lecturer of Trinity College, Cambridge. T. and T. Clark.

This is a really interesting book, displaying considerable ability. A notice of it has not been given in these columns, but a second edition may afford us an opportunity of pointing out where we differ from the learned author, and where—as it seems to us—he might have strengthened his case.

The Church Missionary Intelligencer and Record. April. C. M. House.

In this *Intelligencer*—a rich number—appears a very interesting paper on "The C.M.S., and the Jerusalem Bishopric." We read: "The appointment of a Bishop of the Church of England for Jerusalem and the East, after an interval of more than five years since the death of Bishop

“Barclay, is an event of no common interest and importance. Especially is it a cause of satisfaction and thankfulness to the Church Missionary Society. The Society, as a society, had no part in the original establishment of the Jerusalem Bishopric; for in 1841 it had no Palestine Mission. With the present revival of the see it is closely connected. The Society’s friends will therefore be glad to know something, not only of the part taken by the Committee in the matter, but of the history of the Bishopric itself, which, unhappily, has been the cause of so much controversy.” The conclusion of the paper, strong in facts, we cannot refrain from quoting. The Editor of the *Intelligencer* recalls how the Society took a prominent part in the movement for establishing a Bishopric at Calcutta in 1814. “Although in that case Government were to find the stipend, the Committee marked their sense of the importance of the new see by placing at the disposal of the first Bishop, Dr. Middleton (who, by the way, declined to license the missionaries or take any part in C.M.S. work), a sum of £5,000 towards his proposed Bishop’s College, a like sum being given by the S.P.G., and by the S.P.C.K. Many years passed before any more Bishoprics were founded which touched C.M.S. Missions. In 1835-7 the Dioceses of Madras and Bombay were carved out of that of Calcutta; but these also were supported by the State. In 1838, the Society asked the Bishop of Australia (as Dr. Broughton was called: there was only one see there then) to visit its New Zealand Mission, which he did; and three years afterwards the Committee agreed to pay half the stipend of a Bishop for New Zealand itself, Government providing the other half and appointing the Bishop. When, in after years, the Government withdrew their half, the Society for a time paid the whole. The Bishopric of Jerusalem was founded just after that of New Zealand. In 1849-54, the Bishoprics of Victoria (Hong-Kong), Rupert’s Land, Sierra Leone, and Mauritius were established, the Society taking an active part in promoting them all, though Government provided the funds, and appointed the Bishops. The Colonial Office, however, is accustomed to consult the Society regarding the appointments to some of these sees. In 1858-9, Bishop Selwyn arranged for the division of his diocese, and the Bishoprics of Wellington and Waiapu were founded. The C.M.S. has given a small annual grant to the former, and provided the whole stipend for the latter; but in the latter case the two Bishops so far appointed have been C.M.S. missionaries, and the Society has not been pledged to support others. In 1864, the Bishopric of the Niger was founded. This was the first beyond the Queen’s dominions in which the Society was interested. The Society finds the income, and recommends the man to the Archbishop of Canterbury. Since then, the Bishoprics of Mid China and Eastern Equatorial Africa have been established on the same footing; and those of Moosonee, Athabasca, Mackenzie River, and Caledonia only differ in being within the British Empire, and therefore technically Colonial and not Missionary Bishoprics. All are supported entirely by the C.M.S., and to all (at present) the Archbishop appoints, though he accepts the suggestions of the Society. Travancore and Cochin is not very different; only the India Office made certain stipulations as to the income, and claims to be consulted as to the man. Bishop Sargent in Tinnevely has no see; he is only Assistant to the Bishop of Madras. The Lahore Diocese is supported by private funds, and the Government appoint. In the case of Japan, the Society contributes to a fund administered by the Archbishop of Canterbury, who appoints the Bishop. A nearly similar arrangement applies now to Jerusalem; and in this case there was no other way of providing a

“ Bishop but by augmenting the existing funds under the absolute control of the three prelates, as already mentioned.

“ It only remains to express the earnest hope that the new Bishop of the Church of England in Jerusalem and the East, Dr. Popham Blyth, late Archdeacon of Rangoon, may, through the blessing and guidance of the Great Bishop and Shepherd of souls, prove to be a nursing-father to the Missions described in this article. He goes to a difficult post. He will be narrowly watched by the jealous and suspicious eyes of those at home who prefer the sacerdotalism of an unreformed Church to the Scriptural simplicity of their own. He needs our cordial sympathy and fervent prayers.”

The Quarterly Review. April. John Murray.

The new *Quarterly* opens with an able review of Professor Dowden's far from satisfactory “Life of Percy Bysshe Shelley.” The second article is on “the almost forgotten sect of the Nonjurors.” We quote a passage: “To everyone whose judgment is not warped by ecclesiastical prejudices,” says the *Quarterly*, “it must, we think, by this time be tolerably clear that the schism, originated at the Revolution of 1688 by the Primate Sancroft, and a small number of the bishops and clergy, had no other justification than one of those misapprehensions of the genius of Christianity to which we have alluded. It would have been impossible but for the strange notion that the Bible is a manual of practical politics, and defines for all ages the rights of monarchs and the duties of their subjects. Such a misreading of Holy Writ surely ought not to have been adopted by the heads of a Church which had denied the right of the mere letter of Biblical precepts and instances to prevail against the dictates of the moral judgment, by affirming in her Articles the lawfulness of oaths and military service and capital punishments, and denouncing the communism in favour of which the Sermon on the Mount and the example of the primitive Christians had been pleaded. Within such a Church no room ought to have been found for the preposterous notions, that a rule of civil polity binding in conscience on all Christians may be drawn from the first four chapters of Genesis, and that a perpetual charter of immunity for unbridled despotism may be based on St. Paul's precept, enjoining on his converts obedience to the Roman government.

“But during the preceding reigns circumstances had betrayed the Anglican Church into the mistake of endeavouring to strengthen her position, by fathering on Scripture a doctrine which invested hereditary monarchs with an inviolable sacredness, and prescribed to their subjects the duty, under all provocations, of non-resistance and passive obedience; and as might have been expected, the whirligig of time brought in its revenge. When at length the nation, in the exercise of its supreme right of self-preservation, saved itself from an intolerable tyranny by a solemn and deliberate change of its ruler, the Church was compelled to reconsider her new political doctrine, and ascertain whether with a good conscience she could acquiesce in the change, and enjoy the benefit which Providence had brought to her doors. With more than half the bishops, twenty-nine thirtieths of the clergy, and the laity in general, common sense prevailed, aided no doubt by an instinctive repugnance to disturbance and self-sacrifice for the sake of an idea. Any way, with whatever differences of political opinions and desires, there was an almost universal agreement that no sufficient ground existed for a breach between the Church and the State. To the Primate, however, and a small minority of the bishops, it seemed otherwise. Unable to extricate themselves from the spurious doctrine, which made it a matter of conscience to refuse

"allegiance to the new occupants of the throne whom the nation had deliberately chosen, they were not content to retire, as they might easily have done, for the relief of their own consciences and for the peace of the Church; they judged it right to secede, and to set up themselves and their handful of adherents as the true Church of England. The Establishment, against which they shook off the dust of their feet, became hateful in their eyes, and was denounced by them as 'rebellious and apostate.'" The *Quarterly* proceeds to ask what could more forcibly show the blindness to the spirit of Christianity which bondage to the letter of Scripture may produce, than the fact that "honest and earnest-minded prelates, bent upon doing their duty at any personal sacrifice, could persuade themselves that they lay under an imperious obligation to risk the wrecking of the fortunes of the Church committed to their guidance, on a mere question of secular politics?" This is an able and timely paper.

"Suffolk" is well written, and has many passages which invite quotation. Here is one: "Of the many autumn visitors to the county which rejoices in the sobriquet of 'silly Suffolk,' few perhaps think of it save as the home of pheasants and partridges¹ innumerable: and it is true that its warmest admirers can claim for it nothing by way of scenery beyond the quiet home beauty which Gainsborough and Constable delighted to paint. It possesses, however, a peculiar character of its own. Cut off as East Anglia has always been, more or less, from the rest of the kingdom, its inhabitants to this day look down upon 'the shires' as a foreign and very inferior country. Many old customs still survive there, and much of the peculiar dialect which schools and School Boards are rapidly driving out, to the sorrow of the philologists and antiquarians. Still, in harvest time, the labourers will come up and ask for a 'largess';² a girl is still called a 'mawther,' and the snail a 'dod-man.' If you ask a cottager how she is, the answer will either be that 'she fare wunnerful sadly,' or 'she fare good tidily,'—each sentence ending on a high note which makes the 'native' or home of the speaker perfectly unmistakable, even if encountered in a distant county. If you ask after her little boy, 'he is minding the dicky' (anglicè, donkey); 'if you talk of the crops, you are informed that 'there's a rare sight o' 'rōots t' year.' The words 'cover' and 'covey' are employed by a Suffolk keeper in exactly the reverse sense of that usually ascribed to them, while still stranger perversions of language occur in the use of the words 'lobster' for 'stoat,' and 'screech owl' for 'stone plover.' The people are generally a clean, honest, and industrious race, famous for making good servants, and chiefly employed in agriculture and fishing."

"Hobbes of Malmesbury" is somewhat heavy. The conclusion of a very clear and comprehensive article on "Competition in Wheat Growing" gives some encouragement to (or at least may make somewhat more

¹ It is to be hoped that the worship of St. Partridge is no longer carried to the extent indicated by the following announcement, said to have been actually made by the parish clerk in a Suffolk church some sixty years ago: "There'll be no sarvice in this here charch for three Sundays; 'cos as how, there be a hen pair-tridge a-setting in the charch-yard; and Muster (naming the clergyman), he say she maunna be distarbed."

² They no longer, however, "hollao largess," as in Bloomfield's time, and the "horkey," or harvest home, has fallen into desuetude in its old form. When kept with due solemnity, a pair of ram's horns, painted and decorated with flowers, was carried round the board, and the head labourer crowned with it. Hunting the squirrel on Christmas Day was also an old custom within the memory of persons still living.

hopeful) tithe-owners, as well as farmers, just now so depressed. This is the concluding portion: "It has been too hastily assumed that, in the struggle for existence among wheat-growers, the British, the best farmers in the world, will not be among the fittest who will survive. The evidence adduced in the foregoing remarks appears to show this assumption to be unfounded. In all parts of the world, with the doubtful exception of India, wheat growers have been partly or wholly ruined by the long period of low prices, and British growers have only suffered with the rest. If we are to have another year of such low prices as had prevailed for three years up to the end of 1886, the wheat area of the world will probably be contracted by many millions of acres, and bread once more may become temporarily dear. At the time of writing, however, there is reason to expect a sufficient rise in the price of wheat to encourage farmers everywhere to sow at least their usual acreage for another year. A very great rise in price is neither to be expected nor desired, even in the interests of growers, as it would infallibly lead to over-production once more."

"English History from Peel to Palmerston" is very readable. From "The Law of the Land" we quote a few lines, as follows:

We do not speak for Lord Hartington, or for Mr. Chamberlain, or others of the foremost rank, but we believe that the immense majority of Liberal Unionists will not in any case rejoin the Liberal Party while Mr. Gladstone is a candidate for place and power. And this not only on account of his new Separatist policy, but because of his unprincipled and profligate endeavour to set what he calls "the masses" in antagonism to "the classes," as he denominates the voters who distrust him and his new American allies.

Are we to modify Fundamental Doctrine? Five Addresses delivered at the Visitation of the Archdeaconry of Bristol, October, 1885. By C. J. ELLICOTT, D.D., Bishop of Gloucester and Bristol. S.P.C.K.

A notice of these admirable Addresses appeared in the *CHURCHMAN* of February, 1886, *i.e.* shortly after they were delivered; and heartily welcoming the little volume before us, published by the Society for Promoting Christian Knowledge, we wish it a worthy circulation. One extract may here be given, as the subject is, just now, of singular importance. The honoured Bishop says: "Evolution is progress onward and upward; development of the initial and rudimentary in the direction of the successively more perfect and complete. It knows of no persistently reversed movement, no steadily increasing accumulation of malefic results. It disavows and repudiates the idea and conception of an event so utterly counter-revolutionary as the Biblical Fall, Revelation, on the contrary [he continues], places before us a widely different development; at first, the bright scenes of primary goodness and excellence. 'God saw everything that He had made, and, behold, it was very good.' All that then lived and breathed fulfilled its Creator's will. The laws even of natural decay perpetuated that goodness; and had man stood in his integrity that perpetuation would have become more patent and more operative. But when man, the masterpiece of God's works, appears, these bright scenes soon become clouded. Revelation has soon to tell the grievous tale of declension—the lapse from primitive innocence, the marring of the image of God, the entry of sin, with all its widespread ramifications, often affecting, indirectly and mediately, other portions of the natural world than those in which it carries out its worst ravages. Revelation further has to tell of the intrusion of physical death into a realm where death was never designed to enter. Last of all, it has to disclose the dread future of spiritual death, and that too among beings who, according to ancient belief, were called into

“existence to supply the void caused by primal loss—beings created to fill up the places of the lapsed angels, and to maintain the full complement of the countless multitudes of the City of God. In a word, while Evolution is ever pointing upward, Revelation has to point downward, and sharply downward, until, by the adorable love and mercy of Him Who made all things, it is bidden to raise the eye of hope to the far-off horizon of the Messianic promise. Thus contrasting Evolution and Revelation [the Bishop continues], we see at once how hopeless it is, nay more, how perilous it is, to attempt to read Evolution into the recorded narrative of man's primal origin and development. If man has, in any sense, come into being by Evolution, we must, as we trace his onward history, prepare ourselves either to break with our system, or with the Revelation into which we are attempting to read it. If, on the one hand, we accept the Fall of man as a fundamental truth, we must at once drop the system which we have used in ascending to the state anterior to that Fall, and, if we try to re-assume it, of course prepare to add to Evolution another, and that the largest and most startling of the discontinuities which that overtaxed theory has been called upon to include. If, on the other hand, we make Evolution our creed, and remain consistent with its spirit and its principles, we must explain away the Fall, and, if the Fall, then, at least, all the deeper meaning of the Redemption.¹ Nothing will then remain but to acquiesce in the suggestion of Professor Pfeleiderer, to which I alluded in my first Address—to regard the Fall and the Redemption as venerable symbols of moral truths, and to drive the ploughshare of our theory through the greater part of the alleged facts and disclosures of Revelation.”

Hymns and Thoughts in Verse. Series I. and II. By E. A. W. Pp. 168. Hunt and Co.

We have pleasure in commending this larger edition of “Hymns and Thoughts in Verse.”

Bible Warnings. Addresses to Children. By the Rev. RICHARD NEWTON, D.D. Nisbet.

A pleasing gift-book for young readers, or for those who have to speak and read to children.

The Doctrine of the Atonement. By the Rev. LEWIS EDWARDS, D.D., President of the Welsh Presbyterian College, Bala. Translated by the Rev. D. C. EDWARDS, M.A., of Balliol College, Oxford. Hodder and Stoughton.

Many theological students in Wales will be glad to have this translation of an ably-written Welsh work, published nearly thirty years ago.

Crockford's Clerical Directory, 1887, the “nineteenth issue” of a most useful work (Horace Cox, 10, Wellington Street, Strand), merits—so far as we have seen—unqualified commendation. The Preface is as usual very interesting. No pains have been spared to make this treasury of information thoroughly accurate; and the editors may be congratulated in all sincerity.

In the *Art Journal* appears “Curiosity,” from the picture by Ludwig Passini, R.L. Mr. Dowdeswell writes on “Whistler.” “Sir Walter Scott's Country,” Part III., is as interesting as usual.—In *Blackwood*, “Sarracinesca” is finished. About Mr. Crawford's portrait of Antonelli, there will certainly be two opinions.

¹ See Murphy, “Scientific Bases of Belief,” p. 273.

The *National Church*, as everybody knows, is edited with much ability and judgment. The April number, full of information, has many good notes.

We have received a presentation copy of *The Queen's Resolve*, by the Rev. C. Bullock, B.D. (Home Words Publishing Office). We gladly repeat our recommendation to make the cheap issues of this book a "Jubilee Memorial."

In the *Church Sunday School Magazine* appears a stimulating and very sensible paper, "Some Words to Teachers," by the Rev. L. Garnett. We give an extract. Mr. Garnett says: "There are plenty of teachers who 'have no idea of giving up their work, they are too fond of it; but they nevertheless are often weary of it, and conscious of a thought now and then obtruding itself: 'Isn't all this lost labour? Am I really doing any good?' Because, with all their earnestness and with all their diligence, they do not see much result: year after year they teach and teach; the boys and girls whom they have tried to influence grow up—go out and live their lives as if they had never been taught at all; and cases are constantly cropping up which seem to discredit the whole system of Sunday-schools. What then? Is it wrong to judge things by their fruits? Is it wrong to say that because we see no good result, or very little good result, from our teaching, therefore there is something wrong about that teaching? By no means; beware of that easy comfort which some men suggest to you—that you must not look for results; that results are for God, and not for you; that your work is only to plough and to sow, and that it is for God to give the increase. Let us be practical, and carry the illustration a little further. A practical man knows quite well that God gives the increase, but that the increase is according to his own industry and skill; that his business is to cultivate his land in the best possible way, and if his ploughing and sowing are done carelessly, he must not hope for as good a crop as his neighbour who takes more pains."

A Cry from the Land of Calvin and Voltaire (Hodder and Stoughton) is a sequel to the "White Fields of France," and contains records of the M'All Mission, with an Introduction by Dr. Bonar. A very cheap and very interesting little book.

In the *National Review* appear several readable articles. Many readers of Canon Gregory's paper on the Laity (*some* readers, at all events) will be unable to agree with all his statements or adopt all his inferences. Nevertheless, it is a timely paper, well worth reading.

The *Quiver* is a good number; and we may say the same of *Cassell's Family Magazine*.

How to Study the English Bible, a valuable little book, just published by the Religious Tract Society, deserves to become widely known. The work of Canon Girdlestone, Principal of Wycliffe Hall, Oxford, it is in every respect well done. Two or three specimen paragraphs may be quoted. First, on reading each verse in the light of the context, Canon Girdlestone says: "The studying of the context enables us to see whether the statement contained in a verse or fragment of a verse is conditional or unconditional, or whether it needs to be qualified by the circumstances under which it is uttered. There is a little sentence familiar in many quarters, taken from Matt. xviii., viz., 'Hear the Church.' The words are our Lord's, but they are not a round order to the laity to listen to the clergy. The context shows that it is a matter of disagreement between two brothers which is to be brought in the last resort before the Church; i.e., the community or congregation with which the con-

“tending parties are supposed to be connected. Again, there is a well-known book entitled ‘The Restitution of all Things.’ There is, of course, no harm in taking such a title, but it is well to look at the words in their context (Acts iii. 21), in order to find their true meaning. Thus, we learn that it is not the restitution of all things generally—a sort of universalism—which St. Peter is speaking of, but a special restitution predicted by the ancient prophets; this leads us to search into the prophecies for particulars as to this restitution. Again, no text is more familiar, and few have been more blessed than that which we read in 1 John i. 7, which is usually quoted thus: ‘The blood of Jesus Christ cleanseth from all sin.’ But, on turning to the passage, we find the little word ‘if’ introduced. It runs thus: ‘If we walk in the light . . . the blood of Jesus Christ His Son cleanseth us from all sin.’ It implies that we have already come to the light, and are walking in the light, so that we are like the man who has bathed, and needeth not save to wash his feet (John xiii.). Again, the study of the context will keep us from misapplying a text, or throwing its force into the wrong direction. Thus, in Phil. ii. 12 there is an oft-quoted sentence, ‘Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of His good pleasure.’ Preachers are in the habit of dwelling on the apparent inconsistency between the two halves of the passage, and they argue from it that we cannot reconcile the doctrine of free-will with Divine influence. But take a step further back, and the passage reads thus: ‘Wherefore, my beloved brethren, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation, for,’ etc.; in other words, ‘Depend not on me, but on God; I cannot do for you (whether present or absent) what He can.’”

Here is the concluding paragraph of this excellent little volume. What is true of the reading of the Bible to find the way of life, says Canon Girdlestone, “is also true of studying the Gospels to learn the path of truth. A well-known divine, when he was beginning life as an Oxford graduate, thought fit to consult the aged and learned Dr. Routh, then President of Magdalen College, as to a course of theological study. ‘Aware,’ he says, ‘that my request was vague, I enlarged for a minute on the matter, chiefly in order to give him time to adjust his thoughts before making reply. He inquired what I had read. Pearson (on the Creed) and Eusebius (Church History) carefully. The gravity which by this time his features had assumed was very striking. He lay back in his chair, his head sank forward on his chest, and he looked like one absorbed in thought. ‘Yes, I think, sir,’ said he, after a long pause, ‘were I you, sir, I would first of all read the Gospel according to St. Matthew.’ Here he paused. ‘And after I had read St. Matthew, I would, were I you, sir, go on to read the Gospel according to St. Mark.’ I looked at him anxiously to see whether he was serious. One glance was enough. He was giving me (at a slow rate) the outline of my future course. ‘I think, sir, when I had read the Gospel according to St. Mark, I would go on, sir, to the Gospel according to St. Luke.’ Another pause, as if the reverend speaker were reconsidering the matter. ‘Well, sir, when I had read these three Gospels, I would go on, certainly, to read the Gospel according to St. John.’ For an instant,” says the narrator, “I had felt an inclination to laugh; but by this time a very different set of feelings came over me. Here was a theologian of ninety-one, who, after surveying the entire field of sacred science, had come back to the point he had started from, and had nothing better to advise me to read than the Gospels.

“‘Lord, to whom shall we go? Thou hast the words of eternal life.’”

THE MONTH.

THE second reading of the Criminal Law Amendment Bill has been carried by a majority of 101. The *Times* says:

By this division the Irish people are brought appreciably nearer the moment of their deliverance from one of the most cruel and destructive tyrannies under which a country ever groaned. Arbitrary Governments sometimes oppress a people by excessive taxation; but we should have to go to the proceedings of some conquering Eastern tribe to find a parallel to the wanton dislocation of the framework of society and the ruinous assaults upon the very springs of social prosperity by which the National League seeks to consolidate its power. . . . Mr. Gladstone is in an essentially false position . . . his desperate efforts to establish his consistency broke down deplorably.

Mr. Chamberlain has made a remarkable political tour in Scotland. The *Scotsman* says: "The work set before us all is to maintain the Union, and to show that the British people will have nothing to do with revolutionary doctrines and apologies for crime."

The Archbishop of York is forming a fund for the help of such of the clergy in his diocese as may be suffering from exceptional distress in the present Jubilee year.

Many letters in the *Times* and *Guardian* have sharply criticized the Ministerial Tithe Bill. "An Ecclesiastical Official," *e.g.*, wrote:

It allows tithe-payers to redeem, or "discharge their land from tithes," by paying twenty times the apportioned amount. As the present rent-charge is only about £90, it is true that twenty times the apportioned amount means something over twenty-two times the present rent charge. But the purchase-money is to be invested in Government or municipal debentures, neither of which can be bought to pay much over 3 per cent. Moreover, the municipal debentures, generally 3½ per cent., are mostly redeemable at par in a few years, which means that they will be redeemed and the parsons will get something still less, unless the rate of interest rises again, which is very unlikely. The Bill does not even allow railway debentures, though I know that the Ecclesiastical Commission has accepted them for some endowments, and Queen Anne's Bounty accepts even preference stocks of good railways. What is the result? Why, that every tithe-owner, lay as well as clerical, will lose from a quarter to a third of his income as soon as he is "redeemed," and probably more in a few years.

The presidency of the Church Missionary Society, we gladly record, has been accepted by Sir John Henry Kennaway, Bart, M.P.

The consecration of Dr. Blyth took place in the chapel of Lambeth Palace. The sermon was preached by the Dean of Lichfield.

To the memory of Bishop Titcomb we desire to pay a sincere tribute of respect.¹

One of the most notable Members of Parliament in our time, Mr. Newdegate, universally respected, has passed away.² References to the character and career of the late Archdeacon Harrison and Chancellor Burton have been read with interest.

An interesting report on the foundation of the Primate's Mission to the Syrian Church in 1886 has been published.

¹ The Right Rev. J. H. Titcomb, D.D., formerly Bishop of Rangoon, recently coadjutor to the Bishop of London. We may refer to the article (CHURCHMAN, vol. xiii., p. 254), on the work of the esteemed Bishop in Europe, by the Rev. T. Teignmouth Shore.

² The *Record* says: "By his death Warwickshire loses a squire, Protestantism a champion, political life a personage, and England a loyal son. He entered Parliament in 1843, and kept his seat against all comers till 1885. Then he retired, solaced, but not completely reconciled to the vast changes which the latest arrangements of reformers had made in the constituencies, by finding himself sworn of the Queen's Privy Council. That most honourable body contains no members more worthy of a place in her Majesty's Councils than such men as Mr. Newdegate."