

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

THE
CHURCHMAN

FEBRUARY, 1889.

ART. I.—REMINISCENCES OF PROFESSOR SEDGWICK.

A MEMOIR of the life and work of the late eminent Christian Philosopher and Professor of Geology, Adam Sedgwick, has long been expected and desired. After many unavoidable delays the work is happily now in progress, and before long will be ready for publication. It was commenced by Professor Hughes; but, owing to his many duties, the work proceeded too slowly. He has therefore resigned the completion of it to J. W. Clark, Esq., who has kindly undertaken this good service. The scientific and public part of Professor Sedgwick's life will be fully described in the forthcoming memoir, which will exhibit (to use the words of the late Master of Trinity, Dr. Thompson) "the robustness of his masculine intellect, his fervid eloquence, his racy wit and humour, and his unrivalled powers of narrative."

In the meantime, a few reminiscences of his remarks on subjects which he felt to be of special importance, with some extracts from his writings, will be valuable, as illustrating the religious side of his eminently Christian character, and show how truly a lively, steadfast, and simple Christian faith was combined with intellectual gifts of the highest order. To exhibit this is the object of the present brief article.

I had the privilege of enjoying the friendship of Professor Sedgwick (our families having been long known to each other) from the commencement of my residence in Trinity in 1823. It was a memorable period in the history of our College. They were the days of Whewell and Hare and Thirlwall, of Peacock and Airy; and Sedgwick was then giving that brilliant series of remarkable lectures on geology which excited such deep interest in the University, both from the eloquence of the lectures and the novelty and importance of his subject. Some alarm was not unnaturally caused by the lectures lest the

authority of Scripture should be imperilled by the startling theories of some of the geologists. Sedgwick took special pains to allay these alarms, assuring his hearers that they had no reason to be afraid that the discoveries of geology, "which was a science yet in its infancy," would not be reconciled with the statements of Scripture; that, in truth, there could be no real contradiction between the work of God and the Word of God when they are rightly interpreted. What appears to be contradictory, he said, arises from our defective and probably erroneous interpretation of both. Upon this point he ever spoke with great fervour and emphasis. A remarkable instance of this occurred at Norwich at a great meeting, when Bishop Stanley presided. It has been kindly communicated to me by a valued friend, who speaks of it as "an incident very strikingly illustrative of my dear old friend Sedgwick."

A great stir was being made about elementary education. Not a few were rather alarmed at the movement, and though they joined in it, they did so because they deemed it inevitable, and, as it must be, it would be well for the Church to direct and control it.

A meeting to promote national education was held in Norwich, Bishop Stanley in the chair. A clergyman spoke at some length, warning us of the evils he feared from the movement, and spoke of the influence which he believed that the study of science was exercising in many minds to the weakening of their belief in Revelation. I saw that these remarks were stirring the feelings of the Professor, and when the speaker sat down up he rose, and taking off the table a small Bible, he held it up on high, and exclaimed in his own energetic manner: "Who is the greatest unbeliever? Is it not the man who, holding this blessed book, and professing to believe it to be the Word of God, is afraid to look into the *other* volume lest it should *contradict* it?"

In November, 1832, Professor Sedgwick delivered his memorable "Discourse on the Studies of the University" at the annual Commemoration of Benefactors in the College Chapel. How well do I recollect his voice and original manner in delivering it, as his eagle eye often glanced around upon us! Placing his watch on the ledge before him, as if about to give a lecture to his class in the schools, he began to read his discourse, which was written on loose sheets of paper. But after he had proceeded some way he looked at his watch, and finding it impossible to read the whole, he folded up the remainder of his papers and cast them down on the bench behind him, and then wound up with a stirring extempore conclusion.

The discourse, founded upon Ps. cxvi. 17, 18, 19, I need scarcely say, was heard with intense interest; and at the request of "the junior members of our society, to whom the discourse (as Sedgwick said) was more immediately addressed," the substance of it, with some additions, was immediately published. In the fifth edition, in 1850, it extended to 94

pages, preceded by a remarkable preface of 442 pages, full of various important topics, and followed by an appendix, and supplement also, of 228 more pages. A truly bulky volume, which Sedgwick humorously described as "swelled out of all common measure; and the discourse, though none of the smallest, is so crushed between a monstrous preface and a ponderous, double-headed appendix, that it begins to look like a grain of wheat between two millstones." The range of subjects discussed was very wide, embracing remarks on the results of geology, and on our classical studies, with a review of Locke's *Essay on the Human Understanding*, and a long exposure of the unsoundness of Paley's *Moral Philosophy*. A few passages may be quoted, because referred to by Sedgwick himself as important:

By the discoveries of a new science (the very name of which has been but a few years engrafted on our language) we learn that the manifestations of God's power on the earth have not been limited to the few thousand years of man's existence. The geologist tells us, by the clearest interpretation of the phenomena which his labours have brought to light, that our globe has been subject to vast physical revolutions. He counts his time, not by celestial cycles, but by an index he has found in the solid framework of the globe itself. He sees a long succession of monuments, some of which may have required a thousand ages for their elaboration; he arranges them in chronological order, observes on them marks of skill and wisdom, and finds within them the tombs of the ancient inhabitants of the earth. He finds strange and unlooked-for changes in the forms and fashions of organic life during each of those periods he thus contemplates. . . . During the evolution of succeeding ages mechanical and chemical laws seem to have undergone no change, but tribes of sentient beings were created and lived their time upon the earth. At succeeding epochs new tribes of beings were called into existence, not merely as the progeny of those that had appeared before them, but as new and living proofs of creative interference. . . . At length, within a few thousand years of the days in which we live, man and his fellow-beings were placed upon the earth.

Geology proves that a pervading intelligent principle has manifested its power during times anterior to the records of our existence. It adds to the great cumulative argument derived from the forms of animated nature by showing us new and unlooked-for instances of organic structures adjusted to an end, and that end accomplished. It tells us that God has not created the world and left it to itself, remaining ever after a quiescent spectator of His own work, for it puts before our eyes the certain proofs that during successive periods there have been, not only great changes in the external conditions of the earth, but corresponding changes in organic life, and that in every such instance of change the new organs, so far as we can comprehend their use, were exactly suited to the functions of the beings they were given to. It shows intelligent power, not only contriving means adapted to an end, but at many successive times contriving a change of mechanism adapted to a change of external conditions, and thus affords a proof, peculiarly its own, that the great First Cause continues a provident and active intelligence.

Sedgwick's opinions, as the result of his wide geological observations, were very decided, and remained unchanged to

the last. Not long before his death I was conversing with him on the subject of miracles, and speaking of Lord Brougham's remarkable address to the University of Edinburgh, in which he exposed the fallacy of Hume's argument against the credibility of any test for the reality of a miracle. Lord Brougham brought forward the testimony afforded us from the discoveries of the geologist. He spoke of Hume's shallow knowledge of natural history, and contended that the very earth itself bore witness by indisputable facts to the miraculous action of the great Creator. I then asked Sedgwick whether he could assure me still that there were proofs that certain great catastrophes or revolutions had occurred in the condition of the earth which issued in the destruction of old forms of organic life, and also in the introduction of new forms which had no predecessors. Sedgwick grew very decided, in his remarks about this, and said with strong emphasis, raising his hand with his voice, "There can be no possible doubt about this now," adding, "No one who has any pretension to be a geologist can deny it." Then I said, "These were clearly acts of supernatural power and interruptions of the natural order of things—proofs of Divine interposition and acts of a great Creator; in other words, *miraculous* acts." Sedgwick immediately rejoined, "Unquestionably they were, and the very bones of the earth on which we tread tell us this, and give us visible and unmistakable proofs of these miraculous acts of Divine power." Miracles, then, are not only possible and credible, but we have the very proofs still before us that they have been wrought, and remain as monuments of Divine creation. Thanks for this to geology.

On the value of classical knowledge, he says, "Our classical studies help us to interpret the oracles of God, and enable us to read the book wherein man's moral destinies are written, and the means of eternal life are placed before him." And then, speaking of the spirit which ought to guide us in our classical studies, he says :

We must look also to their lessons of practical wisdom. History is our knowledge of man in his social capacity, what physical experiments are to our knowledge of the laws of nature; and well it is for that country which learns wisdom by the experiments of other nations.

We find that in all ages virtue and wisdom have been the only firm supports of national strength; and that as in individual men, where sin rules in the bodily members, there is a degrading moral servitude, and a loss of capacity for high thought and action—so also that among States and Empires depravity of manners has ever been followed by a loss of glory and a loss of freedom. Another conclusion may also be drawn from the universal experience of past history—that under no form of government is man to be maintained in a condition of personal happiness and social dignity without the sanction of religion.

On this passage, Sedgwick writes in a note :

I may allude to a conversation I once had with the illustrious philosopher, La Place. It was in his sick-chamber, which, I believe, he never left ; and not many days before his death. Amongst other subjects he dwelt earnestly on the religious character of our endowments, and added (as nearly as I can translate his words), "I think this is right ; and on this point I should deprecate any great organic changes in your system, for I have lived long enough to know—what I did not at one time believe—that no society can be upheld in happiness and honour without the sentiments of religion." These words record a great practical truth, and having fallen so impressively from his lips, are surely worth recording.

Concluding his discourse with reference to the service of the day, he says :

Taking this home to ourselves, we are no true children of our Lord and Master—we are no part of His flock—if we honour Him not by the outward forms of allegiance He has Himself enjoined ; if we seek Him not by the way He has Himself appointed—by acts of public devotion, by the earnest petitions of private prayer lifted up to Him, not only as the Giver of all good, but as the Giver of that power by which alone we can cast out our corrupt affections, and bring into full life the better principles of our nature. Let, then, prayer be the beginning and the end of our studies ; and so they will be consecrated to God. In this way, by His blessing, may we persevere unto the end, treading in the steps before trodden by the great and good men whose names are the precious inheritance of this house. Feelings of Christian devotion, unlike ordinary movements of the soul, lose not their strength by repetition ; and habits of devotion, like all other habits, gain strength by frequent exercise. But if the habit of secret prayer be suspended, though but for a short time, I ask your conscience whether during that interval your moral fences have not been broken down ; and whether the spoiler hath not entered in and committed havoc among some of the best faculties of your inner nature ?

Let, then, this ceremonial at which we meet be an occasion of communion with the living God—let us pray for His protection over ourselves and our household, so that we may all be enabled to walk in the light of truth, and in imitation of the great patterns of Christian life He has vouchsafed to give us. So shall we do our duty to God and man—so shall we be bound together by holy bonds no worldly power can break asunder—and so may we hope that God, as He has abundantly done in times past, will continue in times to come to vouchsafe to this Christian family the proofs of His protecting love. *Except the Lord build the house they labour in vain that build it : except the Lord keep the city, the watchman waketh but in vain.*

How truly did he exhibit in his own religious life an example of this habit of prayer, which he thus earnestly exhorted his hearers to maintain. When calling upon his excellent brother at the old Vicarage in Dent—where it was always a special enjoyment to me to call—on one occasion, when inquiring after the Professor's delicate health, he gave me a touching account of his prayerful habits. "My brother," he said, "you all know and honour for his great talents and wide reputation, but few know what I do of his simplicity and humility, and fervent acts of devotion. When spending some days with me,

as usual, in this old home, he was far from well, and retired early to rest. When passing his bedroom door I heard a sound, apparently of pain; but oh! it was not of pain, but of most humble, fervent, believing prayer; oh! how it did his brother's heart good to hear it!"

During the summer of 1833 the meeting of the British Association for the Advancement of Science was held in Cambridge. Professor Sedgwick was its President, and right well by his eloquence and readiness did he discharge the delicate duties of his high office. Dr. Chalmers was present in the midst of that distinguished assembly, and being requested to say a few words on the great subjects before them, he kindly came forward and charmed the whole company by his own eloquent and vigorous language. Sedgwick gratefully records this in a note (pp. 114-15) to his discourse of the preceding year. "A man," he writes, "of deep and great practical wisdom—one whose piety and benevolence have for many years been shining before the world, and of whose sincerity no scoffer (of whatever school) will dare to start a doubt—recorded his opinion in the assembly of men of science, who during the past year were gathered from every corner of the Empire within the walls of the University, that 'Christianity had everything to hope, and nothing to fear, from the advancement of philosophy.' These are golden words, and full of meaning to those who have wisdom to understand them."

A few days after that meeting I was travelling with Dr. Chalmers in Kent, visiting Canterbury and attending Divine Service at the Cathedral (Dr. Chalmers took the deepest interest in our Cathedrals, and enjoyed their services), when proceeding afterwards to Bishopsbourne to see Hooker's Church, he spoke of his great admiration of Sedgwick: "Your Sedgwick," he said, "is a man of the most ready eloquence that I have ever listened to."

In noticing some objections against his argument about natural religion, Sedgwick writes: "I again affirm that I have not in thought or word set up natural in place of revealed religion. . . . Let me endeavour, so far as I am able within the narrow limits of this note, to explain my words, which have been misunderstood and strangely tortured from their meaning. The following are among the great fundamental doctrines of our religion :

That "man is very far gone from original righteousness, and is of his own nature inclined to evil." That our Maker is pure and holy, and requires from us nothing less than perfect obedience, perfect both in will and deed. That every son of man is, therefore, guilty before God, and under sentence of condemnation. That a remedy has been provided for us in the person of Jesus Christ, who not only showed in Himself an example of perfect purity and holiness, but opened for us a way to

future happiness, by the voluntary sacrifice of Himself ; thereby satisfying the severe attribute of God's justice, and blotting out the written sentence of our condemnation. That a faithful acceptance of this doctrine is the principle and foundation of our forgiveness, and by inherent moral necessity fills the heart with thankfulness and love. That a full perception of these doctrines is not enough. That after we are forgiven and restored to our Maker's favour, infirmity and corruption still cling to us. That we require, after admission to the covenant of mercy, through our whole lives continual support and reuovation ; to be maintained only by communion with God, and the sustaining grace of His Holy Spirit. That in this way God may dwell in our hearts as our Maker, our Redeemer, and our Sanctifier. That from first to last this scheme of salvation is the free gift of God ; not purchased by our own works, or claimed by us on any score of self-sustained inherent personal merit of our own. The proper effects of these great doctrines, when faithfully received in the heart, are an enlarged charity, a purity of life, grounded on the highest sanctions, and a ready acknowledgment of the goodness and providence of God in all His dealings with us.

Before Professor Sedgwick printed this passage he wrote to me on the subject, on my sending him a copy of Simeon's "Memoirs," just then published :

Thank you for the pleasure and profit its perusal has given me. I have read every line of it, and some passages twice over. . . . In reading your book I have constantly been struck with Simeon's good sense ; and there is hardly a sentence on some doubtful questions of Christian counsel in the numerous extracts in the latter part of the volume, to which I do not give the assent of my heart. Some remarks on human corruption seem to me very true and good. I was blamed by some religious persons for one or two sentences in my sermon—(a new edition is in the press, and when it is out I will endeavour to send you a copy of it. Alas ! iron in exchange for gold, as we read in the old blind poet)—and I hope to consult you about an explanatory note (E) I have lately added. It seems to me that my statement, though it may be in less guarded language, is in spirit exactly what Simeon states in one of his letters (p. 791). I once heard a sentiment of Robert Hall's quoted in conversation—I think it was at the rooms of my friend Musgrave (now Bishop of Hereford).¹ Someone was using very strong expressions respecting the corruption of human nature. "True," said Hall ; "take care you go not beyond Scripture language and Scripture meaning. *Totality admits not of degrees,* and surely among men in a state of nature one may be worse than another." Our faculties of mind and body are in themselves good, for they are God's work. What we want is a new governing principle to guide them. If left to themselves they are implements of mischief ; like an explosive engine without a safety-valve, and without a hand to guide its movements. And how do we gain our governing principle ? From God Himself, not from ourselves. If we have faith we shall have sanctification, and holy purposes and powers. If we have them not, our faith is hollow—a babbling and a mockery of our Father. If we take a view in antagonism to what I have just stated, we are sure, if we be sincere men, to end in asceticism, or some form of monastic superstition. . . . This was the great folly of the early centuries after Christ. The good old man, whose life is written in your book, said no such thing. He told us—(I cannot turn to the passage)—not to desert our post in the world but

¹ Afterwards Archbishop of York.

so to conduct ourselves in the world as shining lights ; as men who, helped by God's Spirit, can turn their faculties to their Maker's glory.

The following is the passage in Simeon's "Memoirs" to which Professor Sedgwick refers :

The departure of the soul from God is not so entire but that there remain in many persons towards *man* some good dispositions. Towards *God*, I grant, our fallen nature retains not even the smallest measure of that love which at our first creation filled our souls. In this respect our statements cannot be too strong. St. Paul says that "the carnal mind is enmity against God," and neither does, nor can, yield subjection to His holy law. But *all* good is not so obliterated but there may be found in many unconverted men as fixed a principle of truth and benevolence, and honour and integrity, as in the generality of true Christians ; and if we so state our views of the fall as to rob the whole mass of mankind of this honour, we cast a stumbling-block in their way, and excite a very bitter prejudice against the Gospel. On the other hand, if we represent a work of grace as so entire that there remains no corruption in the persons who experience it, we reduce even the most eminent Christians to despair. There is yet in the best of men a remnant of the flesh lusting against the spirit, and incapacitating him from serving God so entirely and so perfectly as he would. St. Paul himself complained of a "law in his members warring against the law of his mind, and bringing him into captivity to the law of sin which was in his members."

Sedgwick was a truly loyal member of the Church of England. He dearly loved her services, thoroughly believed her doctrines, and rejoiced in her decided protest against the errors of the Church of Rome. Reviewing (Preface, ccllxx.) some of the chief Articles of the Church of Rome, which were formally repudiated by the Church of England as "fond things repugnant to the Word of God," he writes : "This was at once the cause and the justification of our separation from her. . . . By this formal act of denial we became also a Protestant Church—a name well understood, and which takes not from our primitive catholicity ; a name, moreover, of which Laud was not ashamed, and that is used by our Church as her true designation in one of her most august solemnities. Two great principles were virtually accepted by the Reformers of our Church. First, the supreme authority of Scripture in deciding upon questions of religious faith and controversy ; secondly, the rights of conscience and of private judgment in matters of religious faith. He was a lover and follower of those strong men who effected and consolidated the great work of the Reformation in England. "How often," says Canon Heaviside, "have I heard him deplore the great divergence from those principles, that he apprehended with dismay, as becoming too visible amongst us ! On the one side, an approach to those errors on account of which our Church had separated herself from Rome ; and on the other, the modes of thought expressed in extreme Rationalistic criticism, with which he had no sympathy, and which he feared was tending

to undermine the sacred foundations of Christianity itself. All this he has written, protesting against a backsliding into superstition; and with the same pen against the fatal delusions of Materialism, that would rob God of His omnipotence and deny the Gospel of Christ."

His ardent pursuit of geology and contemplation of its discoveries never impaired his belief in the statements and authority of Scripture, nor did the terrible aspect of the sin and misery of the world ever cast a doubt upon his firm and full assurance of the righteousness and wisdom and love of its great and holy Creator. Not long before his death, when corresponding with a friend at Florence on the trial of our faith from the view of the evil in the world, Sedgwick wrote the following valuable words, a copy of which was kindly given to me there to use as I thought fit:

Are there no difficulties—physical difficulties, I mean—in God's Word? Yes; there are many. There are like difficulties in the natural world: there are many things that astonish us, and that make our souls sink within us. The origin of evil no man can fathom. The misery of the world is most appalling; but what good man dare accuse God? The voice of Reason and the plain language of Nature tell us the same truth which is told us in the Word of God, "Woe to the man that striveth with his Maker!"

The difficulties of the natural world call forth the highest faculties of the understanding, and ought to teach humility. The difficulties of revealed religion are a part of our moral probation.

The word "*faith*" would have no meaning in a religious sense were the truths of revelation like the truths of arithmetic. There could be neither doubt nor difference of opinion. For a good man there is light enough to lead him homewards; and if he turn his face that way he will have more light, not perhaps to clear up every difficulty, but enough for his guidance in the right way—for his hope and for his comfort.

Reviewing his own work as a geologist, he says:

My labour was its own reward. It gave me health and led me into scenes of grandeur, which taught me to feel in my heart that I was among the works of the great Creator, the Father of all worlds, material or moral, and the ordainer of those laws out of which spring all phenomena within the ken of our senses or the apprehension of our minds. I know there are men who deny the sound teaching of this lesson, but I thank God that I had been taught to accept these lessons as a part of God's truth, and it was my delightful task to point out year by year to my geological class the wonderful manner in which the materials of the universe were knit together by laws which proved to the understanding and heart of man that a great living, intellectual and active power must be the creative head of the sublime and beautiful adjustments and harmonies of the universe.

One word more must be quoted, that tells with touching beauty of his best hopes and the love he bore to the home of his childhood: "If a long life has been given me, am I to murmur because the infirmities of old age are beginning to press hard upon me? God forbid that such should be my

bearing while under my Maker's hand! Nay, rather let me laud His holy name for the countless and ill-deserved blessings He has showered upon me, and humbly ask Him, for Jesus' sake, His anointed Son, to pour into my heart the grace of thankfulness, and to cheer the remnant of my fast-waning life with hopes becoming my gray hairs and my Christian profession. While asking my God and Saviour to help me in calling up such thoughts as these, I wish also to impress them upon my dear old friends in Dent and in the neighbouring dales (and not upon the aged only, but upon all my brother dalesmen of whatever age), especially now I am winding up my final conclusion, pronouncing my farewell, and asking God to bless my dear birth-dale and those who dwell within it."

A beautiful feature in Sedgwick's character, and one particularly to be noticed, was his fondness for children. How did he delight to amuse them with his wonderful stories, as they stood around him, gazing up into those kindly eyes, which showed how truly he entered into all their joy. Very pleasant are the memories of those happy meetings which I had with him and our dear young friends at Babraham, when Sedgwick would ride over from Cambridge to gladden his own heart by their bright faces, as he charmed them by his strange and witty speeches.

Such was Adam Sedgwick; and when hearing of the death of his very dear and honoured friend, the Bishop of Norwich immediately wrote to Canon Heaviside: "His gifted intellect and strong common-sense, childlike simplicity of faith and loving warmth of heart, made him, to all homes and to all hearts where he was known, to be much beloved." And whilst he moved amongst us in all his simple life, valued and beloved, full of charity to the poorest, and of kindness to all, his great merits were recognised by the highest quarter in the land. Her Majesty our Queen, on his decease being communicated to her, after expressing her deep grief for his loss as a private friend, added in a telegram this most just estimate of what he was: "I deplore the loss the country has sustained in the death of this fine, noble, and most truly amiable old man, so full of knowledge and originality, whose affection for the late Prince Consort her Majesty so highly appreciated."

Thus was his long and noble life closed with rare tokens of esteem and honour. And when borne to his resting-place in the ante-chapel of the great College he so dearly loved, he was followed by a very remarkable gathering of his numerous and distinguished friends—men of highest eminence in their various positions and departments, who came from every quarter to testify their deep affection for him and their admiration of his noble character and work.

Touching details of his last days and of his blessed end of perfect peace are tenderly recorded in the following beautiful letter of his beloved niece, Miss Sedgwick, to Mrs. Vaughan, which I am kindly permitted to publish :

Do you remember almost our last conversation before we parted in the early spring of this year? We had been talking of the last few months of my dear uncle's life, and you asked me to tell you something of those days when his life was drawing to a close—days which, when I look back, seem so full of peace, and so bright with the golden rays of life's sunset.

My uncle began his last residence as Canon of Norwich on the 1st of August, 1872, and I joined him at his house in the Close the same day. He was very cheerful and seemed well; but I remember when we arrived he did not come to the door to meet his young great-nieces and myself with his usual loving words of greeting; he waited for us in the drawing-room, saying, with a smile as we entered, "the going up and down stairs was harder work to him now than it had been eighty years before." He was not strong enough to go to the morning service in the Cathedral during the two months of his residence at Norwich; his kind friend and brother Canon, Mr. Heaviside, took his place; but he was able usually to attend the afternoon service. And he drove out almost daily, and went to see most of his old friends. His love and thought for every one about him were greater than they had ever been, and he was especially anxious for the happiness and pleasure of the young people. But he frequently said to me that he felt the close of his life was approaching, and he knew he should never come to Norwich again. One thing especially struck me. How constantly his thoughts seemed to be dwelling upon the life beyond the grave! *There was the real life to him.* Though he took a lively interest in the questions of the day, generally asking to have the *Times* read to him, or sometimes the *Quarterly* or *Edinburgh Reviews*, yet whenever he was alone earthly things seemed to lose their interest, and his first words when we again joined him were of some passage in the Bible which was difficult to interpret, or some incident in the life of our Lord or His Apostles which he had been reading or thinking of. St. Paul's life and teaching were very real to him. He would speak of the Apostle almost as if he had personally known him, and he described his journeys, and especially the shipwreck of the "Ship of Alexandria" off the island of Melita, as graphically as if he had been there himself.

Frequently at night, when passing the door of his room, I have heard him praying aloud in the most earnest words for all near and dear to him, and at other times for himself, in tones of the deepest humility; and after he had gone to bed he generally repeated aloud Bishop Ken's evening hymn, "Glory to Thee, my God, this night." A great part of the preface to the "Catalogue to the Cambrian and Silurian Fossils in the Woodwardian Museum at Cambridge" was written from his dictation by his servant, John Sheldrick, during these two months of his residence at Norwich. I often asked him if I could not write for him, but he declined, saying, "John is more accustomed to the work of writing from my dictation than you are." But one morning in September, when he was particularly cheerful and well, he asked me after breakfast to come with him to the room where he generally wrote, saying he had now come to his last day's work, and as he had some grave and solemn words to say—words which he felt to be the last he should ever address to the public—he wished me to write them down for him. The part I refer to is the "conclusion" of the preface. I wrote as rapidly as I could, but it was very difficult to keep up with the rapid flow of words. Sentence after sentence was spoken by him with scarcely a pause for thought. When

the concluding paragraph was written he said, "There, Isabella, that is the last sentence I shall ever write for the public; now read it over to me, in case I wish to make any correction." But none was needed; and beyond one or two verbal alterations where I had not clearly understood him, no change had to be made in those eloquent words.

His Norwich residence ended with the last days of September, and he was anxious to return to Cambridge and his beloved college. We parted with sorrowful hearts. The night before I returned to my Yorkshire home he said that we should never be at Norwich together again, but that if God spared him he hoped I should come to see him early in the coming year at Cambridge (according to my usual custom for two or three years), as he felt almost certain he should be gone before the spring. These were sorrowful words to me, but they were spoken almost joyfully by him.

During the next three months I heard from him two or three times a week. Sometimes the letters were written by himself, but usually he dictated them from his easy-chair. Generally they were written cheerfully, though sometimes he spoke of increasing weakness, and said even the short walk to his museum tired him. When Christmas came he did not forget any of his accustomed charities, but sent a larger sum than usual to distribute amongst the poor and sick of his native valley of Dent. Soon after the beginning of the year 1873 I asked him if he would like me to come and see him at Cambridge. He knew I was very anxious about the dangerous, and what proved to be the mortal, illness of an old servant. He replied, "No; I had rather you came a little later," at the same time mentioning that he had just been to the Woodwardian Museum. I believe that was the last time he was out of his rooms.

At last one morning—Wednesday, the 22nd of January—two very sorrowful letters came to me, one directed by my dear uncle, with a postscript, added by his servant, saying he thought him more feeble, another from Canon Heaviside, who had come from Norwich to see him, and thought his strength was going. These letters were followed in a few hours by a telegram from his physician, Dr. Paget, saying my uncle had fainted when getting up, and he thought I had better come at once to Cambridge to see him. I left by the next train, travelled all night, and arrived next morning at his rooms in Trinity College. He welcomed me with his usual bright smile and loving words, told me something of his increasing weakness, and then said, "I shall not be long here now; you must stay and be with me to the last." He remained in bed all that day; he had no pain, he said; only felt weak. He spoke of old times, of his father and mother, brothers and sisters, who had, he said, gone home before him. Then he spoke of the younger generation of his own family and of other friends whom he hoped soon to meet again, and of his Cambridge life and work, and the deep affection which he had always felt for his College and University, and he asked me to read to him some passages from the Psalms, and the lessons for the day, according to his usual custom. When night came I told him Mrs. Thompson had asked me to go to the lodge, and had given me the key of the door opening on the turret staircase, so that I could come to him any moment he wanted me. He replied, "I hope you will have a good sleep. John will look after me." The next day, Friday, although he had not slept much, yet he seemed stronger, and was up and dressed. He dictated one or two short letters, and was especially anxious to send warm words of sympathy to a friend whose wife had just died. This letter was the last he dictated. Again he had a quiet night and continued free from pain, though in the morning Dr. Paget thought him weaker. He slept a good deal, but towards evening roused up, asked me if I had heard from his nephews and nieces at Norwich, and sent messages of love to them. He

then asked me to read the 130th and the 51st Psalms, saying the 130th was the last earthly sound that fell upon the ears of his dear friend Dr. Ainger, of St. Bees College, to whom he read it when dying, and the 51st was the favourite psalm of his father in his extreme old age. A little time after he said, "Read to me the chapter that you read to Margaret (his eldest sister) the evening before her death"—St. John xvii.—and when I had finished, after a little pause, he went on to speak of his own hopes of salvation, alluding to himself in words of deepest humility, saying that his whole trust was in the atonement which his Saviour had made for him, and in the mercy and love of his Father in heaven.

Sunday was the last day of his earthly life—a day of deep sorrow, but yet of great peace. He had again a good night, and slept quietly most of the morning. In the afternoon I heard him praying earnestly, not, I think, knowing that anyone was in the room. I knew he had a dislike to being watched, and therefore sat partly behind the curtain at the foot of his bed, and I was too far off to hear at first more than broken sentences, mingled sometimes with the names of those he loved; but as he prayed more and more earnestly his voice grew stronger, and the following sentences I clearly heard, not spoken together, but with a pause between, "Washed clean in the Blood of the Lamb;" "Enable me to submit to Thy holy will;" "Sanctify me with Thy Holy Spirit." These were the last words he spoke. For a little time his breathing was hurried, but as the winter Sunday advanced it became more gentle, and he fell asleep. And so the afternoon passed away, and the evening closed in, and the stars came out and shone brightly into the darkened quiet room, where I sat near the window in the deep stillness listening to his soft breathing. Then the evening service began in the chapel, and the rich tones of the organ and the chanting of the choir, now swelling and then dying away, could be distinctly heard; and so unearthly in its beauty was the melody that it almost seemed as if the golden gates of heaven were opening, and music, not of this world, was floating down to that quiet room. In a little time the stillness was broken by the evening chimes of St. Mary's, and again deep silence fell upon the room. It was quite impossible in that deep stillness and quiet to realize that a soul was passing away to God. There was no change until about midnight, and then we saw the shadow of death come softly over his face, and we knew that he had passed into the dark valley and the end was near; but there was no pain, only quiet sleep. His breathing grew more soft; and as the clock in the great court of Trinity chimed a quarter past one, without a sigh his spirit returned to God. "So He giveth His beloved sleep."

WILLIAM CARUS.



ART. II.—CHURCH WORK IN NORTH QUEENSLAND.

FOR the sake of gaining a comprehensive picture of Australian life it is unfortunate that such popular writers as the author of "Oceana" and others who have visited Australia have usually limited their travels to the Southern Colonies. A short stay in Adelaide, Melbourne and Sydney, with a run to Ballarat and the Blue Mountains in a state railway carriage, give only a partial picture in one corner of the great continent. The coast continues for two thousand miles northward beyond Sydney Heads. Ten days must be spent

on board a coastal steamer before Cape York and Thursday Island are reached. Normanton, in the Gulf of Carpentaria, will still be five hundred miles distant. No picture of Australia is complete which does not include these northern settlements. They show the progressive stages of civilization, and put appropriate background to the southern capitals, whose stately buildings and social luxuries would rival those of most English towns. But with Melbourne it was not always so. The hole of the pit whence it was digged may be best seen along the northern coast. Fifty years ago Melbourne was unborn. "Fifty-three years ago the only Europeans in the present Colony of Victoria were the Henry Brothers, who were engaged in whaling and squatting in Portland Bay, and John Batman, who ascended the Yarra, moored his thirty-ton schooner to a gum-tree, and pitched his tent where now stands the city of Melbourne." So says Mr. Robert Christison in the *Westminster Review* of September, 1888, after twenty-seven years spent in Australia. Many "old identities" remember how they used to camp with tents and blankets where Collins Street stands, and boiled their "billy" on the site of Government House, and tied their boats to gum-trees where wharves now line the banks of the river. A visitor to Melbourne knows nothing of it as a city born in a day, beyond such stories as "old hands" may be pleased to relate. But an excursion to the North would exhibit this process, and show him a score of young Melbournes and Sydneys in all stages of growth. The eastern coast is panoramic. One week's steaming and a short bush ride would transport him to the bark humpies and beef and damper of early times. The visitor must make haste, however, to catch such sights, even in the far North, for the iron horse has started upon its track, and Queensland mail steamers now are upon the northern waters, and the telegraphic wire already threads through a million gum-trees, and civilization with its many arts is developing the germs of coming cities as with the magic wand of an Indian conjurer.

The Diocese of North Queensland was formed in 1878. Its existence is memorial of the beloved late Bishop Barker, whose foresight and energy had already originated the dioceses of Goulburn and Bathurst. Though distant a thousand miles from Sydney, this northern territory, previous to its diocesan separation, belonged to the metropolitan Diocese of Sydney. It was an outlying relic of that early time when Sydney was the capital of Australia and Bishop Broughton its solitary centre of Church organization. Thirteen dioceses have since come into existence, and North Queensland ranks twelfth among them. Its magnitude may be imagined by the fact that it covers a region three times larger than the whole of Great

Britain. When Queensland separated from New South Wales in 1859 this northern part was unoccupied. Settlements clustered along the southern border, and Brisbane was little larger than Cooktown. But the dauntless enterprise which had pushed its way five hundred miles north of Sydney and formed a new colony there has since pushed farther north, planting towns along its course until the process of separation must be repeated, and this vast northern territory be formed into a new and independent colony. It was the heroic age of northern history when such men as Robert Christison, Robert Stewart, Walter Hays, Robert Gray and others set out for the Flinders. Another generation will know little of the hardships their fathers endured to leave legacies of discovered country for their advantage. Northern life may sometimes be "rough and tumble" to a dainty southerner, but it is sumptuous indeed compared with experiences twenty years ago.

The diocese commences at Cape Palmerston, and includes the entire northern portion of the colony. Its coast line is 1,500 miles long. The chief coast towns are Mackay, Bowen, Townsville, Cairns, Port Douglas, Cooktown and Normanton. Inland are the towns of Charters Towers, Ravenswood and Hughenden. There are clergy and churches in these places. The churches are simple wooden structures. Townsville is the chief town. It has a population of 12,000, and is the Bishop's place of residence. Three clergy are stationed here. The church is a small wooden building, quite unfit for the growing importance of the town and centre of diocesan agencies. The foundations of a solid and suitable church have been laid, but money is much needed to proceed with the work. One of the thousand district churches of England would be to us a very cathedral. Yet throughout England money is being lavished on restorations and decorations, the cost of whose merest ornament would supply our fellow-countrymen and fellow-Churchmen in North Queensland with churches and clergy. We desire to be fed with the crumbs that fall from this restoration-table at home. The value of only one City church would evangelize the whole region, and turn this spiritual wilderness into a fruitful field. Let it be remembered that here there are no old endowments, no State aid of any kind to maintain the Church, but that its entire support rests upon the voluntary offerings of the people whom England has sent to make their home in this land, which is very far off from the Ecclesiastical Commissioners.

The physical features of the country resemble, say, a straw hat with a narrow brim. On leaving the coast a traveller soon finds himself at the foot of a hill-range which runs parallel with

the coast, until it terminates in the Gippsland range of Victoria. Its average height is one thousand feet. From the summit of this range there extends westward a vast expanse of table-land, and opening towards the west into treeless grassy plains, or "rolling downs." Over this wide region sheep and cattle farms or "stations" are scattered at distances from twenty to forty miles apart. Their isolation is extreme. Stores of rations and clothing are brought to them once a year in heavy waggons, drawn by twenty bullocks. The head station consists of the manager and his family and some dozen station hands. The Bishop's hard problem has been to devise some means for sending spiritual help to these scattered settlers. Churches would be useless if built. How could people of Rugby attend a church at Stafford, or residents of Oxford go to church at Bristol? If people cannot go to church the church must somehow go to the people. Hence the Bishop's method of employing travelling clergy—men who can mount their horses and ride long distances and conduct services at each farm along their journeys.

Let us imagine ourselves on such an expedition. Perhaps last night we camped out, wrapped in our blankets, and sleeping in front of the camp fire that boiled our tea and baked our damper. At sunrise we are astir, and if a companion is with us we divide the labours by rekindling the fire and boiling some tea, while he catches the horses and saddles them for our early start. Supposing that we must ride thirty miles to the next farm, we divide the trip into eighteen and twelve mile stages, that we may camp for an hour or two at midday while the horses go free but hobbled, and we boil the billy again for more tea. Graduating speed, we reach our destination before sundown, and are greeted with a hearty English welcome. After rest and refreshment we proceed to conduct service. The place of worship is a wool shed, and all hands are mustered into it. The bales of wool serve for seats, and a slush lamp gives us flickering, flaring light. We commence the service with some familiar hymn, such as the "Old Hundredth," and then use the "Bush Service Book," compiled for use in the diocese on the plan of the shortened form, with suitable hymns, and the whole printed in bold type. Then follows a simple manly address, full of plain Gospel truths. Probably there are men present who have not attended church for ten or twenty years. The hymns and prayers sound as voices from their distant home, and touch them tenderly. Then children unbaptized receive baptism. In short, the Church's ministrations are conveyed into the very hearts and homes of the people. Next morning the clergyman makes an early start for thirty miles more, to hold service again and convey

further blessing. Who would not, if living there, hail such services, or if living in England, help to send them?

The "Mission Clergy Fund" is the support of this itinerating work. At present it maintains only one travelling clergyman. The Bishop desires to increase it, that several such messengers may go forth in various directions through the bush. The settlers are too few and scattered to provide sufficient stipend within reasonable area. Any who are moved to help can send their contributions, however small, through the Bank of New South Wales, Old Broad Street, London, to Bishop Stanton, Townsville, Queensland, who will promptly acknowledge their receipt, and apply them to the Mission Clergy Fund.

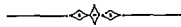
Men, no less than money, are wanted. The Bishop would gladly receive some young clergymen for a limited period of three or four years, if desired, as approved by the Lambeth Conference of Bishops. Young men educated enough to matriculate at Sydney University would be employed as Probationers, and if qualified would be admitted to Deacons' Orders. The Rev. H. N. Collier, M.A., Vicar of Holy Trinity, East Finchley, London, kindly acts as Commissary for the Bishop and Diocese of North Queensland, and would communicate with clergy or candidates as vacancies occur.

Sometimes there occurs a rush of people to some newly discovered centre. At such times it is necessary that a clergyman should go quickly to the place to select land for a church before all eligible sites are seized. Everything depends upon being first in the field. "First come, first served" is the rule there in religious matters. When a "rush" recently occurred in a most remote part, the Bishop and Archdeacon Plume rode 630 miles to reach it. Their visit was rewarded by causing a clergyman to be located there and a church to be built for the new town.

The future of North Queensland, on its moral and religious side, largely depends upon the proper and prompt efforts that our Church can make. Delay is dangerous where growth is rapid, and where first impressions become soon fixed into lines of permanent action. Roman Catholics are active. Their priests penetrate to every corner, and their schools are started in every town. Our Church can compete successfully if men and money were supplied. If it is surmised that the Diocese has wealth within it sufficient for all needs, the answer is twofold. With one hand England is sending tens of thousands of her poorest people to the Colony, while with her other hand England is enriching herself by the profits and high interest she receives upon her invested capital. It is ascertained that no less than £14,000,000 annually returns into the pockets of

England from Australia as interest alone, to be enjoyed by those who have never lighted a camp-fire or cooked a damper in its ashes. Let the Mother Country cherish a true parent's heart, and let the Mother Church remember her distant children, whose churches and travelling clergy in North Queensland may remind her of her own childhood in Saxon times, and throw her thoughts gratefully along the way which God has led her to present wealth and influence.

GEORGE H., NORTH QUEENSLAND.



ART. III.—THE LAMBETH CONFERENCE AND THE CREEDS.

THE Lambeth Conference of 1888 will be notable in the history of our Church for having given an authoritative sanction to ecclesiastical movements which at present have not advanced beyond the stage of aspirations, but of which we are probably destined at no distant period to witness a rapid development. The Anglican Bishops as a body have now put forward a basis on which reunion with Protestant dissenting bodies might be effected, and have laid down, as part of that basis, the acceptance of the Nicene Creed as a sufficient statement of the Christian Faith. They have requested the Archbishop of Canterbury to appoint a committee of Bishops to confer with learned theologians, and with the heads of the *Unitas Fratrum*, or Moravians, with the intention of establishing, if possible, intercommunion between that body and the Churches of the Anglican communion. They have expressed a hope that the barriers to fuller communion between ourselves and the Eastern Churches may in course of time be removed by further intercourse and extended enlightenment. As a not unnatural corollary to these resolutions, they passed, by 57 votes to 20, a further resolution requesting the Primate to take counsel with such persons as he might see fit to consult, with a view to ascertaining whether it is desirable to revise the English version of the Nicene Creed or of the so-called Athanasian Creed. For it is obvious that if we sincerely desire to hold out the right hand of fellowship to bodies of Christians who have hitherto stood aloof from us, we must not needlessly retain anything on our side to which they could legitimately take objection. In our two longer creeds, however, as they at present stand, there are confessedly certain expressions which are regarded as stumbling-blocks by large numbers of our fellow-Christians. The

question, then, arises whether these expressions can lawfully be expunged or altered. In order to determine this question we must consider in each case the character of the expression, and the authority upon which it rests.

In respect of authority, the two documents admittedly stand upon a wholly different footing. The Nicene Creed has come down to us with the authority, in the main, of the first two Œcumenical Councils, that of Nicæa in A.D. 325, and that of Constantinople in A.D. 381. It is noteworthy, however, that the damnatory clause which was appended to it by the first of these councils has since been discarded by the unanimous consent of Christendom.¹ It is also to be noted that the disputed expression "and the Son" (Lat. *Filioque*) in the clause relating to the procession of the Holy Ghost was not sanctioned by either of these Councils. It was first inserted in the Creed in A.D. 589 by the Third Council of Toledo, a local Synod of seventy Spanish Bishops. Thence, although originally proscribed by Pope Leo III., it spread into France and Italy, and was ultimately sanctioned by the Roman Church. But it has never been accepted by the Eastern Church or admitted into the Greek version of the Creed. Moreover, in the precise form in which it has been adopted by Western Christendom, it cannot be said to have strict Scriptural warrant. The teaching of our Lord on the subject is to be found in John xiv.-xvi. We there read of the Comforter, that He *proceedeth* (*εκπορεύεται*) from the Father (xv. 26), but nowhere that He *proceedeth* from the Son; although we are told that Christ will send Him (xv. 26, xvi. 7) as well as that the Father will send Him (xiv. 16, 26). The Western Church, therefore, uses the expression "proceedeth from" as synonymous with "is sent by." But the Moravian version of the Creed is more strictly accurate when it affirms a belief in God the Holy Ghost, who proceedeth from the Father, and whom God the Son hath sent.

In any reconsideration, therefore, of the English version of the Nicene Creed, the most important and difficult question to decide will be whether the words "and the Son" in the disputed clause shall be retained or shall be withdrawn. In favour of expunging them are the considerations that the words have neither the authority of Scripture nor of an Œcumenical Council; that they are offensive to eighty millions of Eastern Christians, whose opposition to them has been

¹ This clause was as follows:—But those that say, "There was when He was not," and "before He was begotten He was not," and that "He came into existence from what was not," or who profess that the Son of God is of a different person or substance, or that He is created or changeable or variable, are anathematized by the Catholic Church.

embittered by more than ten centuries of controversy; and that they stand in the way of intercommunion with that singularly pure and devoted body of Christians, the Moravian Brethren. On the other hand, it is to be borne in mind that the withdrawal of the words after they have been used for so many generations would be liable to serious misconstruction. In view of the apparent hopelessness of any reunion, on the basis of true doctrine and practice, with the Church of Rome, it may seem a light matter that the withdrawal would further alienate us from that Church. But we ought to pause long before consenting to it, when we reflect that by doing so we should undoubtedly give countenance to the notion that we were abandoning that belief in the *mission* of the Holy Ghost by the Son which is a tenet of the Eastern no less than of the Western Church. If any change is to be made in the Creed in this particular, it would surely be better, instead of striking out "and the Son," to substitute "through" for "and," so that the clause would run, "Who proceedeth from the Father through the Son." This would accurately express the teaching of John xiv.-xvi. It would exactly coincide with the Moravian Creed, and might be accepted as a common formula by Eastern and Western Christians alike.

A few other points of comparative insignificance may be mentioned, which would probably be taken into consideration in a revision of our English version of the Nicene Creed, though it may be doubted whether any change would be made with respect to them. Canon Meyrick, in his paper on the subject at the late Church Congress, suggested that "I believe" should be altered into "we believe;" that "from" should be substituted for "of" in the clauses "God of God, Light of Light, very God of very God;" and that the word "Holy" should be introduced before "Catholic and Apostolic Church." The third of these suggestions is harmless. The first appears unnecessary, but the second is open to more decided objection. The present rendering is no doubt capable of being misapprehended; but when it is understood, the word "of," having the meaning "out of," conveys a fuller and richer idea than would the substituted preposition "from." Moreover, the substitution would arbitrarily divorce the last three words from the word which follows "begotten," with which it is, to say the least, doubtful whether they should not be connected. It would no doubt prevent misconception, and emphasize the recognition by the Creed of the Holy Ghost as *ГЕHOBAH*, the Person to Whom the third clause of the *Kyrie eleeson* is addressed, if we substituted "the Lord and Life-Giver" for "the Lord and Giver of Life;" but the change would involve a decided sacrifice of beauty of language for the sake of perspicuity.

Turning now to the *Quicumque Vult*, we have to deal with a document of a very different character and authority. This Creed has never received the sanction of an Œcumenical Council; it has never been accepted by the Eastern Church; and adhesion to its terms is not, and could not have been, put forward by our Bishops as a necessary condition for inter-communion. We may, therefore, have less scruple in dealing with it than in attempting to touch such a venerable and authoritative symbol as the Nicene Creed. On the other hand, we ought to be very chary of making any alteration in the so-called Athanasian Creed which would imply a suspicion that its exposition of the Trinity and the Incarnation was not a logical and faithful amplification of the statements concerning those doctrines contained in the earlier Creed. As a matter of fact, however, we do not find a hint that any such alteration is required. The changes which, as will be noticed later on, have been proposed in those parts of the documents are practically only verbal, and do not affect the important doctrines of our faith which are enshrined in them.

But to other portions of the Creed more serious objection has been taken. I allude, of course, to what are commonly known as the damatory clauses, but may be more accurately called the admonitory clauses. These have been a stumbling-block to many devout believers in every age. The Protestant Episcopal Church of America has escaped from the difficulty which they occasion by banishing the Creed altogether from her Prayer-Book. Seventeen years ago the difficulties which were felt about its use in our own Church were anxiously considered in the Convocation of Canterbury. Upon the subject being first brought before the Upper House in 1871, it was agreed that it should be referred to the Bishops of the two Provinces collectively. They consequently met at Lambeth and resolved that a Committee of Bishops should be appointed to consider the question of the revision of the text and the retranslation of the Creed, and that the Professors of Divinity of the two Universities should be referred to, and suggestions requested from them. This Committee reported in favour of clause 42 being read as it is found in the *Codex Colbertinus*, viz. :

Hæc est fides sancta et Catholica, quam omnis homo qui ad vitam æternam pervenire desiderat scire integre debet et fideliter custodire.

This is the holy and Catholic faith, which every man who desireth to attain to eternal life ought to know wholly and guard faithfully.

They also proposed to omit "the third day" from the 38th clause on MS. authority, and to change "will be" into "willeth to be" in clause 1, "everlastingly" into "eternally," in clause

2; "incomprehensible" into "infinite," in clause 9; "by himself" into, 'severally,' in clause 19; "believe rightly" into "believe faithfully," in clause 29; and "everlasting" into "eternal," in that clause and in clause 41. They recommended that clauses 25 and 28 should run as follows :

And in this Trinity there is none afore or after : nothing greater or less.

He therefore that willet to be saved let him thus think of the Trinity.

And they recommended that in clause 35 "in carne" and "in Deo" should be read, so that the clause should run :

. . . of the Godhead in the flesh, but by taking of the manhood in God.

In 1872 Convocation had before them not only the Report of this Committee, but also the fourth and final Report of the Ritual Commission, which had been issued in 1870, and which contained a recommendation that a rubric to the following effect should be appended to the Athanasian Creed :—

NOTE : That nothing in this Creed is to be understood as condemning those who by involuntary ignorance or invincible prejudice are prevented from accepting the faith therein declared.

It is not to be wondered at that this recommendation was not received with approbation. Whatever interpretation each individual clergyman or layman puts for himself upon the damnatory clauses, the Church would stultify herself by an authoritative declaration appended to the Creed that they were not intended to mean what they in fact most distinctly affirm. But the suggestions in the Report of the Bishops' Committee met with equally little favour, and after keen debates in both Houses the subject was left as it stood. The scene of the controversy was, however, shifted to Ireland, where it raged for four years in the General Synod, which was then engaged on the revision of the Prayer-Book of the Church of Ireland. In 1875 the Synod provisionally agreed to the insertion in the Prayer-Book of a direction that the Creed should be recited in public worship without the damnatory clauses. But in the following year it was finally decided that instead of this direction being given, the rubric prescribing the use of the Creed on certain days should be struck out.

In England the subject has not again been authoritatively stirred until last year. If the Archbishop complies with the request of the Lambeth Conference, he and his counsellors will have to aid them in the work of revision the Report of the Bishops' Committee, which has been already mentioned. They will, no doubt, also take into consideration the alteration of language in the damnatory clauses advocated by Canon Meyrick at the Church Congress, namely, the substitution of "to

be in a state of salvation" for "be saved," as the translation of the Latin "salvus esse," in the 1st, 28th, and 42nd versicles of the Creed. This change, though cumbrous as far as language is concerned, would certainly more accurately represent the original, and, if the clauses in question are to be retained, would bring them into harmony with that answer in the Church Catechism in which our children are taught to thank God that He hath called them "to this state of salvation." But neither this change nor those recommended by the Bishops' Committee would affect the harshness of the 2nd clause, nor would they take away the objections to the damnatory clauses as a whole. In fact, the stumbling-block occasioned by these clauses can only be effectually removed in one of the two ways which commended themselves in successive years to the Synod of the Church of Ireland. Either the clauses must be eliminated from the Creed, or the Creed itself must cease to be recited in Divine Service. The latter course is undoubtedly the easier; but to those who value the statements in the Creed respecting the Trinity and the Incarnation, the former process ought surely to appear preferable. As we are reminded by the recently published volume of his Lectures and Essays, of which a short review appears in the present number of the *CHURCHMAN*, it strongly commended itself to the sound judgment and devout mind of the late Sir Joseph Napier. Nor can there, I think, be much doubt that this process would have been resorted to long ago, as in the case of the Nicene Creed, if the precedent of that Creed had been followed, and the damnatory portion had been relegated to the close of the document. Possibly it was the fear of this taking place which led the framer of the Athanasian Creed to intersperse them as he has done among the other sentences. If so, he has attained his object, for the damnatory clauses have been hitherto regarded as an integral part of the Creed, and retain their place in it to the present day.¹ Moreover, it appears, at first sight, impossible to expunge them without destroying the whole framework of the document. A little reflection, however, will perhaps show us that this is not altogether impracticable.

In considering how the objectionable adjuncts to the Creed

¹ I cannot agree with Sir Joseph Napier (Lectures, etc., p. 446), that the mode in which Denebert, Bishop of Worcester (A.D. 798), cites the Creed, in his Profession of Obedience to Archbishop Ethelheard (Haddan and Stubbs' Councils and Ecclesiastical Documents, vol. iii., pp. 525-526), indicates that the Bishop possessed a copy in which the 2nd clause and, perhaps, other of the damnatory clauses were not inserted. He does not appear to me to be incorporating the Creed in his profession, but merely to be extracting from it its salient teaching respecting the Trinity.

may be got rid of, we must recognise the necessity not only of leaving the Creed a connected and finished document after their removal, but also of preserving its antiphonal or amœbæan character. In its present form the Creed consists of 42 clauses (exclusive of the Gloria at the end). Of these the first twenty-eight are devoted to the doctrine of the Trinity, and the remaining fourteen to that of the Incarnation. The damnatory sentences are to be found in five clauses,¹ namely, the 1st, 2nd, 28th, 29th, and 42nd. Care must be taken in removing them, not merely that the whole number of clauses which are left should be even, but also that an even number of clauses should be retained in each of the two main divisions of the Creed; so that the portion relating to the Incarnation should not begin in the middle of a couplet. The problem before us is, therefore, not an easy one; but the following may be suggested as a method of solving it. The first two clauses can be omitted without difficulty; the opening words of the Creed being changed from "And the Catholick Faith is this" into "This is the Catholick Faith," which would form an appropriate and sufficient exordium to the Creed. In order to wind up the portion relating to the doctrine of the Trinity at the end of a couplet, we must not be content with merely striking out the present 28th clause; we must substitute for it some such sentence as the following: "This is the Catholick Faith: concerning the Trinity." For the second portion of the Creed the 30th clause will make a good beginning, with the simple importation into it of the word "Furthermore" from the discarded 29th clause, in lieu of its present opening word "For." And in this portion the omission of the 29th clause at the beginning will be balanced by the excision of the 42nd at the end, so that an even number of clauses will be retained, although the present couplets will be dislocated. This dislocation, however, instead of being an injury to the document, will be a distinct improvement. It will unite in one couplet the present 40th and 41st clauses, which clearly ought to be in close connection. And the other clauses which at present form the first halves of couplets will, with at least equal fitness, form the closing branches of couplets of which the immediately preceding clauses are the commencements. The Creed, as expurgated, will then run as follows:

1. This is the Catholick Faith: that we worship one God in Trinity and Trinity in Unity:

2. Neither confounding the Persons: nor dividing the Substance.

* * * * *

25. So that in all things as is aforesaid: the Unity in Trinity and the Trinity in Unity is to be worshipped.

¹ The 41st clause, declaring the punishment of evil-doers as well as the reward of the righteous, is properly to be reckoned as part of the Creed and not of the damnatory clauses, by which adhesion to it is enforced.

26. This is the Catholick Faith : concerning the Trinity.

27. Furthermore, the right Faith is that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man ;

28. God of the substance of the Father, begotten before the worlds : and Man of the substance of His Mother, born in the world ;

* * * * *

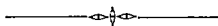
37. At whose coming all men shall rise again with their bodies : and shall give account for their own works ;

38. And they that have done good shall go into life everlasting ; and they that have done evil into everlasting fire.

Glory be to the Father, etc.

It may be hoped that before the meeting of the next Lambeth Conference we shall have a weighty recommendation from the Primate and those whom he consults upon the subject, in favour of some such treatment of the Athanasian Creed as is here suggested. Such a recommendation might eventually lead to legislation on the subject, and to the removal of what is felt by many to impose a grievous strain upon individual consciences, and prevents the general appreciation of a document which, in so far as it sets forth the utmost that man can understand respecting the mysteries of the Trinity and the Incarnation, is to be regarded as of inestimable value.

PHILIP VERNON SMITH.



ART. IV.—HOW WERE THE TEN COMMANDMENTS ORIGINALLY DIVIDED AND ARRANGED ?

IF we enter a church and proceed to the chancel, we shall invariably find the Ten Commandments inscribed on the reredos or on mural panels ; and they are, almost without exception, arranged so that the first four occupy one side and the last six the other ; thus representing, it may be supposed, the two tables of the Law. If we leave the church and visit the school hard by, and ask the children, “How many commandments are there ?” the reply will be readily given, “Ten.” And if we continue to inquire, “On how many tables were they written ?” the answer will be, “Two.” “And which are the commandments that found a place on the first table, and which on the second ?” The pupils will respond at once and without any hesitation, “Four on the first and six on the second table.” And if we press them for a proof of this assertion, they will quote the words of the Catechism found in the answer to the question, “What is your duty towards your neighbour ?” “To love, honour, and succour my father and mother.” From which it is clear that the fifth commandment formed the commencing portion of the second table in the opinion of our Reformers. Thus we find in Nowell’s Catechism : “Prior tabula quo est argumento ?

'De pietate nostra in Deum tractat, et prima tabula quatuor legis præcepta complectitur,' and again: "Secundæ tabulæ initium est, 'Honora patrem et matrem,'" etc. Such authority is so weighty and widespread, that, if the same question were put to most adult Christians, we may presume that the same answer would be given. Yet, notwithstanding this almost universal impression among us, what really was the original point of division between the two tables of the law?

It is a matter beyond doubt that the tables on which the law was written were *two*. "And He gave unto Moses *two* tables of testimony, tables of stone, written with the finger of God" (Exod. xxxi. 18); and it is added that they were "written on both sides" (Exod. xxxii. 15). These passages refer to the first tables, which Moses broke when he saw the idolatry into which the people had fallen in his absence; but we find that the tables were replaced. "The Lord said unto Moses, Hew thee two tables of stone like unto the first, and I will write upon these tables the words that were in the first tables which thou brakest" (Exod. xxxiv. 1); and here it is specifically stated that the commandments were *ten*. "And He wrote upon the tables the words of the covenant, the *ten* commandments" [literally, the "ten words"] (ver. 28). We may safely infer that both in matter and manner of arrangement the original and the second edition of the Decalogue were precisely alike;¹ but how the commandments were distributed on the two tables there is no record in Scripture. Our Lord summarizes the two tables in Matt. xxii. 37-40; Luke x. 27, but no hint is furnished to throw light upon this question: we must seek, therefore, for this information from extra-Biblical sources.

The mode of division has been, and is, very diverse. We shall first seek to settle the point how the Decalogue, as a whole, was divided; and secondly, though the questions are much mixed up together, how the first and second, and the tenth, were united or separated.

We commence with the arrangement with which we have been most familiarized ourselves, namely, the division of the ten into four and six. The first four commandments, according to our reckoning, clearly pertain to God, and the last six to our fellow-creatures; hence it has been concluded that the line of separation is drawn here. This appears to be as old as Origen in the third century (see Hom. viii. in Exod.). This

¹ Some critics, comparing this passage with Deut. v. 6-11, have been of opinion that when the first two tables were broken, God purposely modified the second that the Israelites might be reminded of their wickedness. But this is a very improbable explanation of the divergence between the two passages.

classification of the commandments found favour at the period of the Reformation with our own Church, and also with the Reformed communities both on the Continent and in our own country.

The Roman Church and the Lutherans, who continued the usage to which they had been accustomed, adopt a different system—the division of the “Ten” into three and seven. This originated with St. Augustine in the fourth century. Led by that love of mysticism which was so prevalent at that period, he considered that as the first table referred to God, and God subsisted as a Trinity, the first table therefore should contain *three* commandments. The seven of the second table he associated with the sabbatical institution, though, strange to say, that commandment did not form a part of the second table. Thus the first and second commandments, according to our computation, were grouped together; and in order to make up the necessary number to complete the Ten, the tenth was divided into two. We have nothing here to do with the doctrinal use that has been made of this mode of division; our present business is only to state the fact.

The modern Jews—that is, from the fourth century and downwards to our own time—have a strange method of enumerating the commandments. They make the introductory words, “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage,” to be the first commandment. The first and second in our numbering are united, and the tenth is left untouched. The first traces of this mode of computation are said to be found in St. Cyril of Alexandria against Julian the Apostate. It is endorsed by the Targum of Jonathan and by the Jewish commentators generally throughout the mediæval period. It is certainly post-Christian in origin, and probably anti-Christian in purpose.

This brings us naturally to the Hebrew Bible and the mode in which the Masorets arranged the sacred text. It is a great boast of those that defend the Romish system of dividing the Decalogue that the punctuation of the *Hebrew* Bible supports their view. The subject is, therefore, worth our investigation. The Decalogue, according to the Masoretic pointing, has a double accentuation; the reason of this is not known for certain, but probably one system was intended for private, and the other for public or official, reading. The Decalogue is divided into ten compartments, and two different notes of division are employed. The two notes of division are called *Petucha* and *Setuma*; the former answers almost to our *paragraph*, and the latter marks a lesser division. *Petucha* is placed after the third commandment and the tenth. *Setuma*

follows the second, and so groups it with the first: it is inserted after "House" in the tenth, and closes all the other commandments. Thus far all seems plain; but, according to Kenicott, one-third of the manuscripts which he collated, as well as some very good editions, had not this *Setuma* in the tenth commandment. This casts some considerable doubt on the originality of this division even in the Masoretic text. Moreover, though this punctuation implies a distinction, its precise force is not easily defined, as it occurs in other passages where so rigid a rule could hardly stand: nor does it appear that it was so regarded by Jewish authorities.¹ But granting, as we are willing and bound to do, that this was their arrangement—inasmuch as the Masorets, being Jews, would be strongly attached to the importance of mystical numbers, and would be likely to divide the *ten* of completeness into the *three* of Divine perfection, and the *seven* of manifestation—there is decisive proof forthcoming that this was not the ancient arrangement of the Decalogue.

Long before any of the preceding systems of distributing the contents of the Decalogue were promulgated there was another which allotted five commandments to each table. This plan is not only the most ancient on record, but it is also prior to the influences of prejudice, which is a most important matter in a question of this kind.

Philo, the great Jewish philosopher of Alexandria, who was born twenty years B.C., and died seven years after the death and resurrection of our Lord, writes :

For the tables were the work of God, and the writing was the writing of God engraven on the tables. And, indeed, of the ten commandments engraved on these tables—which are properly and especially laws—there is an equal division into two numbers of *five*; the first of which contains the principle of justice relating to God, and the second relating to man (Quis rer. div. hæc., ch. 35).

In another of his treatises the same writer says :

Now God divided them (the commandments), being ten, as they are, into two tables of *five each*, which He engraved on two pillars. And the first five have the precedence and pre-eminence in honour; but the second five have an inferior place assigned to them. Now the most excellent five were of this character: they related to the monarchical principle on which the world is governed, to images and statues, and in short to all erections of any kind made by hand; to the duty of not taking the Name of God in vain; to that of keeping the holy seventh day in a manner worthy of its holiness; to paying honour to parents both separately to each and commonly to both. So that of the one table the beginning is the God and Father and Creator of the universe; and the end are one's

¹ In the printed text of the Peshito-Syriac Version the chief stop is placed after the second commandment, thus connecting it with the first. The same stop stands after each of the other commandments, but in the tenth it follows each one of the objects forbidden; thus the tenth commandment is divided into seven distinct prohibitions.

parents, who imitate His nature, and so generate the particular individuals (De Decal., xii.).

And again :

After this commandment relating to the seventh day He gives the fifth, which concerns the honour to be paid to parents, giving it a position on the confines of the two tables of *five commandments each*, for being the concluding one of the first table, in which the most sacred duties to the Deity are enjoined, it has also some connection with the second table, which comprehends the obligations towards our fellow-creatures (chap. xxii.).

Josephus, the well-known Jewish historian, who flourished during the latter half of the first century, gives this testimony on the point: "When he had said this, he showed them the two tables, with the commandments engraved upon them, *five upon each table*; and the writing was by the hand of God" (Antiq., iii. 5, 8). And again: "In this ark he put the two tables whereon the Ten Commandments were written, *five upon each table*, and two and a half upon each side of them" (*Ibid.*, iii. 6, 5).

This mode of division was transmitted to the Early Church, as is evident from the witness of St. Irenæus, who says: "*Each table which he* (Moses) "*received from God contained five commandments*" (Adv. Hær., ii, 24, 4). It will be remembered that this ancient Father was of the Johannean line, and in this, as in other matters doubtless, handed down the traditions he had received from that Apostolic source.

In briefly reviewing these various theories, the first, which divides the ten into four and six, and which may for convenience' sake be called the "Protestant view," has neither natural harmony to support it nor the greatest antiquity. It was evidently invented only because the fifth commandment was conceived, and that by mistake, to refer ultimately to man and not to God. The second, which divides the ten into three and seven, appears first as a method designed by one of the Fathers, a great and good man indeed, but one whose opinion was based upon mysticism rather than on criticism: the sacred character of the numbers *three* and *seven* was quite sufficient to suggest this collocation to his mind. There is no doubt a difficulty in accounting for the support, so far as it goes, of the Masoretic punctuation. Probably though not a Trinitarian reference, still a mystical reason influenced these Jewish authorities in their distribution of the Decalogue—we might say, their alteration of its arrangement, as we have produced evidence to prove. In addition to their predilection for the numbers *three* and *seven*, the motive of the prohibition against idolatry being found at the end of the second commandment, would lead the Jews to group these two very closely together, till at last they coalesced. The third, that of the

mediæval and modern Jews, will scarcely find any supporters nowadays, as the preface, though it may form part of the Decalogue, cannot certainly be a commandment in itself, viewed separately. The fourth and last, which divides the ten into five and five, is the most natural, and claims, as we have seen, the oldest and the unprejudiced testimony of the Jews, and the most ancient Fathers of the Church evidently received and held the same.

Having considered thus far the external testimony, we proceed to examine the internal testimony; and we think that the inspired record will furnish some further arguments for this classification of the commandments. If we connect the prefatory words, "I am the Lord thy God," etc., with the first commandment, either as an integral part or as a necessary introduction,¹ we shall find that the first five commandments bear the signature of the Divine Name, "Jehovah thy God." This feature certainly differentiates the first five from the last five. Again, the first five have an express motive specified for obedience to each injunction; whereas the last five contain a simple prohibition. Here is another note of distinction. Further, in Scripture, parents are never called our *neighbours*, as if they were our equals, but rather are they regarded as God's representatives, as being the instruments He has employed in our creation, and delegates to whom He has imparted a portion of His own authority: hence children are bidden to "obey their parents *in the Lord*" (Eph. vi. 1), as though filial submission had a Godward direction in it; and may not the expression in the next verse, "first commandment," be relieved of some of its difficulty by recognising this commandment as a part of the first table, and therefore a portion of the "first and great commandment of the Law"? This is also supported by the teaching of the same Apostle in 1 Tim. v. 4, where the honouring of parents is spoken of as an act of piety, *εὐσεβείῃ*. And in the Book of Proverbs this rule is insisted on *passim*. Akin to this is the remarkable feature, familiar to readers of the original, that divinely-appointed authorities, who have a quasi-parental relation to their subordinates, are called after the Name of Him who has designated them to that office; see, *e.g.*, Exod. xxi. 6, and xxii. 8, 9, where the A.V. translates "judges," and the R.V. literally "God" in the text and "judges" in the margin.²

¹ This appears to have been the opinion of the Revisers of our Prayer Book in 1552, who introduced the Decalogue into the office of the Holy Communion, where they made an extract from this preface. Nowell quotes the passage in a more ample form in his Catechism, whence it has passed into our Catechism in its entirety.

² Compare Ps. lxxxii. (Heb. lxxxii.) 1 and 6, and Rom. xiii. 1-6.

By way of supplement to the above arguments, it may be observed that in the parallel text of the Decalogue, in Deut v., the last five commandments are linked together by a copula; this seems to suggest that a closer connection subsists between these—indeed, that they constitute a class or section by themselves, and that it serves to indicate the segregation of the first five.

Intimately bound up with the division of the Decalogue, as a whole, is the question of the solidarity or separation of the first and second commandments and that of the subdivision of the tenth. These points have unavoidably been mixed up very much with the general inquiry; but we may be permitted to call some more special attention to these subjects in detail.

It is evident to the readers of this paper that the most ancient testimony as to the division of the Decalogue, which arranges the ten in two fives, necessarily supports the numerical separation of the first two; but, in addition to the arguments already adduced on this point, we may add some other quotations from Philo, which bear more immediately upon this. With reference to the first two he says: "Let us fix deeply in ourselves the *first* commandment, as the most sacred of all commandments, to think that there is but one God, the most high, and to honour Him alone" (De Decal., ch. xiv.). Again, after protesting against the worship of idols and animals, he continues: "Having now spoken of the *second* commandment to the best of our ability" (*Ibid.*, xvii.). It is manifest from these places that Philo separated the first and second commandments. With respect to the tenth, the same author writes: "And the other table of five contains all the prohibitions against adulteries,¹ and murder, and theft, and false witness, and covetousness. But we must consider, with all the accuracy possible, each of these oracles separately, not looking upon any one of them as superfluous" (*Ibid.*, xii.). It is here to be noted that the forbidding of the sin of covetousness is spoken of as contained in only *one* commandment. Again, in expounding the second table, he deals with the first, against adultery; the second, against slaying men; the third,

¹ It will be observed here that Philo places the seventh commandment before the sixth. The arrangement of the sixth, seventh, and eighth commandments is subject to great variety. The LXX. places the seventh and eighth before the sixth, and "wife" before "house" in the tenth commandment. The order which Philo observes is also found in Mark x. 19, Luke xviii. 20, Rom. xiii. 9, and James ii. 11. The usual arrangement is found in the LXX. in Deut. v.; and the sixth stands before the seventh in Matt. v. 21, 27; and xix. 18. In Deut. v. 21 "covet" represents two different words in the Hebrew original.

against stealing; the fourth, against false witness; and then proceeds: "The fifth is that which cuts off desire, the fountain of all iniquity," etc. In Philo's opinion, which we have no reason to doubt was that of his nation at large, the tenth commandment was whole and undivided.

St. Paul, in Rom. xiii. 8-10, gives a summary of our duty towards our neighbour, but makes no reference to parents; and he speaks of coveting as if comprehended under one head. The Apostle would thus implicitly substantiate both the division of the Decalogue into two fives and also the integrity of the tenth commandment. The authority of Irenæus, which has been given above as to the former point, is equally conclusive as to the latter. The ancient Fathers, as a rule, mention only one commandment against covetousness; and the teaching of the Greek Church, throughout her long history, has maintained the unbroken unity of this commandment.

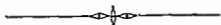
One other argument remains to be produced; namely, that which is derived from the law of parallelism, which governs Hebrew composition. It shall be first applied to the tenth commandment. It will be observed that the first clause is *general*: "Thou shalt not covet thy neighbour's *house*"—the house contains all the property; the last clause is also *general*: "Anything that is his." Inside these two general statements, which are parallel to each other, there is inserted a group of *particulars*, "wife," "servant," "maid," "ox," and "ass." The two lines which contain the general and comprehensive terms thus correspond with each other, and enfold and embrace those that give the details. The commandment is, therefore, by this law bound in one, and forbids all attempts at disruption. Another form of parallelism, partly similar and partly different, may be applied to the Decalogue as a whole, from which some further light will be cast upon our inquiry. The first table demands honour for God. The first commandment lays down His sovereignty, and enforces His singular claims upon creatures: parallel with this is the fifth commandment, which claims honour due to God in His representatives. Inside these two commandments the second forbids dishonour to God in thought, imagination, device, or design; the third, in word; and the fourth, in deed. Taking up the second table, we shall find that it corresponds with the first by the scale of inverted parallelism; thus the group of the sixth, seventh and eighth commandments, which are, as we have seen, differently arranged amongst themselves by different authorities, are parallel to the fourth commandment in the first table, for they forbid sin against our neighbour in *deed* as that does against God; the ninth is parallel to the

second, for both forbid sins in *word*; and the tenth is parallel to the second, for both forbid sins in thought, imagination, and device.

Thus the analysis of parallelism lends its aid to the solution of the problems that have been submitted to our examination. The arrangement by which the Ten Commandments are divided into two groups of five each, and a distinction is made between the first and the second, and the inviolate integrity of the tenth is preserved, has both external and internal evidence in its favour, it claims the superior antiquity and the best tradition, and is more in accord with the peculiar laws which regulate the language in which the Decalogue was revealed and registered. We may, therefore, safely infer that this was the original and true distribution of the Decalogue; and that all other modes of division, whether Jewish or Roman or Protestant, rest on insufficient grounds.

F. TILNEY BASSETT.

Dulverton Vicarage,
Dec. 31, 1838.



ART. V.—MATTHEW ARNOLD'S EARLY POEMS.

Poems. By MATTHEW ARNOLD. 1854 and 1855.

RAPIDLY as the stream of time (especially in these latter days) sweeps away in its current the *memory of*, or at least the *interest in*, past events, and the regrets for public losses occasioned by the death of eminent men, the general sorrow which was felt at the decease of Mr. Arnold is still fresh. It disposes us to speak tenderly of him, even when pointing out the dangerous tendencies of many of his publications; the more so, because his talents were so brilliant, and on some subjects so well and usefully employed, and his private character so gentle and amiable. My critiques, however, must necessarily be of a very limited character, for they will be confined to the two volumes indicated at the head of this paper, which contain his earlier poems, though not in the order in which they were originally published. His prose works it is not my intention to touch upon; and, indeed, the theological part of them I have carefully avoided reading, as a task that would have been painful to me. However, in spite of this drawback, I think I am sufficiently acquainted with the general tenour of his views on these subjects, to speak of them in connection with his earlier poems. It has been for many years a task of melancholy interest to me to trace the workings of his mind in

these effusions in connection with his character as I knew it from personal observation, and the remarks which he occasionally made to me; for in the days of our youth we were very intimate, though for the last thirty or forty years we have drifted apart, and during that period have met but once. I will therefore only venture to speak positively on the state of his mind, feelings, and opinions as they exhibited themselves to me when he was a young man. The gap between that time and his death I leave others to fill up. And as there are many who have criticised his poems, regarding them from a secular point of view, I shall speak of them merely as far as they bear, directly or indirectly, upon religious truth.

At the time I knew him, religion certainly had an attraction for him, as, indeed, it always had, even when he rejected those truths which are the ground-work and foundation of the Christian faith, and I believe he would have been glad if the religious world had consented to hold out to him the right hand of fellowship; but this they could not do, for the price was too heavy; it was like the price of the covenant which Nahash the Ammonite offered to make with the children of Israel—*i.e.*, that they should thrust out their right eye. I recollect, however, that at the time, or near the time, of the publication of his first volume of poems, Arnold expressly told me that he believed all the doctrines of the Christian religion, and on another occasion, a few years later, he remarked that he could be very happy in a country curacy, and should like the work of administering consolation to others. "But," he added, "I do not like *subscribing* to articles." However, I have no reason to suppose that his opinions then were what they afterwards became. His state of mind at this time may probably have been one of comparative indifference as regards the *doctrines* of Scripture. He did not *deny* them, but he did not practically believe them. They lay on his mind like lumps of marl on a field; and at last, finding them an incumbrance, he no doubt desired to get rid of them. He set himself to disprove some of the most important truths on which Christianity rests, by arguments which *he* may have considered satisfactory (for with all his genius, his penetration, and his powers of intuition he was a bad reasoner), but which were rather *assumptions* than *arguments*. Yet, in relinquishing the doctrines of Christianity, he could not bring himself altogether to turn his back upon its spirit. Of *him*, as of some others, it may be said, with reference to revelation,

You may break, you may ruin the vase, if you will,
But the scent of the roses will hang round it still.

He therefore wished to retain the *spirit* of Christianity, though

he rejected the *body*—*i.e.*, the doctrines and the facts on which it rests. These he regarded as the letter—not, perhaps, the letter that killeth, but as that which, to those who could rise above it, imbibing its disembodied spirit, was only an incumbrance. Now, in one of his earlier poems, we may see what is at least the germ of this view, though whether it had *then* taken form and limb, it is difficult to tell. Speaking of the German poet Obermann, he says :

For thou art gone away from earth,
And place with those dost claim
The children of the *second birth*,
Whom the world could not tame.

And with that small transfigured band
Whom many a different way
Conducted to their common land,
Thou learn'st to think as they ;

Christian and Pagan, king and slave,
Soldier and anchorite,
Distinctions we esteem so grave
Are nothing in their sight.

I cannot recollect whether the poem from which these verses are taken was among those first published, but I remember an observation which he made on the occasion of a letter received from an old friend (a near relation of my own) criticising the first volume. I called his attention to one remark which the writer of the letter had made, respecting the entire absence in this book of any allusion to Christian doctrines or motives. He replied, "No doubt she was right, for all her observations were so wise ; but if I did not feel these sentiments, it was better that I should not express them." This looks as if his mind was, on this point, in a sort of embryo, undeveloped state. But, however that may be, this omission of what really solves the problem of life, and throws light and hope on the darkest parts of it, is, I think, an *artistic* as well as a *moral* defect. Poetry, as well as painting, requires *light* and *shade*, and it is *partly* owing to the want of the former ingredient that the *popularity* of Arnold's poems is not equal to their merit. He has himself partly accounted for this fact, in the poem on Obermann, where he evidently is thinking of himself, when he speaks of the unpopularity of that poet :

Though here a mountain murmur swells
Of many a dark-boughed pine—
Though, as you read, you hear the bells
Of the high-pasturing kine,

Yet through the hum of torrent lone,
And brooding mountain bee,
There sobs, I know not what ground tone
Of human agony.

Is it for this, because the sound
 Is fraught too deep with pain,
 That, Obermann! the world around
 So little loves thy strain?

Some secrets may the poet tell,
 For the world loves new ways;
 To tell too deep ones is not well,
 It knows not what he says.

This last line does not, I think, explain fully the reason for the dislike which the world feels at the disclosure of these deep secrets. It is because they are *not* altogether secrets to them, but *facts*, of the reality of which they have an inner consciousness, and which they *see* by occasional glimpses, especially when they are suffering from depression of spirits, or lying awake "in the dead, unhappy night, and when the rain is on the roof."

I think that Arnold was mistaken if he thought that these deep secrets were only known to himself and Obermann, and that chosen band "whom the world could not tame," whom *he* calls "the children of a second birth"; though, indeed, it requires no second birth to see them. The only difference is that some see them *habitually*, others by fits and starts. Possibly there may be a *few* who never see them at all, but these are exceptional persons. Arnold himself seems in another poem, called "The Gipsy Child by the Seashore," to admit that these truths were, if not acknowledged, at least partially felt by mankind in general; for he says:

Ah, not the nectarous poppy lovers use—
 Not daily labour's dull Lethean spring,
 Oblivion in lost angels can infuse
 Of the soil'd glory, and the trailing wing.

But it surely cannot be a matter of surprise that those who have no hopes on the other side of the grave should shrink from being reminded that sorrow lies at the bottom of every cup of earthly pleasure; "since ignorance is bliss, 'tis folly to be wise." And certainly Matthew Arnold does not enlighten his poetical effusions with any solid or substantial comfort. It is true, indeed, that men like tragedy, and in former days Byron's poems were very popular; many loved the wail of despair and misanthropy with which they rang. But this was because its spirit was embodied in heroes who shone with a false glitter, and who seemed to be strong and noble because their passions were violent, and because they defied the world, defied fate and defied suffering, and also because they were *unreal* beings, the creations of a morbid fancy. But to be told calmly that all is vanity and vexation of spirit is not what most men relish, when this truth is stripped of all martyr-like pride.

In spite of this, however, Arnold's poems have had for me a mournful attraction, owing to their exceeding beauty, though they always excited in me a longing for some occasional gleams of real sunshine, which in most of them is signally wanting. His descriptions of outward nature are, indeed, almost unrivalled in beauty. Yet, though he fixes on the salient points of every picture which he draws, and throws a halo over even commonplace scenery, such as that of Oxfordshire (see "The Scholar Gipsy"), over them all broods a spirit of deep sadness, which mars our pleasure in what would otherwise be a source of unmixed delight. In the piece addressed to Fausta, which was originally published in his first volume, and which was, I know, once his favourite, he endeavours to build upon the ruins of all human hopes and aspirations a temple to resignation, in accordance with the name of the poem. But it might be more fitly termed a temple to despair, as may be seen from the following lines :

Enough we live, and if a life
 With large events so little rife,
 Though bearable, seem hardly worth
 This pomp of worlds, this toil of birth ;
 Yet, Fausta, the mute turf we tread,
 The stream which falls incessantly,
 The strange scrawled rocks, the lonely sky,
 If I might lend their life a voice,
 Seem to bear rather than rejoice.
 And even could the intemperate prayer
 Man iterates, though these forbear
 For movement, for an ampler sphere,
 Pierce fate's impenetrable ear.
 Not milder is the general lot
 Because our spirits have forgot,
 In action's dizzying eddies hurled,
 The something that infects the world.

"The sad lucidity of soul," which Arnold speaks of in this same poem, as characteristic of the poet, and which *he* possessed in an uncommon degree, is an expression which deserves some explanation. I take it to mean the eye of the soul, and the voice of the inner man, speaking the dictates, not of reason, experience, or calculation, but of an instinct which sees truths by an instantaneous flash, sees them as a *whole*, not *piecemeal*, *feels* them rather than *thinks* them. And this sort of perception is sometimes stronger in youth than it is in after-life, which may account for the fact, if fact it be, which Bishop Temple remarks on, *i.e.*, that young preachers preach about, and young poets sing about, the sorrows of life more frequently than older ones ; long contact with the world is apt to dim the inner eye and to silence the inner voice. But amidst all their brilliant anticipations a

mournful voice, prophetic of woe, ever and anon sounds in the youthful ear, like the hollow blast which heralds the approach of a tempest, when, as Thomson beautifully expresses it, "sighs the sad genius of the coming storm."

Such a voice echoes through Arnold's earlier poems, though I have heard that in after-days he took, in conversation at least, the most cheerful views of life. But there is one lesson which we may learn from him, both from what he sees and what he does not see, and that is, what are those peculiar wants in human nature which revelation tells us that Jesus Christ, the Life of the world, undertakes to supply. This mode of filling up the gap is what Arnold does not recognise, and yet his earlier poems are a sort of commentary, all the more striking and forcible, because it is an unintentional commentary; on truths which are repeatedly announced in Scripture. His views of life and of human nature resemble those outlines which we sometimes see on ancient rocks, and which form a complete sketch of fossil vegetables or shells, which have once been embedded in them, but which have long since mouldered away or have been removed by the hand of man, but which have left behind them these memorials of their existence.

In the lines which I have last quoted, from "Fausta," he speaks of "the something which infects the world," but he does not see the cause, *i.e.*, the curse, entailed upon the world by sin, nor the remedy, *i.e.*, the advent of Him who is the true Life of the world. He sees also, in a sort of hazy manner, the necessity of dying to self, though how this may be effected he does not even suggest. His words are, "He only lives in the world's life, Who has renounced his own." St. Paul says, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me." Again, in a poem entitled "The Summer Night," he describes with a most painful fidelity the two sorts of life which, I suppose, all men who do not live by faith *must* lead, more or less:

For most men in a brazen prison live,
 Where, in the sun's hot eye,
 With heads bent o'er their toil, they languidly
 Their lives to some unmeaning task-work give,
 Dreaming of nought beyond their prison wall.
 And as year after year,
 Fresh products of their barren labour fall
 From their tired hands, and rest
 Never yet comes more near,
 Gloom settles slowly down over their breast;
 And while they try to stem
 The waves of mournful thought by which they are prest,
 Death in their prison reaches them
 Unfreed, having seen nothing, still unblest.

And the rest, a few,
 Escape their prison and depart
 On the wide ocean of life anew.
 There the freed prisoner, where'er his heart
 Listeth, will sail ;
 Nor does he know how there prevail,
 Despotic on life's sea,
 Trade-winds which cross it from eternity.
 Awhile he holds some false way, unbarred
 By thwarting signs, and braves
 The freshing wind and blackening waves.
 And then the tempest strikes him, and between
 The lightning burst is seen
 Only a driving wreck.

And sterner comes the roar
 Of sea and wind, and through the deepening gloom,
 Fainter and fainter wreck and helmsman loom,
 And he, too, disappears, and comes no more.

Is there no life but these alone ?
 Madman or slave, must man be one ?

It is not fair to stop here, for it is but justice to Mr. Arnold to mention that he does not close this poem without speaking of a third kind of life which he believes to be attainable, though it is evident that when he wrote it he had not *himself* realized it. He describes it thus :

Plainness and clearness without shadow of stain,
 Ye heavens, whose pure dark regions have no sign
 Of languor, though so calm, and though so great,
 Are yet untroubled and unpassionate ;
 Who, though so noble, share in the world's toil,
 And though so tasked, keep free from dust and soil ;

A world above man's head to let him see
 How boundless might his soul's horizon be,
 How vast, yet of what clear transparency,
 How it were good to sink there and breathe free—
 How fair a lot to fill
 Is left to each man still.

But it must be felt, I think, by all true Christians, and perhaps even by some who have not yet had any experience of the Christian life, that while the state of fallen, unrenewed and unforgiven human nature is most accurately described, and the dark shadow or outline of the Almighty is sketched with a fearful reality, yet when the poet attempts to fill up this dreary outline, to throw light and colouring over this dark shadow, he signally fails. His light is dim and misty, his colouring pale and cold, his consolations weak and unsubstantial. He would probably have said the same of the writer and of all those who hold by the facts, doctrines, and promises which are set forth in Scripture. For I know he used to say that the language of the religious world was—what unfortunately it *is*,

in the mouths of many, and what it *would* have been in *his* mouth—*unreal*; and like many others, he measured things by the limits of his own mind, not, indeed, that he claimed the power of seeing anything more than *fragments* of the truth; but he could not believe that some men see things in heaven and earth which he had not eyes to behold. He defined religion to be morality set on fire by emotion. This is at best an inadequate definition, even if we take the *human* side of the subject, for it leaves out faith, and it leaves out also that inner consciousness of religious truths which is granted to every Christian after he has believed and is sealed with the spirit of promise. That lucidity of soul which Arnold himself recognises, and which I have endeavoured in this paper, as far as possible, to define, when *unenlightened* by the Divine Spirit, can only bear testimony to earthly things; but why believe its testimony on these matters, and yet resist the same testimony on Divine matters? In the case of those with whom the Spirit of God bears witness with their spirit that they are the children of God, pardoned, washed, and sanctified, is all a delusion—a mere matter of emotion? Arnold, in his poem on the "Gipsy Child on the Seashore," conjectures from a melancholy look he caught in the eye of a child, that he saw, by one of those intuitive flashes which I have just endeavoured to describe, the hollowness of that world which offers such brilliant promises to its votaries, and the sure pain which, he says, "gray-haired scholars hardly learn," which the natural life of man carries with it. Well, this same clear seeing is vouchsafed to the Christian, when once he has really accepted Christ as his Saviour and Substitute; he then sees, at an instantaneous glance, a life which has already begun in him, and which, though while he is on earth may be clouded and obscured by sorrow, nevertheless results in joy, for its *essence* is joy, and it stretches out in a long vista of light through all eternity. This is what the inner eye, when anointed by heavenly eye-salve, sees at a glance, and it is an evidence something analogous to that consciousness which convinces us of our identity. It is given, not as a substitute for the faith which we must walk and live by, but as an occasional help to it. Now Arnold's sad lucidity of soul did not—at least, when he wrote the poem I am alluding to—enable him to see this; it only showed him the dark side of man's destiny, and though at this period he had a sort of vague idea that we should in some mysterious way become part of the Deity when we put off the body, yet this prospect sheds no ray of light over the dark picture which he draws of human life in those beautiful lines. And when elsewhere he speaks of a life in God, he does not show us how that life may be attained. I

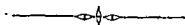
know that in his prose works, in common with others of the same school, he speaks very much of culture; but we cannot cultivate ourselves into *life*, nor can we wash out past sins by culture.

I may refer the reader to one poem, called "Desire," which is a prayer in poetry, and a prayer earnest and healthy in its tone. The opening and closing portion may be given here as follows :

THOU, who dost dwell alone—
 Thou, who dost know Thine own—
 Thou, to whom all are known
 From the cradle to the grave—
 Save, oh, save.
 From the world's temptations,
 From tribulations ;
 From that fierce anguish
 Wherein we languish ;
 From that torpor deep
 Wherein we lie asleep,
 Heavy as death, cold as the grave ;
 Save, oh, save.

From doubt, where all is double :
 Where wise men are not strong :
 Where comfort turns to trouble :
 Where just men suffer wrong.
 Where sorrow treads on joy :
 Where sweet things soonest cloy :
 Where faiths are built on dust :
 Where love is half mistrust,
 Hungry, and barren, and sharp as the sea ;
 Oh, set us free.
 Oh, let the false dream fly
 Where our sick souls do lie,
 Tossing continually.
 Oh, where Thy voice doth come
 Let all doubts be dumb :
 Let all words be mild :
 All strifes be reconcil'd :
 All pains beguil'd,
 Light bring no blindness ;
 Love no unkindness ;
 Knowledge no ruin ;
 Fear no undoing.
 From the cradle to the grave,
 Save, oh, save.

EDWARD WHATELY.



Reviews.

The Hallowing of Criticism. Nine Sermons on Elijah, preached in Rochester Cathedral; with an Essay read at the Church Congress, Manchester, 1888. By the Rev. T. K. CHEYNE, M.A., D.D., Oriel Professor at Oxford. London: Hodder and Stoughton, 1888.

THE author of this little book, as our readers are probably aware, stands in the first rank of those divines who have embraced the principles and the conclusions of the so-called higher criticism. His later work on the prophecies of Isaiah (we prefer to say nothing of his "Job and Solomon") is a masterpiece of clear, comprehensive, and vigorous exposition. Whatever may be thought of his theological standpoint, his freedom of judgment and his slight attachment to many of the hitherto received opinions on the subjects which he treats, no thoughtful reader can do other than admire the massive learning, subtle reasoning, and manly faith which show themselves throughout that Commentary. Professor Cheyne, however, is far more than a mere master of the art of criticism, or even than a deep interpreter of the meaning of the Hebrew Scriptures. He is as well a spiritual teacher, with heart and mind quite open to the preciousness as well as to the grandeur of the spiritual revelations God has made to man. Like every other gift, therefore, he holds that criticism may minister to the spiritual life, and yield results as helpful to the souls as they are full of interest to the minds of earnest students of the Bible. As he explains himself in his Essay at the Manchester Church Congress, criticism is capable of being hallowed to the benefit at once of the critic and of those many humble Christians, who while they cannot follow out its processes, may yet be helped to reap some fruit from its results.

To illustrate, therefore, in some degree his meaning, he has published with his Manchester Essay these nine sermons on Elijah, in which we freely own the critic's principles are almost forgotten by his readers under the charm of that religious earnestness by which they are throughout hallowed. The spiritual lessons bound up with the record of Elijah's life are unfolded with singular power and insight; and though, of course, many of them are well known enough and are independent of Dr. Cheyne's peculiar standpoint, they are stated with a living freshness of treatment, a practical application to present needs, and a distinctness of historical deduction, which leave but little to desire. So much, indeed, is this the case, and so slight is the knowledge of the Old Testament which ordinary Christians commonly possess, that only a few of those who heard these sermons detected probably the essential difference between the preacher's critical position and that which has been commonly assumed as true. Here, as often happens in matters which concern the spiritual life, the practical results of very different theories are not by any means so far apart from one another as the theories from which at first they take their rise. So predominant is the spiritual element in the Word of God, and so similar the spiritual experience of the people of God, that in the hands of spiritual teachers the Bible is found wide enough to combine in heart

felt union many who differ strongly in their theoretic apprehension of its truths.

Meantime, it is not to be denied that the critical position which underlies these sermons, as soon as it is clearly seen, will greatly startle many readers, and seem fraught with evil to much which they have hitherto held justly dear. Other points of difference fall out of sight by the side of the new character under which the record of Elijah's life is viewed by Dr. Cheyne. This, in his judgment, is not a plain and simple history, nor ought it, therefore, to be so interpreted. On the contrary, like some other similar narratives of Hebrew Scripture, it is—he says—a *prose-poem*—a story, that is, based on history, but set off to the utmost spiritual advantage by the devout and poetical imagination of the writer.¹ Real history is there, and in Elijah's case it forms a large proportion of the story; but poetry is also there as well—poetry, the ready handmaid of deep spiritual truth, but still undoubted poetry; and, therefore, so far to be explained on poetic rather than historic principles. The direct result of such a view is that many passages which have hitherto been thought to speak of literal facts may fitly be regarded as poetic images of important truths, which are suggested broadly rather than exhibited minutely to the reader's mind. The verses, for instance, which speak of the daily ministrations of the ravens to Elijah's need are not to be interpreted literally (*i.e.*, do not mean what they actually state), but as the poetic and most vivid expression by the writer of that Divine protection which never failed the prophet in his need. Yet more audaciously, the splendid picture of Elijah's entrance into heaven, is treated largely as a picture, the creation of some or other well-meaning artist, and is significant of a later age's brighter view of a life beyond the grave, rather than a witness of a bodily translation into heaven. This is, indeed, a strange and startling method of interpretation; and if it be followed out the difficulty of stating what portions of the Bible are literal and what are ideal; which is fiction, and which is fact; how much is pious fraud, and how much narrative of real events, must become increasingly great.

It may, perhaps, prove true, as Dr. Cheyne and others are convinced, that in the Bible there is more poetry and less history than has hitherto

¹ Professor Cheyne writes: "They (the story-tellers—the prose-poets of Israel) —at least, those whose works have been preserved in the sacred canon—arranged and ornamented the wild growths of popular tradition in such a way as to promote sound morality and religion at a time when all the rest of the world, especially of the Eastern world, was comparatively dark. Their works are not, like some romances of our own day, mosaics of fascinating description, clever portraiture, and ethical or theological controversy; they are stories perfumed with the natural fragrance of realized ideas and constantly present purposes. This is why they are so true to nature that persons who are devoid of a sense for literature often suppose them to be true to fact. True to fact! Who goes to the artist for hard dry facts? Why, even the historians of antiquity thought it no part of their duty to give the mere prose of life. How much less can the unconscious artists of the imaginative East have described their heroes with relentless photographic accuracy. There are indeed facts for him who will dig for them as for hid treasures, and there are ideas which derive a fresh lustre from those facts; but there is also pure, unalloyed pleasure which ever springs anew to the imaginative reader from these truly inspired stories."—Sermon I., pp. 3-5.

been supposed ; and if the proof should in the end appear decisive, devout believers will, of course, accept it. But in regard to proof, what fresh testimony as yet appears ?

A wide distinction must be drawn, it is said, between the Saviour's miracles, with their converging lines of stringent evidence, and such in the Old Testament-as rest upon the meaning of a doubtful phrase, or the exact character of the writing where the phrase is found. At least, it must be granted, we are told, that in many cases the interpretation only, and not the inspiration of the record, is all that is in question. The power of God, of course, is not disputed ; nor the reality of the spiritual truths intended by the writer, which often stay on either view exactly where they were. That which is uncertain is the writer's actual meaning, and the discovery of this depends in part upon the class of composition to which a given writing ought to be assigned. Were the seeming historian of Elijah's life known to have been in truth a prophet who sought to teach by picture, or by parable, few, it may be agreed, would hesitate to adopt the view which Dr. Cheyne unfolds. The true character, therefore, of the record of Elijah's life, we must infer, is the point which calls for settlement. But how are we to settle this ? The Catholic Church has received the record as veritable history, an inspired narrative. What reasons are there for adopting the revolutionary principles of German Rationalists ? We see none.

Here, in conclusion, is a passage from Professor Cheyne's sermons which will illustrate at once his matter and his manner :

"Elijah's end corresponds with singular exactness to his beginning. He appears in the history of Israel like a meteor, and he disappears as mysteriously. The mountain hollows and ravines were searched, as when Moses died (the Jews say) of a kiss from God, but none could find the body of Elijah ; and it is in perfect harmony with the spirit of these earlier narratives that Moses and Elias are introduced together on the Transfiguration Mount communing with Him who resembled but surpassed them both.

"Surely I may call this narrative the grandest prose-poem in the Old Testament. A dry-as-dust historian may reject it because of the late date of its composition. A student of St. John may question it on the ground of our Lord's words, '*No man hath ascended into heaven but he that descended out of heaven, even the Son of Man, which is in heaven*' (John iii. 13, R. V.). To me it seems to possess great value both historically and devotionally, even if it be only a prose-poem. Historically it tells us that the Jewish Church in the time of its author was ready to believe that some extraordinary persons might and must escape death. This makes Jewish unbelief of the resurrection of Christ the more extraordinary. Devotionally we may at least be excused for regarding it as a poetic symbol of our Lord's Ascension. In one of our Ascension-tide hymns we read :

"Master, may we ever say,
Taken from our head to-day,
See, Thy faithful servants see,
Ever gazing up to Thee,

“ where Charles Wesley evidently alludes to the speech of the sons of the prophets to Elisha. This appears all the more natural when we remember that several of Elijah’s wonderful works are suggestive of striking miracles of Jesus. Still, if we look more closely, we shall, I think, see that the parallel is not complete. How calm and bright are the transfiguration and ascension of Jesus! how awful and tempestuous is that of Elijah! Nor could it well have been otherwise. Comparing the lives of Elijah and of Jesus as wholes, we cannot say that the relation between them is that of a type to its antetype. As our Lord taught His disciples, it was John the Baptist of whom Elijah was the type, because the character of both was similar, and the mission of both was to preach righteousness and to turn Israel’s heart back to its God. For myself, it is not of the transfiguration and ascension of Christ that I am reminded by the Hebrew prose-poem, but of an important stage in the lives of His followers. . . . The Christian knows (says Dr. Cheyne later on), even as Elijah knew, that he is not walking downwards to the tomb, but upwards to glory, and that the ‘King of love’ will only send chariots of fire to those whom He strengthens to bear them. He thanks God from his heart that not to a chosen few alone—to an Enoch and to an Elijah—this prospect of the heavenly glories is opened, as the Jews long thought, and that not merely, like the Psalmist, in one of his most exalted moments, but in his deepest physical depression, he will be able to murmur the words :

“ *According to Thy purpose wilt Thou guide me,
And afterward receive me with glory!* (Ps. lxxiii. 24).

“ Even though his departure, like Elijah’s, should be shrouded in mystery, he knows that with his redeemed spirit all will be well. He will be forever on the Transfiguration Mount in that tabernacle which will never be taken down, holding high converse with the noblest society of heaven. Will he be meet for such a privilege? Yes; the Father long since made him meet, as St. Paul says, *for the inheritance of the saints in light* (Col. i. 12). Worthless without Christ, he is perfect in Christ; and if he needs a quiet, final preparation-time, the Father will not refuse it, *for precious in the sight of Jehovah is the death of His saints* (Ps. cxvi. 15).”—Sermon IX., pp. 172-179. A.

The Countess Eve. By J. H. SHORHOUSE. Macmillan and Co.

MR. SHORHOUSE is a writer who has achieved a well-merited reputation, and who is uniformly reverent in his sentiments and refined in his language. But for this we judge that this latest and strangest production of his pen, in which the psychological, the mystical, and the actual are inextricably interwoven, would have received but scant mercy at the hands of the critics. Let us give a brief outline of the plot, meagre, confused, and often almost unintelligible, as it is, and then consider what judgment ought to be passed upon it.

The scene is laid in an ancient Burgundian city, some few years before the outbreak of the Revolution. Two young men are represented as being in the house of M. le Comte Pic-Adam, a nobleman of mature age, who has recently married a young and lovely wife. The two youths, La

Valliere and De Brie, are plainly intended to be types of the *laissez-faire* morality of that day, and the chastened purity of thought and action which was—far more rarely, but still not uncommonly—to be met with in those times. The Countess Eve, wife of M. Pic-Adam, is that *cheval de bataille* of modern novelists, a young, beautiful woman, who feels that her marriage has been a mistake, and is for ever craving that sympathy which her husband withholds. La Valliere, the lax one of the two young men, is soon attracted by the Countess's beauty and tone of thought; and he is aided (if he is not in the first instance incited to the pursuit) by a mysterious personage, of whom we will speak more at length when we have completed our analysis. He suddenly appears on the scene (or, rather, appears to La Valliere only) leaning against the Countess's seat, and whispering in her ear, as Milton represents Satan squatting like a toad at the ear of the Countess's namesake,

Assaying by his devilish art to reach
The organs of her fancy.

But there is no Ithuriel to reveal the tempter in his true shape. De Brie, who might have played that part, is represented as wholly unconscious of the Abbé's presence. The latter continues to present himself to the pair who have come within the sphere of his machinations. He urges La Valliere to pursue his victim, and the latter to yield to his pursuit, no beneficent power intervening to baffle or defeat his purposes. If the story were intended to be an allegory, this would be a grave mistake, but so far as we can unravel his purpose, Mr. Shorthouse has no intention of writing an allegory.

The Abbé prosecutes his design successfully. He urges La Valliere to attend the vesper service at a convent and make love to the Countess during the pauses of a "Stabat Mater." The young actor plays his rôle willingly enough, and when the Countess invites him to Paradise (as she calls her garden) answers that "there is no entrance to Paradise but through love;" and the Countess, shut out from her husband's affection, begins to reflect whether she may not obtain this love by La Valliere's help. The Abbé next prompts the seducer, as he may surely be called, to visit the Countess in the retirement of the private garden; and, under the prompting of the Abbé again, she voluntarily presents him with a private key, which enables him to visit her, unknown to everyone. Finally she is persuaded to make an assignation to fly with her lover, which would have been carried out but for the agency of another prominent character in the story.

This is an abbess, who in her youth had been a dependent of the Count's mother, and between whom and the Count there had been an attachment, ending in guilt, despairing flight and supposed suicide. It is the horror of this that has caused the Count's depression. The girl, however, does not kill herself, but enters a convent and recovers her purity. She, by some unexplained agency, restores the Countess to her husband, thwarts the designs of La Valliere, and drives the baffled Abbé to despair and apparently destroys him. De Brie is also a good deal before the reader, his steadfast principle and saintliness of life being brought out in strong contrast to his friend La Valliere.

We have already remarked that if the story were designed as an allegory, the absence of any good spiritual influence to counterbalance that of the Abbé would be a grave defect. La Motte Fouqué frequently employs these spiritual agencies, as in the "Magic Ring" and "Sintram." But he is careful to represent the good as well as the evil agencies which continually affect man's spiritual warfare. Treating it as a simple story, it is open to still more grave exception. The Countess is depicted as a pure and true woman; yet she permits, nay, invites, the advances of a man from whom any pure woman—whether she had seen anything of the world or not—by natural instinct would recoil. To represent the human will as so overpowered by the wiles of the tempter as to be unconscious of evil, and therefore, of course, blameless, would be the teaching Satan himself would most approve. It is impossible that Mr. Shorthouse can mean this; the greater the pity that he should so write as to convey to many minds, at all events, the idea that he does mean it.

The reader is further left in grave doubt whether the Abbé is intended to be an evil—we beg Mr. Shorthouse's pardon, a malefic—spirit, a lost human soul, or a mere phantom created by a guilty conscience. One would certainly suppose he was designed as the first of the three—one of Satan's angels, whom Scripture represents as entering into wicked men and dwelling habitually with them. But Mr. Shorthouse tells us that the Abbé himself claims a human parentage (p. 67), and the reader is left in doubt, through the haze of metaphor and circumlocution, whether it is not simply meant that he is the offspring of the illicit amour between the Count and the Abbess (p. 112), sent on earth to exact of both the penalty of their transgression. But this is inconsistent with his mysterious appearances and his superhuman knowledge. The language of the Abbess (p. 240) gives the idea that he is the *consequence* of sin, which in every human soul has the power of inciting to fresh evil, thus becoming in effect a positive agency, which the quickened sensibilities of the chief actors in the tale endue with a living shape. "The sin (says the Abbess, p. 240) which gave him birth, which kept him in existence, and gave him his malignant power, is blotted out." Therefore we presume he ceases to exist. Again, the Count's words (p. 37), "There are other *beings* than ourselves around us—the remembrance of other days, the effects of past actions, the consequence of past sins," give the same impression. But if this is what is meant we must again remark that it would be allegory, not a narrative tale, and "The Countess Eve" is evidently intended as a narrative tale. This uncertainty and inconsistency is a grave artistic defect. What with metaphor, circumlocution, the wrapping up of common and unedifying ideas in a veil of poetic diction—often, it must be allowed, in itself very beautiful—the reader is apt to find himself in a state of bewilderment, which may vie with that of Martin Chuzzlewit when in the company of Elijah Pogram and the literary ladies.

But the most important question is whether the main idea of the book, the nature and mode of spiritual temptation, should be made the subject of a romance. Does the author think that it is a genuine exposition of the petition in the Litany which he prefixes as its motto, "That it may please

Thee to strengthen such as do stand, to comfort and help the weak-hearted, and to raise up them that fall" ? We suppose M. de Brie is the character of the tale who may be said "to stand." But how is he *strengthened* ? He undergoes no probation, and shows no weakness that needs strengthening. Some characters, again, may be called "weak-hearted," among whom the Countess, we suppose, is pre-eminent. But how is she *comforted* by a gradual descent to the very brink of perdition, from which she is rescued, indeed, but by the sudden intervention of another arm ; while her deliverance leaves in her "violet eyes an appalling mystic light—the singe and glow of the flame of the pit" ? This is mercy, indeed : great mercy ! but as there had been no previous sorrow, how could there be *comfort* ? La Valliere, again, the type of "the fallen ;" how is he *raised up* ? Rather is he not left grovelling in unrepented sin ?—unpunished, except by the simple failure of his evil purpose.

Besides this, ought things so solemn and so terrible, as well as profoundly mysterious, to be handled by the writer of fiction, who allows his imagination to stray whither it will among them ? Is there any ground for believing that the spirits of hell are permitted to take bodily shape and mix in men's ways ? The Scripture tells us that in the early days of the world angels often visited this earth and conferred with men. When our Lord was in the flesh, the glory of His presence shed a light on the spiritual world, which died out after His departure. Then, again, angels took bodily shape, and spoke face to face with man. An angel stood by St. Paul's bedside on board the ship ; an angel delivered St. Peter from prison ; an angel conversed with St. John in the Isle of Patmos. What has been permitted may be permitted again ; and it is the belief of many pious men that such angelic visitations are still vouchsafed. But who ever heard that the *evil* spirits possessed the same privilege ? They are represented as inflicting anguish and woe on men, and continually tempting them to evil, but not as taking visible form and passing themselves as men's companions, like Harpax in the "Virgin Martyr," or Mephistopheles in "Faust."¹ Satan is represented in Scripture as appearing personally, and conversing with Christ, as he did of old with man before his fall, but never with man *after* that event. In the wild fancies of the witchcraft mania, such intercourse with Satan was often described ; but it was the mere working of a distempered imagination. Such intercourse, we may be sure, Divine Mercy would never permit. Nay, even if such things really did exist, would not wise and reverent men keep them, to be thought on only on their knees and in the presence of the Lord of all spirits, whose protection they would specially implore on such occasions ? "Fools may rush in where angels fear to tread ;" but wise men will stand apart and pray to be delivered from evil.

H. C. ADAMS.

¹ Mr. Shorthouse might, perhaps, plead these examples as justifying his introduction of the Abbé. But Massinger and Goethe did not profess that their writing was an illustration of the Litany.

The Lectures, Essays, and Letters of the Right Hon. Sir Joseph Napier, Bart. Late Lord Chancellor of Ireland; Vice-Chancellor and M.P. for the Dublin University; LL.D., D.C.L., M.R.I.A. With an Introduction by his Daughter. Forming a supplement to "The Life." Dublin: Hodges, Figgis and Co. London: Longmans, Green and Co. 1888.

The title of the volume before us prepares us for finding its contents to be somewhat of a miscellany; but they are in fact even more heterogeneous than we should have been led to expect. For they include not only letters of Sir Joseph Napier himself, but also a number which he received from various distinguished men. In a note to the Table of Contents, the publishers express their regret "that, owing to want of space, they have been obliged to omit one or two lectures and some other letters, which would have been most interesting, but would have brought the volume beyond the prescribed limits." The feeling of most of its readers will, we suspect, be that the non-publication of the remaining lectures is a matter for genuine regret, and that space might usefully have been made for them by a curtailment of the epistolary portion of the book.

Having said thus much, in the way of criticism, as to the compilation of the book, we gladly bear testimony to the worth of the greater part of its contents. Sir Joseph Napier was not only a lawyer of singular ability, but also an earnest Christian, who considered that his Heavenly Master and his Church had a first claim upon his talents. Though he was powerless to avert the blow of disestablishment and disendowment which fell upon the Church of Ireland in 1869, he exerted himself to the utmost to diminish the ill-effects of that unhappy measure, and the reconstructed Church owes, perhaps, more to his counsels and labours than to those of any other single individual. The volume before us does not, however, contain anything immediately connected with this episode in his life. Some of the lectures and essays which are published in it are, it is true, on ecclesiastical and religious subjects. But others deal with purely secular topics. The longest is a lecture on Edmund Burke, delivered before the Church of Ireland Young Men's Christian Association, in 1862. We have it on no less authority than that of Mr. Lecky that this lecture contains several particulars about Burke's private life which will not be found elsewhere. The pains expended on the subject could hardly have been greater if they had been bestowed upon a new life of Burke, instead of upon a mere lecture; but to the loyal and patriotic Irishman of the nineteenth century this tribute of homage to his great follow-countryman was a labour of love. "Dear Edmund Burke," he exclaims, towards the close of the lecture, "what a debt we owe to thy memory!"

Next in order is presented the lecture delivered in the following year to the same audience, on William Bedell, who, though a native of Essex, was connected with Ireland, first as Provost of Trinity College, Dublin, to which office he was appointed in 1627, and afterwards as Bishop of Kilmore. "His life," said the lecturer, "has been written by Bishop Burnet; but I am sorry to say it is now discovered to be a slipshod performance. It appears, from the learned research of the Archdeacon of Cashel, that the life of Bedell has yet to be written." Following this are addresses delivered on various occasions to the Dublin Historical Society and Oratorical Institute, to the Mechanics' Institute at Keswick, and to the Young Men's Christian Association at Glasgow, all of which will repay perusal. In another lecture to the kindred association at Dublin, he traces the sources of the Irish difficulty to neglect of duties and opportunities, and abuse of privileges. But to our mind, next to the lecture on

Burke, the last five compositions in the volume are of the greatest interest and merit. Two of these are dissertations on Butler's "Analogy," which appears to have exercised a special fascination over his mind. The comments of a trained and acute lawyer upon such work are of special value. We are next presented with an essay on the Communion Service of the Church of England and Ireland, in which Sir Joseph Napier analyses our Liturgy, and comes to the conclusion that every word which might express or imply in the rite an oblation of any kind, or any sacrifice other than the sacrifice of praise and thanksgiving, has been carefully excluded. He considers it plain that the word "oblations" in the Prayer for the Church Militant refers to the offertory collection, and nothing more. Then follows a Paper of suggestions on the so-called Athanasian Creed, written early in 1876, and called forth by references to the subject which had been made in recent charges of the Archbishop of Armagh and the Bishop of Derry. In this paper he strongly urged that the admonitory or damnatory clauses of the Creed should not continue to be the subject of compulsory and open use by the people in public worship.

The concluding essay is an answer to a Paper by Dean Milman, urging that the clergy should no longer be required to subscribe to the Thirty-nine Articles. The essay is a powerful vindication of the importance and appropriateness of the Articles in the present stage of the Church's history. "That there are expressions and passages in the Articles," he says, "which might be the subject of revision and amendment, I freely concede. But this is not peculiar to the Articles; I would say as much of the Book of Common Prayer and not less of the Authorised Version of the Bible." The argument that the Articles were directed against certain definite errors and excesses prevalent at a particular time, is met by the rejoinder that the same is the case with the two longer Creeds. In the Nicene Creed, "every sentence, almost every word, is associated with controversial conflict The Articles, like the successive Creeds, had to meet specific heresies, and to guard against the continuance or revival of these heresies in the Church." We close the volume with a feeling of admiration for the sound judgment as well as the ability and learning of the man whose thoughts and reflections it records, and a wish that we had been permitted to learn his views on other subjects into which he carried his researches.

P. V. SMITH.

A Winter on the Nile in Egypt and in Nubia. By the Rev. CHARLES D. BELL, D.D. Hodder and Stoughton.

Canon Bell in this volume gives us a graphic sketch of his visit to Egypt. He possesses considerable powers of description, and has carefully read up what more immediately bears upon the subject. The result is a thoroughly readable book, conveying a great deal of information not only as to past, but also present excavations in the Land of the Pharaohs. He also gives us a sketch of the country and the people, the state and condition of the land, and the efforts made to commend the cause of Christianity. His remarks with reference to the Armenian Mission at Assiout will be read with interest; "Some tell us that it is impossible to convert a Moslem, but the total of these baptized in Assiout and in other quarters of the mission is sixty; and one of the head clerks at present in the Assiout Post Office was a Mohammedan, baptized at Assiout, while he was a student in the college. One Ahmed Fahney, son of a Government official at Cairo, was baptized in 1877; was withdrawn quietly from the country to save him from persecution or death; studied at Edinburgh, and is now a medical Christian missionary at Amoy in China." He has a good word to say for Miss Whately's schools at Cairo. Moslems, Copts

Jews, and other races, have their children instructed in secular and directly Scriptural subjects, with this satisfactory result, that of "the young men trained in these schools and filling offices under Government in the telegraph offices and other departments, not one during the Egyptian War proved disloyal; all remained faithful to law and order."

With reference to the moral condition of the Moslems, we read: "The Cadi in Cairo told a friend of mine, long resident there, that he was disgusted with his office, for he was engaged all day in writing out papers of divorce for married men, and in filling up other papers for their remarriage. Nor does this facility of divorce and remarriage prevent vice, and that of the worst description. . . . Indeed, it is said that many of the poor women—often mere girls—who are put away by their husbands, frequent that quarter of Cairo known as the 'Women's Bazaar.'"

Canon Bell gives an interesting account of the excavations at present being carried on by the Egypt Exploration Fund, and writes: "The discoveries made have been of the greatest interest to all who believe in the truth and accuracy of Old Testament Scriptures, and have confirmed the historical value of the Word of God. M. Naville, in excavating on the banks of the Freshwater Canal, near Tel-el-Maskûtah, has laid bare the very store-chamber which the Israelites built three thousand years ago." He adds that "wealth could hardly be better spent than in aiding to carry on researches in a country so closely associated with sacred history"—a sentiment with which we are entirely in accord. R.

Short Notices.

Notes of Conversations with the Duke of Wellington, 1831-1851. By PHILIP HENRY, fifth Earl Stanhope. Second edition. Pp. 340. John Murray. 1888.

THE Duke of Wellington was a man of such mark that everything connected with him has a peculiar interest, and it is no matter of surprise that these "Notes" have quickly reached a second edition. They were dictated to Lady Mahon on the same day as the conversations which they record, and stand with all the freshness and distinctness of the original die. The present Earl remarks that, if we compare his father's records with the Croker and Greville Papers, their fidelity is at once discerned. The book is very readable, and has many amusing stories. On one occasion, wrote Lord Mahon, the Duke condemned the whole system of pews; if space were wanted at Strathfieldsaye he would certainly offer to give up his pew, retaining only a chair for himself. "The system of a church establishment is that every clergyman should preach the Word of God, and that every parishioner should be able to hear the Word of God." Some of Talleyrand's sayings are recorded. When he heard of Napoleon's death, somebody in the room at the time exclaimed: "*Quel événement!*" "Non," replied Talleyrand, "*ce n'est plus un événement, c'est une nouvelle.*" Nobody had a cooler manner to his creditors than Talleyrand. Once, as he was going down to his coach, a man humbly told him that he did not ask for his money, but only begged to know when it would be convenient to his Excellency to pay him. "*Il me semble, Monsieur, que vous êtes bien curieux,*" said Talleyrand, and passed on.

When I was a Boy in China. By YAN PHOU LEE. Pp. 110. Blackie and Son.

Mr. Yan Phou Lee, it appears, graduated at Yale College, married an American lady, and has settled down as a journalist. The first edition

of his interesting little book, in the States, was sold out as soon as it appeared. Lee Yan Phou (to write his name as it was in China) writes about their three systems of religion, and says that "the educated classes despise both Taoists and Buddhists; nevertheless, in sickness or in death they patronize them. They show that our religious instinct is so steady that a man will worship anything rather than nothing." He adds this remark: "In considering all systems of idolatry and superstition one significant fact stands prominent, the *utter neglect of religious training of the young*" (*sic*). Again, Lee Yan Phou writes: "On account of the Conservative spirit of the Chinese, their traditions, the pure morals which Confucius taught, the peculiar school system, and the prejudices which they justly entertain against foreigners, the work of missionaries must progress slowly. Something *has* been done during the last fifty years. The land has been surveyed, and its needs and capabilities made known.'

The Bible in the Pacific. By the Rev. A. W. MURRAY, author of "Missions in Western Polynesia," "Forty Years' Work in Polynesia and New Guinea," etc. Pp. 290. J. Nisbet and Co.

This work originated with Mr. Robjohns, one of the agents of the British and Foreign Bible Society for the Australian Colonies and New Zealand. Mr. Murray has written, as usual, clearly and well. The volume should take a good place among useful and readable narratives of Bible translation and circulation. It contains four chapters: "Eastern and Central Polynesia;" "Western Polynesia," including chapter II.; "The New Hebrides; and chapter III., the Loyalty Islands;" and "The North Pacific."

Report of the Centenary Conference on the Protestant Missions of the World, held in Exeter Hall (June 9th to 19th), London, 1888. Edited by Rev. JAMES JOHNSTON, F.S.S., Secretary of the Conference. Two vols. Nisbet and Co.

A fair notice of these volumes would occupy a rather lengthy article. That, at present, we cannot give. The volumes are ably edited, and well printed in clear type.

Narrative of a Visit to the Assyrian Christians in Kurdistan. Undertaken at the request of the Archbishop of Canterbury, in 1884. By ATHELSTAN RILEY, M.A. Second thousand. S.P.C.K.

A few notes have been added to the second edition of this interesting pamphlet. The translations from the Syriac letters were made by the Dean of Canterbury.

The Sermon Bible. I. Kings to Ps. lxxvi. Pp. 520. Hodder and Stoughton.

To this volume, as to its predecessor, we may give the same praise. Many of the most eminent preachers are quoted. The sermons—judiciously abridged—are long enough; type and paper are good.

A Catechism of the Church of England: its Constitution, Discipline, and Doctrine. By DAWSON F. CHAPMAN, M.A., Vicar of St. Peter's, Preston. S.P.C.K.

This little book will prove welcome to many of our clerical readers, and they will probably recommend it to teachers.

The English Church in the Middle Ages. By WILLIAM HUNT. Longmans, Green and Co.

This is a fair specimen number of the valuable "Epochs of Church History" series.

Thoughts for Critics of Christianity. By T. D. BERNARD, Canon and Chancellor of Wells. Suggested by a paper entitled "Christianity and its Critics: a Plain Statement." Hatchards, 1889.

We strongly recommend this ably-written pamphlet.

In the January *Quarterly Review* the first article is "Early Life of Lord Beaconsfield;" and the last is "Mr. John Morley and Progressive Radicalism." Both are welcome. A portion of that which deals with Mr. Morley's opinions has a peculiar interest; it shows his position in regard to Christianity. "Memoirs of a Royalist" ("Mémoires d'un Royalist," Paris, 1888, by Count de Falloux, a friend of Montalembert) is very readable; and so are the articles on Count Cavour and Lord Godolphin. Not a few readers of the *Quarterly* will turn first to the pages which deal with the Universities Mission to Central Africa; others, again, will run through the review of Dean Burgon's "Lives" before lighting upon anything else. The article on Gambling is well written and timely. The *Quarterly* writer points out that one of the most fully-attended meetings of the recent Church Congress was devoted to a discussion of gambling and betting. There are good reasons for believing, he says, that there never was a time when the taste for gambling was more widespread than it is now.—We return to the masterly paper based on the "Collected Writings" (10 vols.) of the Right Hon. John Morley. The *Quarterly* writer says: "Let us begin with what we have said is the Radical doctrine 'as to religion, namely, the negation of Christianity, and the substitution 'for it of some humanitarian enthusiasm. No doubt, at the present 'moment, many Radicals are Christians; but we must judge of the 'character of a movement, not from superficial observation of opinions 'which accidentally are held by a number of its supporters, but from a 'careful examination of the opinions which animate its most influential 'leaders, and which are acted on, even when not recognised, by their 'followers.

"Mr. Morley's views, as we have said before, are for the most part 'insinuated, rather than formally stated; but on this point, at all events, 'he is in one place sufficiently plain-spoken. 'The first condition of the 'farther elevation of humanity,' is, he says, 'the more or less gradually 'accelerated extinction' of all 'theological ways of regarding life, and 'prescribing right conduct.'¹ It is true that he is not often so blunt 'or so explicit as this; but the intensity with which he holds the view in 'question, and the importance which he attaches to it, are constantly 'shown in indirect ways, which are far more forcible than any direct 'repetition. The importance which he attaches to the destruction of 'Christianity is best measured by the spirit in which he treats and 'attacks it. From the point of view of the intellectual man, it is true, 'he regards it with contempt rather than anger. He begs that his readers 'will not think him a 'sceptic.' The sceptic's is a 'shivering mood;' it 'is a mood of 'sentimental juvenility,' only fit for such poems as 'In Memoriam.' 'The whole system of objective propositions which make 'up the popular belief of the day, in one and all of its theological expres- 'sions,' that is to say, the whole of Christianity, is not worth the trouble 'of doubting about; and Mr. Morley tells us that 'he rejects them as 'false positively, absolutely, and without reserve.'² But when he turns 'from the truth or the falsehood of these beliefs, and regards them as 'facts in society, which still exercise an influence, his contempt changes 'into vehement denunciation and anger. The Church is for him the 'infamous' almost as much as it was for Voltaire. 'The great ship of 'your Church, once so stout and fair and laden with good destinies, is 'become a skeleton ship; it is a phantom hulk, with warped planks and

¹ "Miscellanies," vol. ii., p. 259.

² Voltaire, p. 69, and "Compromise," p. 160.

"sere canvas, and you who work it are no more than ghosts of dead men, and at the hour when you seem to have reached the bay, down your ship will sink like lead or like stone to the deepest bottom."¹ The main-spring of progress, as we shall see presently, he holds to be a lofty conception, on the part of man, of humanity; and this lofty conception, he says, is mangled and bruised and paralyzed by the idea which he calls 'palsied and crushing'² of the Christian God. On no view does Mr. Morley lay greater emphasis than this; no other excites his voice to tones so bitter and vehement. Naturally, as we have said, his mind inclines to fairness, and a judicial restraint in language; and on one or two occasions, with a visible effort, he forces himself to speak with fairness of certain individual Churchmen,³ and with a real though a momentary comprehension of the Roman Church as an organization. But such is his underlying hatred of Christianity and of the Christian spirit that as a rule, when he speaks of them, it entirely overmasters him. He forgets everything which in his better moments he would most wish to remember—respect for himself, respect for the feelings of others, ordinary fairness, and ordinary good manners. Subjects and names which to a large number of his readers he knows perfectly well are indescribably dear and sacred, he goes out of his way to mention with foolish insult, and in phrases where the want of taste is only equalled by the want of wit. Diderot, in a certain passage, expresses his condemnation of Christianity, in very uncompromising, but in grave and decorous terms. His most vehement sentence simply states that "the Christian religion is to his mind the most absurd and atrocious in its dogmas." This passage Mr. Morley quotes with an apology, fearful, he says, that it may 'shock devout persons.'⁴

Wilberforce's *Practical View* is issued as one of the shilling volume series, "Ancient and Modern Library of Theological Literature." (Griffith and Farran). It may be well, for some of our readers, to give the full title of this once famous work: "A Practical View of the Prevailing Religious System of Professed Christians in the Higher and Middle Classes in this Country, contrasted with real Christianity. By William Wilberforce, Esq., M.P. for the County of York." It appeared in 1797, and within half a year 7,500 copies had been sold. He had been engaged upon it for four years. "I laid the first timbers of my Tract," he wrote in his diary of 1793. He discussed it with Cecil, when that divine visited him. The state of things at that period has been described by Bishop Daniel Wilson. "To show the torrent of infidelity in the higher and middle ranks of society," wrote the Bishop, "to rouse the national Establishment to the holy efforts for which it was so well adapted; to restore the standard of that pure and vital Christianity on which all subjection to law, and all obedience from motives of conscience, and all real morality and piety ultimately depend; to sow anew the principles of loyalty, contentment, peace, holiness, deeply and permanently in the minds of men; to rescue, in a word, our country from impending ruin, and render her a blessing to the nations—to these high ends something more was decidedly wanting. And who," says the Bishop, "who could be found to stand in the gap, who could rise with the necessary talent and reputation to calm the distracted people; who could mildly, and yet authoritatively, interpose between the clamours of a party; who could recall men, with a bold and friendly voice, to the true source of their salvation, and the adequate remedy of their troubles? One man at

¹ "Miscellanies," vol. i., p. 81.

² Rousseau, vol. ii., pp. 201, 202.

³ See an allusion to a certain limited section of the English Church, Diderot, vol. i., p. 221.

⁴ Diderot, vol. i., p. 219.

length appeared." It was William Wilberforce. Of the manner in which the book was received (says a prefatory Memoir to the present edition) : "We have some interesting particulars in the life of Wilberforce by his two sons Robert and Samuel. 'The Bishops in general much approve of it,' wrote Henry Thornton to Mr. Macaulay, 'though some more warmly, some more coolly. Many of his gay and political friends admire and approve of it ; though some do but dip into it. Several have recognised the likeness of themselves. The better part of the religious world, and more especially the Church of England, prize it most highly, and consider it as producing an era in the history of the Church. The dissenters, many of them, call it legal, and point at particular parts." It is curious that he was attacked in the *Scotsman* by an exactly opposite insinuation : "Mr. Wilberforce is of rigid Calvinistic principles." In the margin he wrote "false" against this. The Archbishop of Canterbury, and the Bishops of London, Durham, Rochester, and Llandaff wrote him warm letters of commendation. With his dying lips Burke sent a message, that unspeakable was the consolation which the book had brought him. Leigh Richmond declared that Wilberforce, by this book, was his "spiritual father."

In the *C. S. S. Magazine* (a good number) appears a paper on the Education Report and the Sunday-School System, by the Rev. C. C. Frost, M.A.—We have pleasure in commending a little book, likely to be very useful, published by the C. S. S. Institute : *Lessons on Bible and Prayer-Book Teaching*. This is the first quarter of the first year of a three years' course.—The fourth edition of Mr. Cachemaille's *Church Sunday-School Handbook* has now appeared. This admirable little book was issued in 1872. The present edition is revised and enlarged.

Major Seton Churchill's *Forbidden Fruit for Young Men* (Nisbet) was commended in the *CHURCHMAN* by a Very Rev. Reviewer. We are by no means surprised to see a third edition. Major Churchill's writings are all thoroughly practical.

Professor Blaikie's new book, *The Preachers of Scotland from the 6th to the 19th Century* (T. and T. Clark), will have an interest for many on this side the Tweed. It is readable, and full of information.

The *Chichester Diocesan Calendar* for 1889 (Brighton : Treacher) is, as usual, ably edited. It contains a map of the diocese, showing each Rural Deanery.

We are glad to see Mr. Balfour's Church Congress paper, *The Religion of Humanity*, published by the S.P.C.K. The right hon. gentleman has done good service.

The first number of *The Library*, a Magazine of Bibliography and Literature, promises well. This "organ of the Library Association of the United Kingdom," admirably printed, is published by Mr. Elliot Stock.

In *Murray's Magazine* appears a timely paper on Party Government by Lord Carnarvon. "Personal Recollections of the great Duke of Wellington," by the Dowager Lady de Ros, is full of good things. It is to be concluded in the February number ; and many who have been pleased and interested with Lord Stanhope's "Conversations" will gladly turn to *Murray's Magazine*.

A third edition of Lord Robert Montagu's *Recent Events and a Clue to their Solution* has been published by Messrs. Hodder and Stoughton.

THE MONTH.

THE County Council elections have commanded a large share of public interest. The results, on the whole, are satisfactory. Peers and Squires and other magistrates, men of reputation and experience, remain to carry on their old work and to discharge still greater functions.

The text of the citation to the Bishop of Lincoln has been published. The case will be heard at Lambeth Palace on February 12.

Bishop Barry, Primate of Australia, has announced his acceptance of the post of Assistant-Bishop of Rochester.

Canon Basil Wilberforce, replying to an anonymous letter in the *Times*, has written :

Based upon the threefold foundation of, first, voluntary total abstinence for the individual, upon the principle, "We that are strong ought to bear the infirmities of the weak, and not please ourselves, for even Christ pleased not Himself" (Rom. xv. 1); secondly, progressive prohibition for the community as the people are educated into desiring it for themselves; and, thirdly, the public acknowledgment that it is not a religion, but a hand-maiden to the Gospel of Christ, the total abstinence movement has steadily advanced, strengthened by the unremitting opposition which has pruned its redundancies while stimulating its growth, and at this moment it represents a force in the political, social, and religious life of the nation which absolutely declines to be ignored. Moreover, inasmuch as every conclusion from science is increasingly in its favour, as happiness and prosperity invariably follow in its train, as it prolongs life, saves money, prevents crime, and strengthens religion, far from "having its spin and being forgotten," it will never recede from the position it occupies at this moment.

At the Islington Clerical Meeting, on the 15th, papers were read by the Bishop of Liverpool, Canons Hoare and Bardsley, Archdeacon Richardson, and others. The *Record* says :

The most striking feature of the day was, of course, the comprehensive and masterly paper read by the Bishop of Liverpool. Whilst the lucid, concise statements of doctrine were followed with close and sustained interest, the more practical and personal details deeply moved the audience. There are few writers or speakers who possess in a higher degree than Dr. Ryle the happy quality of conveying much in few words, and conveying it in terms impossible of misconception. What he gave his hearers on Tuesday was a convenient summary of right and wrong beliefs touching the Lord's Supper. He appended to this some most wholesome advice to those who "live in perilous times" from "an old witness"—advice which deserves to be read and pondered by others as well as the "younger brethren" to whom it was more particularly addressed.

In his annual address, the Bishop of Gloucester and Bristol refers to a question of "really limitless importance" :

It came before the Lambeth Conference; it was freely ventilated at the Manchester Congress, and even found a place in one or two of the Diocesan conferences of the past autumn. The question is this: To what extent may the established results of recent Biblical criticism form a part of our general Church teaching? What answer are we prepared to return? Can it be otherwise than this? That until these so-called established results are clearly shown to be so, and accepted as such—not merely by a few representative thinkers in a singularly unstable period of our spiritual history, but accepted by the Church at large—they ought not to be set forth, or even suggested, as a part of its general teaching.

Tidings from Uganda were received on the 11th (Zanzibar, January 10). The Missionaries were plundered and expelled; they arrived in safety at Usambiro. King Mwanga, it appears, was compelled to flee for his life. A second revolution made the Arab traders supreme.