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THE
CHURCHMAN

FEBRUARY, 1890.

ART. I.—PROSECUTIONS FOR RITUAL OBSERVANCES.

THE Ritual struggle carried on during the last forty years has been one involving vast and important issues. It has been no mere controversy as to the meaning of a rubric or the outside form of public worship; but doctrines, which concern the central truths of Christianity, have virtually and confessedly been at stake. But granting this, yet there are many whose minds are troubled at the prosecutions so pertinaciously carried on. They ask whether law courts are the right place of appeal, and lawsuits the right weapons wherewith to settle our ritual controversies. Even those who at first were inclined to acquiesce in these legal proceedings now ask, What has been the result? Are we any nearer to reunion at home? Has any general consensus been reached? Are our "unhappy divisions" lessened and is our charity increased? And if the dispute only grows hotter, and peace is more remote, and the Church's work continually hindered by Christian energy being directed into legal channels, then they ask wearily, When are these prosecutions to cease? Even at an early date the warning was given that they were likely to end in disappointment. The late Sir Joseph Napier, of whose personal sentiments there can be no doubt, and who was engaged as counsel in the Bennett case, says: "These prosecutions are rather mischievous than useful. They embitter controversy on subjects mysterious, if not awful, and with which angry controversy should not be associated. I incline to think it safer and wiser not to interfere with liberty of opinion."¹ In the same interesting volume there is a letter of the present Bishop of Winchester, in which, with reference

¹ "Lectures, etc., of the late Sir J. Napier, Lord Chancellor of Ireland." Dublin, 1888, p. 89.

to the Public Worship Act, he says that Sir Joseph expressed to him his apprehension that that Act would turn the Church Militant into a Church Litigant.¹ And what has been the event? The mind of the Church has been called away from its proper field of duty, and the strength of one portion of her children given, not to the earnest doing of their own work, but to the endeavour to compel others to desist from what they hold to be legal and within their corporate rights.

In words we all grant that compulsion must fail, or if it seem to succeed, that it suppresses liberty of thought only to bring in moral ruin. It did not succeed against Christianity either when employed by the lawyers of the Jewish Sanhedrim or by the despotic might of the pagan emperors of Rome. It did prevail when wielded by professing Christians against the new ways of the Reformers, but only to degrade Spain and destroy faith and morality in France. The Church of Rome is wiser now. As has been well said: "It has discovered by force of circumstances that martyrdom, and not coercion, is the most efficacious road to the propagation of the faith, and one Father Damien will make more converts than a thousand priests."² So one prisoner shut up in Lancaster Gaol will make more Ritualists than a thousand decrees of the law courts will send in the opposite direction. And the reason is obvious. Decrees of law courts appeal to no moral faculty. They scarcely affect the intellect; for the wisest summing-up of the most experienced judge does not prevent the losing litigant from trying his chance on an appeal. They are not expected to influence the conscience. Criminal judges have to deal with sinners in every stage of progress towards ruin; they do not feel it to be their duty to convert them, and if they were to try they would scarcely succeed. That duty belongs to the chaplain of the gaol and other directly Christian agents. But if there be any suspicion of persecution, or even of interference with a man's rights, the sympathy of the public is not with the attacking party, but with the party attacked. Coercion does not succeed. Nay, more, it ought not to succeed. Freedom of opinion, freedom of thought and of action are precious privileges, for which our nation has struggled bravely and endured patiently. And they have done this because they believe that they lead on, in the long-run, to truth, and to a higher moral and spiritual state than is possible when men are not free. And any attempt at suppression leads to a reaction, in which men not only condemn those who interfere with their neighbours' proceedings, but seek for reasons to excuse or even justify them.

¹ "Letters, etc., of the late Sir J. Napier, Lord Chancellor of Ireland." Dublin, 1888, pp. 6, 14.

Letter of Rev. Mr. Swayne in *Guardian*, Nov. 20, 1889.

The right appeal in all moral and religious questions is not to the law courts, but to the good sense and enlightened conscience of the thoughtful and religious people of our land. And they, by a slow but sure process, will give their decision. Not necessarily a right one; for they may not have been well instructed, and they certainly will be influenced by their feelings and affections. They will judge by what they see and hear as regards the conduct of the opposing parties—those who are most fair and tolerant; those who work most diligently and in the most loving spirit; those who show most self-denial and are most careful for the good of others—these, and such as these, will in the end win the approbation of those whose good opinion is of real value. Lawsuits will count not for, but against those who bring them. “By their fruits ye shall know them;” and where the fruits are ritual prosecutions the general opinion will be that the trees that bear them must be of a thorny kind.

The great mistake made in all such matters, and in controversy generally, is to think only of the few extreme men on either side. But between them is the great quiet party, who form the bulk of the clergy, and who wish, whatever may be their theological tenets, to do their duty and obey the laws of their Church. All these men are open to argument, and are, as a rule, well acquainted with Holy Scripture, and study more or less, reading, perhaps, too exclusively serial literature, and influenced probably in their judgment too much by newspapers; but valuing, nevertheless, and fairly well acquainted with, the great writers of our Church—Hooker, Barrow, Butler, Pearson, and the like; and they wish to be fair and candid, and are so, as a rule. And the mass of such men are repelled by ritual prosecutions and resent them. The combatants may like the excitement of the fray; they dislike it. If any section of the Church gets the reputation of being narrow-minded and intolerant to others it will find itself shunned, and its influence will decline. Litigation is always an evil, and generally a misfortune; and a society the main work of which is litigation, will work the sure decay of the principles professed by those who make use of such unworthy weapons, and of the party which they are supposed to represent.

Foolish these suits undeniably are, and fatal to the wishes of those who promote them. But if this were all, we might be content with regretting that good men should give themselves up to such unwise proceedings. But there is a far more serious question; for are not such prosecutions contrary to the whole spirit of Christianity? If there were a single sentence in which our Lord seemed ever to give encouragement to lawsuits, it would long ago have been detected, and triumphantly brought

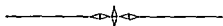
forward as a proof that Christianity is untrue. On the contrary, He bids us not to judge or condemn; and what is it that leads to prosecutions but the condemning of certain practices so strongly as to determine to stop them by force? The attempt will fail; but besides this it is contrary to the command of our Master. His new command is that we love one another; and probably of all St. Paul's teaching there is no assertion more generally ignored, and that stands more completely apart from the words and actions of many professing Christians, than that charity is more precious and more important than faith. "Now abideth these three, faith, hope, charity; but the greatest of these is charity." Our Church has very strongly paraphrased this doctrine in the collect for Quinquagesima Sunday, in which she not only calls "charity the bond of peace and of all virtues," but declares that "whosoever liveth without charity is counted dead before God." If this be the meaning of St. Paul's eulogy of love, all Churchmen should labour for peace, and grant readily to others that freedom of opinion which they claim for themselves.

But, the retort is made, if this be so, what will become of our rights? But this complaint belongs to the same class as the objection made to Christ's teaching, that society would be impossible if His commands were literally acted upon. But surely real Christians should endeavour to keep Christ's commands, and leave to those who are Christians in name only this battling for what they are pleased to call their rights. St. Paul tells us that even when we are personally injured we had better "take wrong, and suffer ourselves to be defrauded." There is a great power in this gentleness, and it will generally prove more influential to protect us than readiness to avenge wrongs. But these prosecutions are not to resist wrongs done to us, but are got up by a central society, using the names of "aggrieved parishioners," to settle matters of opinion. And by the obloquy that necessarily follows upon such proceedings, they further the progress of the very views and practices which they endeavour to stop.

If there must be prosecutions, and I dare say there always will be plenty, let them, at least, be honest, carried on by the persons who give their names, and therefore only bringing obloquy and loss on individuals. But let Christian men refuse to foster them. Let them mourn over them, and endeavour to soothe all angry feelings, and labour for these things "which make for peace." And then there would be the chance that quieter and more gentle methods might succeed, not certainly in reducing all things to the standard of one school of thought, but to a consensus as to what are the reasonable limits of the ritual sanctioned by our Church, as regards less or more; and as

to the few cases in which these limits are not observed, the proper persons to provide a remedy are the Bishops, as being the appointed rulers of the Church; and they, too, would deal most successfully with the clergy if they chiefly, and at all events in the first place, used their fatherly influence, and trusted to peaceful and kindly methods. But when a private society endeavours to exercise episcopal functions, and to keep the clergy, and even Bishops, in order, they will find that they have taken upon them a task which is beyond their power, and in which they must inevitably fail.

R. PAYNE SMITH.



ART. II.—ROBERT BROWNING.

ROBERT BROWNING is dead! The news from Venice announcing that, on December 12, 1889, the illustrious poet had passed away, has come with a painful shock to very many of his admirers throughout the whole English-speaking world. It is not easy to conceive of modern English literature without him; but it is so, and it is only too certain that he has left us to join the ranks of the "Immortals"—the kings and princes of song.

To treat at all adequately of Browning's life-work would be to treat of the whole history of English poetry for the last fifty years; all that is even attempted here is briefly to sketch the chief characteristics of the imperishable verse which Browning has bequeathed to us—surely a priceless possession!—and set down a few words as to the specially religious thought of some of them.

But first we are confronted at the outset by the objection which Browning's poetry has always been liable to—that of the poet's obscurity; nor is it easy to proceed unless we have said a brief word on this head. The charge is an old one, dating ever since the publication of "Sordello" in 1840, and reiterated *ad nauseam* ever since. There was some apparent excuse for the charge in the case of this poem, for the thought and the situation are of an extraordinarily complex character, being busied with the "development of a soul" throughout. But Browning is really the reverse of obscure. His thought is rugged, it is true, and often expressed in rugged verse; but (as Mr. Swinburne has so admirably shown) it is the intensity of light the poet throws on a subject that dazzles us; the matter in hand is "dark with excess of light," and, moreover, the poet's method of treatment, essentially dramatic in nature, has caused no small difficulty to his readers. "He is too brilliant and subtle," says

Mr. Swinburne, "for the ready reader of a ready writer to follow with any certainty the tract of an intelligence that moves with such incessant rapidity." Let any well-informed reader take up any one of the poems entitled "Dramatic Lyrics" or "Men and Women,"¹ and he will see how unfounded is such an objection of "obscurity."

But if we may consider for a moment this trite charge as refuted, there is another objection continually made against the poet, namely, that, granted his psychological insight, his dramatic vigour, and his strength, the element of pure poetry is continually absent from his work. The objection is one which deserves a little looking into. Certainly, mere beauty of expression seems a thing of small account as compared with direct and forcible statement of fact :

Truth ever ; truth only, the excellent,

he says in his last volume ; and in these few words we have the secret of his method. It is one that sets out to attain some definite end in view, and with restless energy and resistless power, forces a road towards that goal. Take, for example, two familiar poems of his, and examine well whether they do not fulfil adequately the object the poet had in view when writing them. I allude to "My Last Duchess" and "Andrea del Sarto." These are both dramatic monologues, a form of verse which seems to have suited the peculiar bent of Browning's genius.² In both poems the writer has evidently thrown himself, heart and soul, into the situation and mental circumstances of the person whose feelings he desired to portray. He does not present us with an outside view of what is going on, but, so to say, thinks backward, and describes, with remarkable intuition, the various steps in motive and feeling that go to make up a spiritual crisis. And such crises, moments of intense significance, are (as has been well said) struck out in Mr. Browning's poetry with a clearness and sharpness of outline that no other poet has achieved. A good instance of this subtle instinct

¹ Volumes v., vi. of the new collected Works of Robert Browning.

² It has been asserted that Mr. Browning revels (and he does so) in portraying uncommon types of character in preference to simple, no less than in the conception of extraordinary dramatic situations. This is the exact reverse of Tennyson's method—at any rate it was, till "Rizpah" was published. Whereas in Tennyson all the poet's genius is lavished on the workmanship of the poem, Browning concentrates all his strength upon the fullest setting forth of the intense mental crisis he is describing. After all, the flower of his work is, perhaps, to be found in the character-drawing of his women ; and where is there any more pathetic figure in the whole round of modern literature, than that of the child-wife Pompilia in the "Ring and the Book?"

"Little Pompilia with the patient brow
And lamentable smile on those poor lips."

of rapidly seizing and stereotyping dramatic situations is in a short lyric (published about twelve years since) entitled "Appearances." I quote it here, because it seems to me fairly typical of what I have been saying above :

And so you found that poor room dull,
 Dark, hardly to your taste, my dear ?
 Its features seemed unbeautiful :
 But this I know—'twas there, not here,
 You plighted troth to me, the word
 Which—ask that poor room how it heard.
 And this rich room obtains your praise
 Unqualified—so bright, so fair,
 So all whereat perfection stays ?
 Ay, but remember—here, not there,
 The other word was spoken ! Ask
 This rich room how you dropped the mask.

But an impatient reader may say, "This is all very well in its place, but is it poetry?" To much of what Browning has written one attaches value, not for the easy tripping of the verses (and this, to nineteen out of twenty people, constitutes poetry, as they conceive it), or the swinging flow of melody, but rather for the art which has wrought out a subject on certain given lines, and, within its proper sphere, adequately fulfilled the conditions imposed by the nature of that subject. People do not like any sort of poetry which ventures to free itself from certain fixed laws, and resent any change in that established order to which they have grown accustomed by long use. Least of all do they inquire of the principles which may underlie these laws, nor do they care to test them and weigh their comparative worth. It is just on these points that they would be intolerant of the bold vigour, and oftentimes startling novelties, of Browning's poetry, which so frequently transgresses the laws of taste, as interpreted by them. Art has thus been unwisely conventionalized by an unscientific sentiment, and the better functions of criticism obstructed. Few will be inclined to doubt that Mr. Browning¹ has, within the limits imposed by himself, realized to the full the objects for which he wrote ; and, in so far as art has been satisfied on this score, does it not seem a fair inference to suppose that the higher laws of poetry, conforming to art, have received, at any rate in a great measure, a fair satisfaction ? Perhaps it may be well to select a poem, in order practically to test this principle in some of its bearings. Let us take "Fra Lippo Lippi," one of the great monologues that

I have derived much help all through this paper from Mr. Fotheringham's excellent "Studies in Robert Browning's Poetry," second edition, and especially from chapters i. and iv. of that book. Mr. A. Symon's *Introduction* has also been of service.

made up the 1855 volume—"Men and Women." What, apparently, was the poet's intention in writing this? Obviously, to depict as near to the life as possible, the jolly old painter-monk of the Renaissance, Fra Filippo. And he has succeeded; and Browning's picture of this rough and ready Frate is, as far as art is concerned, a perfect picture, finished in every detail. The nature of the man is essentially dare-devil and comic, but (strange irony!) he has become a monk. All this is adequately rendered in the verses of the poet, bubbling over with stinging wit and ceaseless humour as they are. Here is art in obedience to certain canons, carefully defined in the poet's mental vision; his object is secured precisely. Is not this poetry, in the highest sense of the word, a creation of art? At any rate, says Mr. Fotheringham, even if Browning's work *should* require a fresh consideration of the laws of poetic art, surely there is nothing to complain of.

Nevertheless, after all is said and done, Browning is emphatically a singer, pure and simple, as well as a great leader of thought and analyst of the mind. This must never be lost sight of. From "Pauline," his earliest work, dating from the year 1832, to "Asolando," published on the very day of his death; for all that great interval of fifty-seven years, he has never once ceased to be a singer, unless we make an exception, perhaps, in the case of "Prince Hohenstiel Schwangau" (1871), which is about the most unpoetical poem Mr. Browning ever produced. Even there there are some beautiful lines enough, but they are not common. Here are one or two pieces, of various dates, taken at random from the body of his works. The first shall be the sweet song in "Pippa Passes":

You'll love me yet!—and I can tarry
 Your love's protracted growing:
 June reared that bunch of flowers you carry,
 From seeds of April's sowing.
 I plant a heartful now: some seed
 At least is sure to strike,
 And yield—what you'll not pluck indeed,
 Not love, but, may be, like.
 You'll look at least on Love's remains,
 A grave's one violet:
 Your look?—that pays a thousand pains.
 What's death? You'll love me yet.

The next song I would venture to select belongs to the second period of Mr. Browning's life, and is taken from that lovely poem (or, rather, linked series of poems), "James Lee's Wife," written in 1864:

Oh, good gigantic smile o' the brown old earth,
 This autumn morning! How he sets his bones

To bask i' the sun, and thrusts out knees and feet
 For the ripple to run over in his mirth ;
 Listening the while, where on the heap of stones
 The white breast of the sea-lark twitters sweet.

That is the doctrine, simple, ancient, true :
 Such is life's trial, as old earth smiles and knows.
 If you loved only what were worth your love,
 Love were clear gain, and wholly well for you.
 Make the low nature better by your throes !
 Give earth yourself, go up for gain above !

Does not the simple beauty of these inimitable verses, sad and subdued, as becomes the theme, and yet alive with utter nobleness of feeling, strike ever so casual an observer? After this, it is strange to hear people talking about Browning's "habitual rudeness of versification," and the like.

I must only give one other instance of our poet's easy mastery of lyrical measures, and of the peculiar and rich quality of them; this is from "Asolando" (1889), and entitled "Summum Bonum"; it would be difficult to match it, in or out of Browning's poetry, for consummate workmanship:

All the breath and the bloom of the year in the bag of one bee :
 All the wonder and wealth of the mine in the heart of one gem :
 In the core of one pearl all the shade and the shine of the sea :
 Breath and bloom, shade and shine—wonder, wealth, and how far above
 them—

Truth, that's brighter than gem,
 Trust, that's purer than pearl,
 Brightest truth, purest trust in the universe—all were for me
 In the kiss of one girl.

The poetry of Robert Browning is essentially noble, healthful, and gives a bracing tone to our whole moral nature. We do not find any trace of that sickly sentimentalism or mawkishness too often discoverable in modern poetry. What have I to do, the poet asks, with the slothful, the mawkish, the unmanly? There is a deep-seated optimism apparent in every part of his work; an optimism that is not blind to what is evil in the world, but recognises that beyond the veil there is a Hand that, amid all the thundercloud of doubt, of evil, of misery, is certainly guiding Creation on to that "far-off Divine event" to which, in the fulness of time, it must attain. "What time, what circuit first," it is not ours to ask; but in "God's good time" we shall surely arrive. The very keynote of Browning's philosophy is in those simple words of his in "Pippa Passes":

God's in His heaven ;
 All's right with the world !

Every great poet must be something of a seer or teacher to his generation; and this is emphatically true of Browning, who has spoken, in no uncertain tones, upon the great questions of

immortality, man's life and destiny, and, in fact, all the great religious topics of the day. Evil, in his scheme, is necessary, that the contrast offered by Good may be more sharply defined; Evil is Divinely permitted that Good may be evolved the better from it. Why despair of ultimate success? "On earth the broken arcs," 'tis true; but "in heaven a perfect round."

This religious spirit (bias, some think) of Browning's poetry, running as it does throughout his whole work, is, nevertheless, more than elsewhere marked in the poems called "Christmas Eve" and "Easter Day" (1850); in the fervid and splendid lyrical poem "Saul" (1855); in "The Sun"; in "Ferishtah's Fancies" (1885); and lastly, in "Reverie," the last poem but one of his latest volume (1889). In "Christmas Eve" we have the reasonings of a man who is deeply impressed with the truth and beauty of Christianity; but is dissatisfied with many of the existing forms of the creed. The sceptical spirit of modern-day thought and literature—that attitude of doubt which has set so firm a hold on the modern mind, have strangely impressed the subject of the poem. "Christmas Eve" is a remarkably able study of many of the religious positions of the century; for few have thought more deeply over the ethics and morality of Christian faith and doctrine than has Browning. As a body of opinions religion interests him little, but rather as the revelation of man's inner life, man's higher ideals and convictions. "Easter Day," with its burden, "How very hard it is to be a Christian!" treats the same questions of the life of the soul, and the power of Christ upon that life, from a new standpoint. "Man's dust instinct with fire unknowable"—that subtle sympathy with God—how beautifully does the poet enter into the subject! Love, after all, is everything; it is love that guides the stars along their courses, and puts life into the humblest weed; it is Eternal Love that the heart of man yearns towards through earth's every vicissitude. The figure of Christ rises on the sight, and mercy is infinite forthwith every way. To give a mere prose version of any portion of this great poem would be vain indeed; but no one can afford to neglect its teaching, and certainly one rises from its perusal with rekindled hopes and fresh energies.

As the "Sun," in "Ferishtah's Fancies," deals with the Incarnation, so "Saul" deals more at large with the great central doctrine of Christian faith—the efficacy of the personal work of Christ. "Saul" is a vision of life (says Mr. Symon), of time and eternity, told in song as sublime as the vision is steadfast. Music (the same writer goes on to remark), song, the beauty of nature, the glory and greatness of man, the might of love, human and Divine—all this is dwelt on in verse more majestic and more beautiful than it is possible to convey any

idea of. The singer, David, has gone the whole round of creation; then exclaims:

I spoke as I saw,
Reported, as man may of God's work—all's love, yet all's law.
Now I lay down the judgeship He lent me. Each faculty tasked,
To perceive Him has gained an abyss, where a dewdrop was asked,
Have I knowledge? confounded it shrivels at wisdom laid bare.
Have I forethought? how purblind, how blank, to the Infinite care!
Do I task any faculty highest, to image success?
I but open my eyes—and perfection, no more and no less,
In the kind I imagined, full fronts me; and God is seen God
In the star, in the stone, in the flesh, in the soul and the clod.

In "Reverie" we have the religious teaching of a lifetime, (the same teaching that inspired "Rabbi-ben-Ezra" and "La Saisaiz,") brought to a final focus. The poet's belief in failure and struggling here, rather than in attainment and success, is reiterated; the grand doctrine of Abt Vogler is told again—"What is our failure here, but a triumph's evidence for the fulness of the days?"

Then life is—to wake, not sleep;
Rise and not rest, but press
From earth's level, where blindly creep
Things perfected, more or less,
To the heaven's height, far and steep,
Where, amid what strifes and storms
May wait the adventurous quest,
Power is Love. . . .
I have faith such end shall be:
From the first, Power was—I knew.
Life has made clear to me
That, strive but for closer view,
Love were as plain to see.

In an age like ours of much hollowness, false sentiment, and charlatanism, it is an encouraging sign to know that there has lived among us a soul filled with such lofty purpose, noble views of love and life, strong faith, and vigorous manliness, as was Browning's. Instinct with the fire of pure resolve, his verse is our possession, and for the possession of after-generations no less. It can never die, so long as "the soul of man be precious to man," and while traces of good still linger among us.

Robert Browning is gone—and in him the last of the Elizabethan poets, as has been so well said, has departed from us. On the last day of 1889, amid the "mourning of a mighty nation" he was laid to rest in Westminster Abbey, where so many of England's mighty men have been buried before him. We may well mourn our loss in the death of this man, with his generous and noble spirit, his large-hearted wisdom and catholic kindness. Nevertheless, the best tribute to his great

memory will be, not tears only, but a strenuous endeavour, on the part of each one of us, to do, as in God's sight, the work for the world which lies nearest our hand.

Strive and thrive ! cry Speed—fight on, fare ever
There as here !

EDWARD HENRY BLAKENEY.

Trinity College, Cambridge.
January, 1890.

ART. III.—FOUR GREAT PREBENDARIES OF
SALISBURY.

No. 2.—JOHN PEARSON.

JOHN PEARSON may be said to present an admirable type of the scientific theology and scholarship of the seventeenth century. He held for many years the same prebend as Hooker. Born in 1612—a year which also gave birth to another famous theologian, Jeremy Taylor—Pearson was the son of a country clergyman, who acquired some fame in his day. From the wild and mountainous district of Whinfell, in Kendal, Robert Pearson, the father, went up to Cambridge, and after a course of some distinction was, in 1610, made Archdeacon of Suffolk. He took a prominent part in Laud's attempt to revive a stricter discipline. From his mother, one of the well-known Welsh family of Vaughan, Pearson is said to have derived his literary taste. The stories of his precocious youth are certainly astonishing. A boy who at Eton lit his candle in the long chamber to read some of the Greek and Latin Fathers, was naturally looked upon as a prodigy. Pearson certainly showed in after-life a grateful recollection of his Eton days, and there is a passage in his "*Vindiciæ Ignatianæ*" well worthy of comparison with the words in which Isaac Casaubon records his gratitude to those who first impressed him with literary tastes. At Cambridge the career of the Eton scholar was a distinguished one. He was one of those who sang the praises of Edward King, the Lycidas of Milton, and there are various compositions of his Cambridge days which give direct evidence of the purity of his classical tastes. Upon the death of his father, in 1639, he inherited certain lands. His presentation to the prebend of Netheravon came from Bishop Davenant, and was probably due to the Bishop's friendship for his father. Pearson resigned a fellowship at King's College upon being made a prebendary, and in the same year he was made chaplain to Lord Finch, the Keeper of the Great Seal. The troubles of the long struggle between the Parliament and the King had begun. Pearson obtained a living

from Lord Finch, where he found little rest. In 1643, before the University of Cambridge, he preached a remarkable sermon, full of quiet irony, and manifesting a deep devotion to the royal cause. He seems to have had many friends among the moderate men, who did their utmost to preserve a subsistence for the deprived clergy. Archdeacon Churton, in the memoir prefixed to Pearson's minor theological works, says that "it is not likely that Pearson could have received more than a year's income from his stall before it was effectually lost." In his days of misfortune Pearson showed great magnanimity. He seems to have been always a diligent student. Like many other men at that time, he was greatly incensed by secessions to Rome, and his first essay in controversy was a notice of De Cressy's book, which contained an apology for the step which some of the English clergy at this time took. Pearson became a lecturer at St. Clement's, Eastcheap. It was a difficult position to maintain. The few Churchmen who occupied these posts were admitted to preach upon condition of abstaining from the use of the Liturgy. There was only one church, St. Gregory's, by St. Paul's, where the use of the Liturgy was permitted. Pearson did his best to maintain friendly relations with those who were inclined to connive at the use of the Liturgy, and Evelyn in his Diary mentions his preaching at Eastcheap in the year 1655. During these troubled years he was not idle. There is a touching sermon, called the "Patriarchal Funeral," preached in 1658, on the death of Lord Berkeley, which gives a most favourable impression of his character and temper. Another sermon, preached on the death of Cleveland, an unfortunate scholar and poet, was much admired at the time. Pearson, said one of Cleveland's friends, "preached his funeral sermon, and made his death glorious."

The first edition of his "Exposition of the Creed" was published in 1659. Although some may think that the eulogy of Alexander Knox, who calls it "the most perfect theological work that has ever come from an English pen," is couched in too strong terms, there can be no doubt that this famous treatise well deserves the universal approval it has received from the time of its first appearance. It is certainly remarkable that such a book should simply be the substance of a series of lecture-sermons; and the order and method of Pearson's mind is, perhaps, the most memorable characteristic of the book. Pearson, as has been well said by Archdeacon Cheetham, "is a schoolman, with the scholarship of the Renaissance." Pearson has hardly had sufficient credit for his mastery over the philosophical problems of his day. He gives constant evidence of his thorough acquaintance with all that Descartes had written, and there is a calm dignity in his determination to uphold his own principles

and display confidence in his method. He never hesitates, but has much of the real tolerance which comes from a soul possessed of strength. At the time of the Savoy Conference his attitude won from his opponent Baxter this remarkable expression of praise: "Dr. Pearson was their true logician and disputant. He disputed accurately, soberly, and calmly, being but once in any passion, breeding in us a great respect for him, and a persuasion that if he had been independent he would have been for peace, and that if all were in his power it would have gone well. He was the strength and honour of that cause which we doubted whether he heartily maintained."

The doubt expressed in Baxter's last sentence is a distinct evidence of that distinguished man's inability to appreciate the exact position of such a divine as Pearson. Pearson was no bigot. He edited with approval "The Remains of John Hales," and evidently shared the general admiration for the "ever memorable" worthy. But at the same time there is nothing whatever in any of Pearson's remains indicative of a desire for the extreme latitude which Baxter at the conference laboured after. Even the moderate scheme of Usher would hardly have satisfied the author of the "Defence of Ignatius," and it is probable that the wish to have Pearson on his own side was father to Baxter's suspicion. It is a real disappointment to the admirers of Pearson to find that he was a decided friend to the system of stern penalties, by which, after the Restoration, it was thought possible to secure uniformity. It would have been perhaps too much to expect that he should have been before his age in the matter of toleration. His learning and his acquaintance with the edicts of Constantine and other emperors, led him to believe that the acts of the Parliaments of the Restoration might be defended as an attempt to secure unity. He is said, however, to have been most considerate and courteous to many of the deprived ministers in their misfortunes.

The Restoration brought many distinctions to Pearson. He was made Master of Jesus in 1660, Master of Trinity in 1662. This great position he occupied for eleven years, and his contributions to scholarship and theology during the years of his mastership were numerous and remarkable. A graceful tribute to Pearson's great powers was paid by the late Bishop of Lincoln, in his preface to King Edward VI.'s Latin Grammar. Pearson took an interest in a scheme for a general grammar to be used in all English schools, and presented a grammar to the Upper House of Convocation in 1664. The matter was referred to a committee of Bishops, and, like many other Convocation matters, was never heard of again. The intellectual activity of Pearson amazed his contemporaries. His "*Vindiciæ*" is certainly an extraordinary monument of his learning and industry.

In our own time the great controversy may almost be said to have been settled by the great Bishop, the worthy successor of Butler, who has left a lasting memorial of his power and truthfulness in his edition of the Ignatian Epistles. It is, indeed, among the great glories of the University of Cambridge that in the seventeenth and nineteenth centuries she should have possessed among her sons two such theologians as Pearson and Lightfoot, men differing widely, but yet equally conspicuous for intense desire to verify what was doubtful, and to maintain the integrity of ancient authorities.

In the year following the publication of his "Defence of Ignatius," Pearson was raised to the Bench. He resided much in Chester, but he was occasionally called to London to preach. Chester was an important diocese. The Bishop of Chester held also the Rectory of Wigan, and there Pearson resided during part of the summer. The Bishop, shortly after his appointment, issued a set of injunctions to be observed by the cathedral body. He was evidently desirous of raising the standard of theological learning, and he is said to have complained of the indifference of the squirearchy to the discharge of their duties by the clergy.

Pearson's exertions told upon his health, and during the last few years of his life his great intellect was clouded. Bishop Kennett gives a painful account of an interview which Dodwell had with Bishop Pearson in his decline, and the sight of a great scholar, surrounded like Southey by books he loved but could not read, must have been a moving and touching comment on a long life of learning.

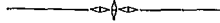
In 1685 he had a paralytic seizure, and in July of the following year he died. Burnet speaks highly of Pearson's preaching, but says: "He was too remiss and easy in his episcopal functions, and was a much better divine than a bishop."

The influence of Pearson as a theologian is peculiar and special. There is no imaginative power in his writings. His extreme formality sometimes repels the reader, but he is persuasive from his extreme clearness, his strong grasp of great truths, and his scholarly discrimination as to the real issues of great controversies. "Few writers have had a larger influence on those who have filled the pulpits of the Church of England for the last two centuries: there are few to whom that Church is more indebted for the grave and calm tone, removed equally from blind submissiveness on the one hand, and restless innovation on the other, which has been its strength."

These are the words of Archdeacon Cheetham, and few students of Pearson will be inclined to dispute their justice. There are no passages in Pearson's works to arouse enthusiasm, or to remain fixed in the memory for ever; but there is no writer in the great list of English theologians who leaves upon the

mind a stronger impression of the perfect sincerity and integrity of the man. In the next of the famous prebendaries of Sarum we encounter a divine of a different fibre.

G. D. BOYLE.



ART. IV.—ON THE DIFFERENCES BETWEEN THE FIRST AND LAST PRAYER-BOOKS.

I HAVE been asked to write a short exposition of the material differences with regard to doctrine and ritual between the first Prayer-book of Edward VI. (1549) and the present one. There are several well-known books exhibiting them in parallel columns, as far as may be, viz., the Rev. W. Keeling's, of which the first edition was in 1842, taking the Prayer-book of 1662 as the standard. It also gives the unauthorized book of 1604, the date of our Canons, but contradicting them, and the unauthorized ornaments rubric printed in Elizabeth's book throughout her reign, and the alterations in the Scotch Prayer-book (Laud's) of 1637. But from the arrangement of it you may easily miss the several ornament rubrics, which were in a different place in the first book; viz., at the end of the Communion. Another book (anonymous), in 1883, with a very full index to all the important words, has the converse arrangement, making 1549 (which I will call E. 1, and Edward's second book, E. 2) the standard. And lately the Rev. W. M. Myers published the first and last books only, in full, for comparison, with a short preface by Bishop Mackarness, and also an index, and introduced it by saying that "at the Church Congress in 1882 a proposal was made by the President of the English Church Union, and in many quarters since, to legalize the use of the first book as an (optional) alternative with the present one," which he dates 1886; but the slight alterations made by one or two Acts lately have no doctrinal or ritual significance, and therefore I shall keep the date of 1662, which is so well known.

All these publications necessarily involve the trouble of going through the whole services and rubrics to find out the important differences, even when you have them, which few people are likely to have; and what is now wanted is to have the comparison done for them as shortly and plainly as it well can be, and troubling them with nothing that is not likely to be thought of consequence in present controversies. There is no occasion for the intermediate Prayer-books generally, because very few doctrinal or ritual alterations were made upon E. 2 by any of the later books, except that in the delivery sentences at the Communion, and the ornaments rubric, in 1662. It is, how-

ever, necessary to remind those who are always denying the validity of anything of that kind not done by the Convocations (which they are pleased to call "the Church"), that they did sanction E. 2, which made all the most material changes, and abolished the several ornaments rubrics of E. 1, and substituted the surplice only for the "vestments"; and that no Convocation ever sanctioned the thing printed as an ornaments rubric in Elizabeth's book, nor did Parliament either; for the order about them in her Act of Uniformity was essentially different from that illegally printed rubric. It is therefore indisputable that "the Church" of the Ritualists made and kept the E. 2 book, and its rubric abolishing the vestments, for 110 years at least, and, according to all the Privy Council decisions, the Church has never yet altered it. I am not going into that question now, beyond saying that every document that has been discovered since the Ridsdale judgment (2 Prob. and Div., 304) tends to confirm it. I refer specially to those lately published by Mr. J. T. Tomlinson in various clerical papers. The shortest summary of the reasons of that judgment that I know is that in my "Letter to the Archbishop of York," on the Ecclesiastical Courts' report in 1883, or in the article "Advertisements" in the last (fourteenth) edition of "Hook's Dictionary;" where you may see also the arguments on the other side by another hand, and I am far from unwilling that they should be compared. I only mention here, in connection with the Convocation question, that the E. 2 rubric was practically reaffirmed by Convocations in 1571, though the Queen did not ratify those Canons; in 1603-4, when the present ones, nearly the same, were duly ratified; and in 1640, by some others of a very High-Church kind, which Charles I. ratified, but the Parliament annulled. Also that all those sets of Canons expressly recognised "the Advertisements of 7 Elizabeth" as valid, under her Act of Uniformity, and they were at once and continuously acted on, as the Privy Council decided, without any doubt, until it was invented the other day, as we may say. Nothing can be more illogical or absurd, and, I must add, dishonest, than to go on discussing that question and trying to sink the fact that it turns entirely on the word "retained" in the 1662 rubric; or pretending that it must mean the same when the things in dispute had been out of use for many years, and nobody doubted that they were legally so, as when they were in use, as at the beginning of Elizabeth's reign, and were to be "retained until further order"—the order of the Advertisements.

As the Advertisements are still less within ordinary reach, I give the articles "for administration of prayers and sacraments: (1) In ministration of Holy Communion in Cathedrals

and Collegiate Churches the principal minister shall use a cope (with gospeller and epistoler agreeably), and at all other prayers at the Communion table to use no copes, but surplices; (2) Deans and prebendaries to wear a surplice with silk hood in the choir, and when they preach in Cathedral or Collegiate Churches to wear their hoods; (3) Every minister saying the public prayers or ministering the sacraments or rites of the Church shall wear a comely surplice with sleeves, to be provided at the charge of the parish." They are silent about Bishops; and therefore it seems doubtful whether their copes at Communion, and crosier or pastoral staff, authorized by E. 1, but not by E. 2, may not have been revived for good by Elizabeth's Act of Uniformity, and come within the word "retained" of the 1662 rubric.

The rubrics on the position of the priest at the beginning of the service, though not quite in the same words in the two rubrics, have no necessary difference of meaning. But it is material that the first book kept the "Altar," which was necessarily a fixture, and implied a sacrifice thereon, but all the later ones drop that word and adopt a "Table," which was evidently sometimes actually moved, as they prescribe that "the table at the Communion time shall stand in the body of the church or in the chancel." And again, the universally enforced rule after 1552 proves that altars were in fact abolished for tables.

I may as well here correct the popular impression that the table is, or ever was, directed to be always covered. In 1549, while altars remained, there was no mention of any altar-cloths except the Corporas at the Communion, corresponding to our "fair linen cloth." And now the only altar-cloth recognised is a "carpet of silk or some other decent stuff as shall be thought meet by the Ordinary, during Divine Service" only. The Privy Council decided, in *Liddell v. Westerton*, that the Bishop is the person to determine that, and not the clergy. I suppose nobody would understand by a "carpet" either a great cloth which is flat when opened out, and therefore falls in folds at the corners, like a pall on a coffin, or one with close sides, imitating a box-cover; especially when the top nine inches or so of it still more resembles the cover of a box-lid, which one expects to open with hinges behind. That lid cover is called an *antependium*, an article which every Prayer-book and Canon hitherto has ignored; as also "super-altars," which, like altars themselves, the Supreme Court has always decided to have no existence in the Church of England, though the word "altar" did get into one or two Acts of Parliament, where no theological question was involved, through carelessness. Clerical laymen (as lawyers call them) cannot be taught that former Acts of Parliament are not repealed or altered except by express legislation to that effect. Such words as "altar-rails" and "altar-cloth" have survived

for convenience, because "table-cloth" and "table-rails" would sound incongruous and absurd.

From altar we naturally pass to the word "sacrifice," on which there has been an unlimited quantity of discussion, but I do not see that either side can make anything of the slight differences between the first and later Prayer-books as to that. One of the differences makes E. 1 rather against the sacrificial theory; for it calls the altar also "God's board," which the present book does not. But taking the word "sacrifice" independently, I think it would puzzle the Ritualists to say how the notion of any sacrifice on the altar is more favoured by the first book than the last. And I add, for the benefit of those who have not the first book at hand, that such passages as "Christ made by His death upon the cross, by His one oblation of Himself once offered, a full, perfect, and sufficient *sacrifice*, oblation and satisfaction for the sins of the whole world," are equally in both books. And E. 1 alone has this sentence just before "Ye that do truly and earnestly repent"—"Christ our Paschal Lamb is offered up" (meaning has been, *oblatus est*) "for us *once for all*, when He bare our sins in His Body upon the cross," which looks to ordinary readers rather stronger than any in our book, though of course our "once" is the original *ἀπαξ* and means "once for all."

Again, the words "We do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts, the *memorial* which Thy Son willed us to make; having in *remembrance* His blessed passion, mighty resurrection, and glorious ascension, rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same, entirely desiring Thy fatherly goodness mercifully to accept this our *sacrifice of praise* and thanksgiving," gives no more support to the altar-sacrificial theory than the corresponding passage in our book. Both equally show what the only present sacrifice is, and both speak of doing it in "memory" or as "a memorial" of the former once-for-all sacrifice. I am not discussing the altar-sacrifice theory in itself just now, but only seeing whether the first book gave any sanction to it, and I can neither find that it did (being quite indifferent whether it did or not), nor remember ever seeing any rational argument that it did. Quotations from writers ever so distinguished, merely using the word "sacrifice" in connection with the Communion, prove nothing at all, even if any logical argument or interpretation of language can be proved by mere authority. If the first book gave no support to that theory, it is an *a fortiori* conclusion that the notoriously more Protestant later ones do not, nor can anybody make out from their words even a plausible argument that they do. They only think they ought, which in theological minds is often much the same.

The other sacramental proposition of the Ritualists is certainly more supported by the first Prayer-book than the later ones, and that of course is why they want to fish it up and set it on its legs again, on which it only stood for two whole years, and then went to sleep for three and a half centuries, and doubtless legally for ever. The retention of the word "mass" at once implies all Roman doctrine of the Sacrament which is not altered by the service. That doctrine had not been materially altered by any Act of Henry VIII., and E. 1 was the first attempt both at uniformity and doctrinal reformation, and naturally retained a good deal of what had prevailed before. For instance, it had not the Commandments, which I suppose were not read in the Roman services, on account of the incompatibility of the second with their image-worship, which they vainly attempt to conceal by a different division of them, and Dr. Littledale tells us that many Roman catechisms omit it altogether, and the E. 1 catechism has only the first part of it. Considering the revived Ritualistic passion for images, and of the most idolatrous kind, it is easy to understand their preference for E. 1 on account of that omission.

Besides the retention of the word "mass," E. 1 leans in the following respects more or less in the direction of some kind of transubstantiation, either physical or metaphysical, or some kind of magical operation on the elements by a priest reciting over them certain historical words, not as a prayer or as a pronouncement of anything, but simply as part of a story.

In both the exhortations to come to the Communion there are sentences to which we have nothing similar. The fullest is in the second exhortation: "Wherefore our duty is to come to these holy mysteries with most hearty thanks to Almighty God for His infinite mercy and benefits given to and bestowed on us, His unworthy servants, for whom He hath not only given His body to death and shed His blood, but doth also vouchsafe in a sacrament and mystery to give us His said body and blood to feed on spiritually." After the offertory sentences, those that do not mean to receive the Communion are directed to "depart out of the quire, except the ministers and clergy," to which also we have no similar rubric; but I do not see that that has any theological significance, though some persons apparently do.

On the other hand, the second exhortation in E. 1 contains this: "For neither the absolution of the priest can anything avail them [who do not repent, etc.], nor the receiving of this Holy Sacrament doth anything but increase their damnation." And then comes the invitation to confession, substantially in the same words as ours; but it adds again what we have not, a distinct intimation that private confession is not necessary, "requiring such as shall be satisfied with a general confession not

to be offended with those that do use to their further satisfying the auricular and secret confession to the priest; nor those which think needful or convenient for the quietness of their own consciences particularly to open their sins to the priest to be offended with them that are satisfied with their humble confession to God and the general confession to the Church." So that even the first Prayer-book negatived both the absoluteness of private absolution and the previously supposed necessity for getting it. In E. 1 there is no confession and absolution at morning and evening prayer. They begin with the Lord's Prayer, and then, after a sentence or two, come the Psalms.

What is called in our book the prayer of consecration, is amalgamated in E. 1 with that for the Church Militant, besides being varied in language, and both come after the Proper Prefaces and their doxology, and before the general confession and absolution, and the "Comfortable words," and "We do not presume." The most important of all are the different words of consecration, and the continuation of it by the prayer from which I have already quoted. After the words "or any other adversity" in the Church Militant prayer, comes this: "And especially we commend to Thy merciful goodness this congregation which is here assembled in Thy Name, to *celebrate the commemoration* of the most glorious death of Thy Son. And herein do give unto Thee most high praise and hearty thanks for the wonderful grace and virtue declared in all Thy saints from the beginning of the world; and chiefly in the glorious and most blessed Virgin Mary, mother of Thy Son Jesus Christ our Lord and God, and in the holy patriarchs, prophets, apostles and martyrs, whose examples (O Lord) and steadfastness in Thy faith and keeping Thy holy commandments grant us to follow. We commend unto Thy mercy, O Lord, all other Thy servants which are departed hence from us with the sign of faith, and now do rest in the sleep of peace. Grant unto them, we beseech Thee, Thy mercy and everlasting peace, and that at the day of the general resurrection we and all they which be of the mystical body of Thy Son may altogether be set on His right hand," etc. I keep this prayer for the departed saints in its place in E. 1, though it has no relation to the sacramental question. After a sentence like ours, except that "celebrate" appears instead of our "*continue* a perpetual memory of that His precious death until His coming again," it goes on, with this more important difference: "Hear us, O merciful Father, we beseech Thee, and with Thy Holy Spirit and Word vouchsafe to bless and sanctify these Thy gifts, and creatures of bread and wine, that they may be unto us the body and blood of Thy most dearly beloved Son Jesus Christ. Who in the same night," etc. (as to the end of our consecration prayer). "Wherefore, O

Lord and heavenly Father, according to the institution of Thy dearly beloved Saviour Jesus Christ, we, Thy humble servants, do *celebrate* and make here before Thy Divine Majesty, with these Thy holy gifts, the memorial," etc. (as quoted at p. 243 for another purpose).

It is not necessary to examine the E. 1 consecration prayer minutely to see that it went much further in the direction of affirming some Divine operation on the elements before reception than ours does, which intimates nothing of the kind, and that theory is also contradicted by several Articles and the catechism ; both of which, therefore, must be condemned by all that hold the ritualistic and popish doctrine of some change by saying certain words. And if unity of faith on important points is essential to membership of any "particular Church" (as the thirty-fourth Article says), it is hard to deny the dictum of the president of the E.C.U., that the same Church cannot hold the asserters and deniers of such an important doctrine as that, though they may both say that they belong to it. The common cant about unity means nothing, and is not worth using, if it only means that persons holding contrary opinions may legally use the same churches and pulpits to teach them in, and that everyone who goes to church must take his chance of what he is to see and hear and participate in, from the highest Popery down to the barest Unitarism, if not Mahometanism, which in a way does acknowledge Christ, perhaps as much as many who now call themselves Christians, but deny all the miracles which are the foundation of Christianity.

Perhaps the most significant of all the alterations is the addition of "the black rubric" at the end of the Communion service, against both transubstantiation and adoration of the consecrated bread and wine. Since 1552 that has been so clearly illegal that Pusey told Bennett he must withdraw his adoration doctrine to escape conviction, and he did. His acquittal on his new form of it by a bare majority (if the Ritualistic papers were right) was due to Mr. Gladstone's having put the editor of the *Guardian* into the judicial committee a few days before the trial.

It is still more natural that the sacrificialists should prefer the delivery sentences of E. 1, which are only the first half of ours, omitting the "eat (and drink) in *remembrance* that Christ died for thee, and feed on Him *in thy heart, by faith*, with thanksgiving." E. 2 had the latter half only. The only material alteration made by Elizabeth's Prayer-book and Act of Uniformity was combining them as at present.

One of the final rubrics of E. 1 orders the bread to be unleavened round pieces, "as it was afore, but larger," to be capable of division into two at least. This was a certain

amount of reformation on the Roman practice of giving whole or unbroken "wafers;" but I need not say that our rubric, according to the legal decisions, went farther in prescribing common fine leavened bread. If the Ritualists choose to cut or stamp it into rounds instead of squares, the Privy Council held that there is no prohibition of that childish game of imitating Popery with such sham wafers. Probably many of them enjoy a little more law-breaking by boldly using real ones, and trust the episcopal veto on law-enforcing to protect them. And if anybody carries one off, which has no business to be eaten or to be there at all, they set up a howl all over the kingdom about "sacrilege," while they are the real offenders themselves, and ought to have been told so then.

The last of the E. 1 rubrics orders the priest to put the bread into the mouth and not the hands; but for a very different reason from that absurd superstitious one of preventing a crumb from falling which Ritualists make such a fuss about. It is: "Although it be read in ancient writers that the people many years past received the Sacrament of the body of Christ into their own hands, and no commandment of Christ to the contrary; yet forasmuch as they many times conveyed the same secretly away, and kept it with them, and diversely abused it to superstition and wickedness; lest any such thing should hereafter be attempted, and that an uniformity might be used throughout the realm, it is thought convenient that the people commonly receive the Sacrament of Christ's body in their mouths at the priest's hands." That also did not survive E. 1. If it were even optionally restored, we should soon have the majority of the clergy refusing to administer in any other way, and the majority of the laity refusing to take it in that way, and therefore going somewhere else.

In connection with this we had better notice the very qualified permission of reservation for a few hours at the most of the Communion for the sick in E. 1: "If *the same day* there be a celebration in the church, then shall the priest reserve at the open Communion so much of the Sacrament of the body and blood as shall serve the sick person, and so many as shall communicate with him (if there be any); and *as soon as he conveniently may* after the open Communion ended, shall go and minister the same, first to those that are appointed to communicate with the sick person (if there be any), and last of all to the sick person himself. . . . But if the day be not appointed for the open Communion in the Church, then (upon convenient warning given) the curate shall come and visit the sick person afore noon. And having a convenient place in the sick man's house, shall" (in short) celebrate the Communion as usual. That was altogether different from general reservation, and keeping "the

Sacrament standing on the altar," according to Popish and Ritualistic notions. Even that permission was evidently for mere convenience, and must have been found to lead to some other evils, for it was very soon abolished in E. 2, and never revived, and there has not been the smallest scrap of authority for any reservation since. On the contrary, all that remains of the consecrated elements is to be eaten and drunk by the communicants, and all the rest that was put upon the table may go to the vicarage for dinner. I add that, because Dr. Littledale, who never stuck fast for want of a good bold assertion, and would not say a word against Transubstantiation in his book against Rome, and told me it was not a practical question (in the *Times*), answered my statement that "consecration" of inanimate things never means more than setting them apart for sacred use, by asserting that the "setting apart" at the Communion is done by putting the elements on the table; which is simply nonsense in the face of the rubric just now referred to.

Another difference between the books is that E. 1 directs the priest to "pour a little pure and clean water into the cup" with the wine, which was repealed in E. 2 and all the others. But the Ritualists imitate the Papists in this also, under the pretence that the wine at the original Lord's Supper probably was watered. The real motive is to celebrate the water and blood from our Lord's side. They might as well quibble about the particular kind of wine that was used then, and ought to be used now. But whatever the motive is, the question was legally unarguable, and the practice inevitably pronounced unlawful. The water was abolished in 1552, because it was known to have a superstitious object and meaning. If that book were allowed to be used, pure wine would soon be abolished at the Communion in nine out of ten Churches, from either Ritualism or fashion, without the laity having the smallest control over it; and that is what the Ritualists always mean by "the Church" being allowed to govern itself. It means their being allowed to govern the Church.

It is a small matter—but they seem to think it a great one—that E. 1 gives some kind of support to their favourite practice of getting congregations to be silent through "Therefore with angels and archangels," until they come to the "Holy, Holy, Holy," which is separated in E. 1 only by a comma and the mark ¶.¹ One of their leading writers, with unusual candour, says the erasure of the ¶ in the later books must have been a mistake; which is a very comfortable way of getting rid of any

¹ In the same way, it is a piece of Low Church Ritualism, not quite extinct—like changing the surplice for a gown to preach in—for the congregation to say the General Thanksgiving, for which there is no direction whatever in either case.

legislation that you dislike. The concluding rubric to the whole sentence was: "This the clerks shall also sing." This ambiguity was deliberately removed in 1552 by putting the rubric at the beginning, besides erasing the ¶. If a Church has the right to "decree rites and ceremonies so that they be not contrary to Scripture," surely it has more right than individual clergymen to decree such things as these. The opposite theory would not be listened to seriously for five minutes in any other Church, which has that right by its own fundamental laws, or in any Court which has to decide on the execution of them.

It is curious that E. 1 gives no support to the new theory of "Oblations" meaning or including the elements. It does not even use the word. There are plenty of other reasons against that unauthorized interpretation of the word in our Church Militant prayer, as I have shown in the articles on "Oblations" and the "Latin Prayer-book" in "Hook's Dictionary."

These are the only important differences, I think, in connection with the Communion. And it is hardly necessary to go through all the other services, as it is plainly for this one that the Ritualists want E. 1 to be revived. But it is right to mention that it also allowed extreme unction "if the sick person desires it." And the Burial Service contains two prayers for the dead man. But the Ordination Services present no difference, except that E. 1 makes the Bishop deliver "the chalice or cup with the bread," besides the Bible, to those who are ordained priests. The variations in other parts of the book affect no questions of doctrine or ritual that I can see except the addition of the sacramental part of the Catechism.

I have now enabled anyone to follow with the least possible trouble the advice of Bishop Mackarness in his preface to Mr. Myers's book, "That all who pronounce an opinion on the merits of the first Prayer-book ought to be well acquainted with it," *i.e.*, with its material differences from ours. As he was at one time a member of the E. C. U., it is worth something that he also said, "I should deprecate the return to an office-book now long disused, for better for worse." He thought "some of the changes in the second book were for the worse, and others much for the better." It is for that reason that I quote his opinion. It is useless to quote mere opinions of persons who are wholly partisans on your own side, but I might say that not one person of eminence, except notorious Ritualistic partisans, has expressed a desire to return to that merely temporary and experimental attempt at producing a reformed Prayer-book, and so to "run" two different religions as authorized for this "particular church." The Church Unionists are trying it for a beginning, as a plausible and innocent-looking proposal to allow the optional use of one Prayer-book of an eminently Protestant King instead of the

other, and they hope that ignorant or indifferent lay legislators will not find out the meaning and object of it. Anyone who takes the trouble to read these few pages will see that it means, that without the consent of a single layman or congregation any clergyman may repeal, throughout his parish, all the doctrinal and ceremonial legislation since 1549, and every judgment of the Privy Council against Ritualistic ceremonies. That is a tolerably bold scheme, even if it stopped there; but we have now to look at all such things by the further light of recent speeches of the president of the E.C.U., who has told his unionists that "the practice of the Primitive Church (by which he means a *multo post primitivam* one) in important respects condemns our own;" and again, that the same Church cannot hold both those who affirm and those who deny what he calls the Catholic faith about the sacraments; and tells them that above all things they ought to "strive for union with the great Apostolic Church of the West, which has done so much to guard the true faith about the sacraments." If such schemes and such announcements as these do not open the eyes of the blind and wake up the lazy before it is too late, nothing will.

GRIMTHORPE.



ART. V.—THE DEATH OF CHRIST.

(Continued from page 211.)

THE theological tendencies which are seen to be deducting from the importance given to the Cross of Christ in the theology of Holy Scripture, will be found to aim also at correcting popular views of the relation of the death of Christ both to the moral and ceremonial law of God. In other words, our new teachers are dissatisfied with the doctrines of the Reformation in their bearing on the connection of Christ's death both (1) with the justification of man, and (2) the sacerdotal office of Christ.

In the present paper we must confine ourselves to the first of these points. Our aim must be very briefly to touch upon the matters in controversy between the old and the new, or between the (so-called) popular and scientific, theologies on the matter of the relation of Christ's death to the justification of the sinner.

There are three words in this connection which seem to be specially obnoxious in the view of modern thought. Those words are *substitution*, *imputation*, *vicarious penalty*. We proceed to submit some considerations which we regard as very important in their bearing on this subject.

I. And, first, we have to state a proposition, which we ask to have well tested and carefully weighed. And when weighed we ask that it may have its true weight assigned to it in view of the inquiry we are entering upon. Our proposition is this: That, according to the teaching of Holy Scripture, THE DEATH OF CHRIST AFFECTS THE MATTER OF MAN'S JUSTIFICATION, NOT INDIRECTLY, BUT DIRECTLY; NOT MEDIATELY, BUT IMMEDIATELY. The evidence of this, we think, is very clear; and the importance of this, we are sure, is very great. It is of no small moment that the meaning of this proposition should be fully apprehended, and that its truth should be firmly established in our minds.

It is incredible that the great work of the Incarnate Son of God upon earth should be a work without a wonder. It is impossible that the grand achievement which He came into the world to accomplish should not be, in some very real sense, a miracle. And if it be so, as we have seen, that, according to the clear testimony of Scripture, He came into the world to *die*—can it be supposed that the effect of His death will not be a marvel? It is surely not to be doubted that so stupendous an event as the death of the Eternal Son of God—an event, as our former paper showed, of such vast importance, and such exalted prominence in the oracles of God—can have the force of its result thrown into any effect without making that effect to be marvellous in our eyes.

We commend this consideration to all those who regard man's justification—however connected with the death of Christ—as practically the result of human attainment, needing no miracle of grace on the Divine side, but a certain amount of painful effort, with a certain amount of Divine assistance, on the human side. But we have at present in view a more definite, and a very subtle and dangerous, form of error.

If, then, the effect of Christ's death be thrown only indirectly upon the matter of justification—in other words, if the death of Christ touch the matter of our justification, by first of all qualifying us (in some sense) for being justified, and so bringing us into a state of justification in virtue of this qualification—*then* we may, perhaps, look to find the whole marvel in the qualification, and nothing marvellous—nothing but what is natural, in the justification resulting. But if, on the other hand, the effect of the death of Christ be thrown directly into the matter of justification, *then* we should assuredly expect that the result must be to make the method of the justification of sinners in the New Testament supremely and Divinely marvellous. If the faith of the awakening sinner's soul were to be taught to look to the death of Christ as first of all (first either in the order of time or of causation), preparing the way for, or, in

some sort, effecting, such a miraculous insertion of himself into the mystical Body of Christ, that in virtue of a supernatural extension of the Incarnation, and of some inherent quality thereby infused into his soul, or through the reception of the sanctifying power of the Holy Ghost he had become a fit and natural, a worthy and deserving object of justifying grace; and *after that*, or *because of that*, were taught to believe himself justified (*i.e.*, accounted righteous) for the merit of that which had thus been miraculously implanted within him—*then* the marvel might be sought and found, not in the method of justification, but in the inwrought qualification meriting justification. But if it be so that the Christian's faith is taught to see his justification resulting directly from the death of Christ, quite apart from merit of his own, or qualification within him—*then*, assuredly, must the faith of the Christian look to find his justification in God's sight a marvel—a miracle of grace.

Now that the death of Christ does affect the matter of our justification, not indirectly, but directly; not mediately, but immediately, we may cite as sufficient evidence (though much more might be adduced) two passages from the Epistle to the Romans. The first is in chapter iv., beginning with verse 4: "Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is reckoned for righteousness. Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not reckon sin." The second is in chapter v., beginning with verse 8: "But God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us. Much more, then, being now justified by His blood, shall we be saved from the wrath of God through Him. For if, while we were enemies, we were reconciled to God through the death of His Son, much more, being reconciled, shall we be saved by His life."

Surely, for our present purpose, these extracts need no comment, and no addition. Could anything be added to the evidence they afford as regards the point we are insisting upon? And surely we are, then, justified in inferring that, since the death of the Son of God affects *directly*, and immediately, the method of a sinner's justification, that justification must have in it somewhat that is marvellous, somewhat that shall make it to be a Divine miracle of heavenly grace.

II. The next proposition we have to state is this: THE DEATH OF CHRIST STANDS ALONE IN THUS DIRECTLY AFFECTING THE

MATTER OF MAN'S JUSTIFICATION.¹ There are essential antecedent qualifications no doubt; but it is, according to the teachings of Holy Scripture, by the death of Christ, simply as death, and because it is death, that sinners are justified.

The witness to this truth comes together, not only from the teaching of the Old Testament, from the evidence of type and of prophecy, from the declarations concerning the atonement of blood, and the testimony to the servant of Jehovah pouring out his soul unto death, but also from an accumulation of passages in the New Testament, the weight of which cannot fairly be estimated by directing attention only to a selection. Nevertheless, the plan we have set before us, and the exigencies of our space, demand curtailment; and it must suffice to call for proof the teaching of one text, the force of which, as bearing on this point, seems to have been strangely overlooked, though it appears to be clearly and absolutely decisive.

It will not be questioned by any who have studied the Apostle's argument in the Epistle to the Romans, that it is through justification that we pass from being under the law, with its condemnation, to the condition in which we are not under the law, but under grace. But the seventh chapter sets before us this deliverance, as corresponding to the liberty with which a woman is made free by the death of her husband. As death breaks the bond by which the law binds man and wife together, so it is death—*only* death—which breaks the bond which, by the law, binds the sinner under the law and its condemning bondage. We are delivered from the law, discharged from the law by death, *i.e.*, by the death of Christ for us. "Ye also," the Apostle says, "were made dead to the law by the Body of Christ; that ye should be joined to another, even to Him who was raised from the dead."²

¹ It is not questioned that our justification "can be based upon the death of Christ only on condition that the value of His life . . . be taken into consideration in inseparable connection with that fact" (Ritschl "on Justification and Reconciliation," Int., p. 2). The *value* of the price paid is always inseparably connected with the payment of a debt. The payment could not be a payment without it. The value is necessarily involved in the payment. Yet it is the payment, as such *alone*, which discharges the debt.

Again, it is not questioned that we may be truly said to be justified in the righteousness of Christ—the righteousness of His obedience, the righteousness of His life. But His righteousness and life are made ours only through His making our sin and death to be His; as St. Augustin says: "Delicta nostra sua delicta fecit, ut justitiam suam nostram justitiam faceret" (see Ps. xxi. 3).

² So in verse 6: *κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες* (the reading *ἀποθανόντος* appears to rest on no authority beyond a conjecture, or mistake of Beza's). Compare vi. 7: *ὁ γὰρ ἀποθανὼν δεικνύεται ἀπὸ τῆς ἁμαρτίας*.

It is obvious that—unless we make void the Apostle's teaching altogether—as death stands alone in affecting the matter of the wife's release from the law as pertaining to matrimony, so death—

Godet translates : "Ye have been *put to death* in relation to the law."

In Christ's being put to death for us *we* have been put to death. His death for us is our death. So 2 Cor. v. 14 : "That One died for all, therefore all died" (R.V., εἰς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον).

It should be observed that "the Apostle is insisting on the fact that *death dissolves legal obligation*; but he is not drawing an exact parallel between the persons in his example and the persons in his application" (Alford, *in loc.*).

The idea of our spiritual crucifixion in Christ Crucified for us is no doubt involved, and may perhaps be prominent in the Apostle's view. (See Godet's Comment. and Dr. Gifford, *in loc.*) Compare vi. 6, 7, and Gal. ii. 19, 20. But this does not at all break the force of the argument in the text. Underneath that spiritual conformity to Christ's death is undoubtedly the objective fact of Christ's death for us. The words διὰ τοῦ σώματος τοῦ Χριστοῦ are decisive upon this. Alford compares διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ (Heb. x. 10).

So Theophylact : Εἰ νεκροὶ γεγονατέ, φησιν, οὐκ ἐστὲ ὑπὸ νόμον . . . Ἀπὸ ἀλάγητε οὖν καὶ ἡμεῖς τοῦ νόμου διὰ τοῦ σώματος τοῦ Χριστοῦ, τοῦ σταυρωθέντος καὶ θανατωθέντος ὑπὲρ ἡμῶν. Τὸ γὰρ σῶμα ἔκενο διὰ τοῦτο ἐθανατώθη, ἵνα ἡμεῖς ἀποθάνητε τῷ νόμῳ (*in loc.*).

And so Œcumenius : Τοὺς πιστεύοντας εἰσάγει τῷ θανάτῳ Χριστοῦ ἀποθανόντας ἀπὸ τοῦ νόμου, διὸ καὶ ἐλευθερωθέντας. Εἰ οὖν τοῦ νόμου ἀποθανόντος οὐκ ἐστὶ παραβάτης ὁ καταλιμπάνων αὐτὸν καὶ πιστεῖων τῷ Κυρίῳ, πολλῶν μᾶλλον ἂν καὶ αὐτὸς τις ἀποθάνῃ, ὡς περ, φησὶ καὶ ἡμεῖς ἀπεθάνομεν, λέλυται ἀπὸ τοῦ νόμου, καὶ οὐκ ἐστὶ παραβάτης (*in loc.*).

So Chrysostom had said : Τοῖς ζῶσιν ὁ νόμος κείται· τοῖς δὲ τεθηνηκόσιν οὐκέτι διατάσσεται . . . οὐδὲ γὰρ ἀπλῶς τέθηκε τὸν θάνατον, ἀλλὰ πάλιν τὸν ταῦτα ἐργασάμενον τὸν σταυρὸν εἰσήγαγε, καὶ ταύτη ποιῶν ἡμᾶς ὑπευθύνους· ὅτι γὰρ ἀπλῶς ἀπὸ ἀλάγητε, φησιν, ἀλλὰ διὰ τοῦ θανάτου τοῦ δεσποτικοῦ. ἐθανατώθητε γὰρ, φησὶ, τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ. (In Ep. Rom. Hom., xii., § Op. Tom., ix., pp. 544, 545, 546, edit. Montfaucon, Paris, 1731.)

Wordsworth says : "They had been made dead to the law through *the body of Christ*, the Second Adam, who was their Representative, and who underwent, as the universal Proxy of mankind, the *curse* due for disobedience, and so liberated them from the law" (*in loc.*).

Moule says : "The word '*body*' is used instead of '*death*,' probably to remind the readers that the Lord 'took our nature upon Him' *expressly in view of His death* (see Heb. ii. 14). Meanwhile, the truth of the connection between believers and their Head—their second Adam—is still full in view. By virtue of it the *death* of the Lord counts as the *death* of His brethren, in respect of the claim of the law upon them" (*in loc.*).

The following extracts from the Commentary of Beet are specially valuable (the italics are ours) : "The essential points of comparison are that we are set free from the law, according to the principles of the law; and *by death*, not of ourselves, but of another" (p. 198). "We are reminded that the law does not even claim authority over *the dead*; and therefore not over *us*, for we are practically *dead*. Through the *death of Christ* we stand in the position of the woman who is released by the *death* of the first husband from the law which forbade her second marriage. Therefore the *death of Christ* has put us beyond the domain of the law" (p. 200). "By the *death of Christ* we are released from the

the death of Christ for us, and our death in His death—stands alone in affecting the matter of our justification, that we should be not under the law, but under grace. As it is by death, simply as death, that the wife is released from the law of her husband, so it is by the death of Christ, simply as death, and because it is death, that sinners are released from the law of condemnation, and from the condemnation of the law.

III. It is but a corollary from this, but it is of sufficient importance to be stated separately, that we set down as a third proposition, THAT IT IS NOT SIMPLY IN VIRTUE OF HIS HOLY OBEDIENCE IN SUBMITTING HIMSELF UNTO DEATH THAT THE DEATH OF CHRIST AFFECTS THE MATTER OF THE JUSTIFICATION OF MAN.

In the case of the man and his wife, the death which releases is altogether dissociated in thought from any character of obedience or holiness at all. As little, we may be sure, is the justification of man, the release from the law's condemnation, to be connected with the death of Christ, regarded only as a signal example or a crowning act of His life-long obedience to the will of His Father.

Undoubtedly His sinless perfection, His perfect humanity, His obedience unto death, as of a lamb without blemish and without spot, had to do with the redemption of the world, had to do with the atonement for sin. These were necessary conditions to make His death available and efficacious. Let it not be thought for a moment that, in view of Christ's satisfaction for sin, we would depreciate the value of Christ's life or the merit of His holiness. God forbid! Let them be set down to the value of the price, the price at which we were bought. Let even a still higher function be assigned to them if you will. All we contend for is this: That the price was not *paid*, and, therefore, the purchase not made, and, therefore, the ransom not effected, save by the death of Christ. Therefore we were "redeemed to God by His Blood."

No doubt in the history of the death and exaltation of Christ

bondage to which the justice of God bound us; in a way which does not contradict, but manifests, the justice of God; and in order that we may be united to Christ, and thus live a life devoted to God" (p. 201). "Justification through *the death* of Christ . . . is plainly implied in this section. . . We are also plainly taught that Christ died in our place" (p. 201, 5th edition).

In connection with the argument in the text, it is very important to compare Coloss. i. 21, 22: "Now hath He reconciled in the *body* of His flesh, *through DEATH* (*ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου*); which corresponds with *ἐξηγοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ* of verse 20.

This witness is surely too distinct to be evaded, too strong to be overthrown.

we are to see exhibited the supreme example of the truth, "He that humbleth himself shall be exalted." No doubt, also, we are to recognise in the passion of the Lord Jesus that which was infinitely well pleasing to the Father, as the accomplishment of the word, "Lo, I come to do Thy will, O God." Doubtless, also, we may well look at the solidarity of Christ with the human nature of the whole race He came to redeem, and the sympathetic oneness which made His perfect humanity so open to the griefs and sorrows, and the weight of sins belonging to His brethren. Beyond question we do well to take all this into view when we contemplate the Cross and Passion of our Redeemer. But none of these things share with His death the efficacy which it has as affecting the justification of man. In this matter the death of Christ may, in some very true sense, be said to stand quite *alone*. It does *not* stand alone in the record of sympathy, and obedience, and sorrow, and suffering, and submission. It is the consummation of a life of perfect devotion, yet it is but the crowning part of a whole. But it *does* stand alone in its solitary glory as affecting directly the matter of the justification of man, making it a marvel, a miracle of grace.

We may think it well to insist on the importance of giving due regard to the moral and spiritual elements in the atonement of Christ, in the sufferings which pertained to His bearing our sins in His own Body on the tree, and receiving in His soul the wages of our sin. But none of these pleadings should be allowed to obscure the truth that the very death of Christ, as death, has a glory all its own—the glory of taking quite out of the way the awful condemnation of the sinner's sin.

Admire as much as you will the heroism of that adorable self-sacrificing love of Him who is very God of very God. Extol as highly as you can the holy obedience which was willing to suffer the untold and unknown sufferings of the cross, to bear even unto death the unutterable load which made Him say, "My God, My God, why hast Thou forsaken Me?" But be sure that all this would not have availed; all this, if the testimony of Holy Scripture is true, *did* not avail to accomplish the work which He came into the world to do *without His death*. It is His death which did it all; it is His death which is "for the redemption of the transgressions which were under the first covenant;" it is His Blood which is "the Blood of the New Testament." Our redemption, the forgiveness of our sins, is in that Blood—"the Blood of the everlasting covenant." Hear His own words: "This is My Blood of the New Testament, which is shed for you and for many for the remission of sins."

IV. The next proposition we have to state is this: That THE DEATH OF CHRIST AFFECTS THE JUSTIFICATION OF MAN BY AFFECT-

ING THE ATTRIBUTES OF GOD, *by reconciling Divine perfections in their bearing on the condition of fallen humanity.*¹

This is a subject which it behoves us to approach as with shoes taken off our feet, desiring, as a weaned child, not to exercise ourselves in things which are too high for us, and deeply conscious how little way our thoughts can reach towards thoughts and ways which are higher than the heavens. Nevertheless, in view of the redeeming work of the Son of God, we do well to lift up our hearts in exulting joy, in triumphant adoration, recognising the truth that in the atonement of our great Melchizedek, mercy and truth are met together, righteousness and peace have kissed each other.

Again we must confine ourselves to the witness of one only text, though the teaching of that text cannot fairly be cut asunder from the argument of which it forms part.²

We quote Rom. iii. 23-26 from the Revised Version, which few will now dispute as giving, in the main, the true sense of the original: "For all have sinned, and fall short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus; whom God set forth to be a propitiation, through faith, by His Blood, to show His righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of His righteous-

¹ See the valuable sermon of Bishop Andrewes on Ps. lxxxv. 10, 11, A.C.L., vol. i., Serm. xi., p. 175 *sqq.* See especially pp. 181, 184, 185.

Olshausen well says: "Here righteousness and grace melt into an ineffable unity, as they are one in God Himself; for the forgiveness of sins on account of the death of Christ is *οὐδὲ κατὰ νόμον, οὐδὲ κἀτα νόμου, ἀλλὰ ὑπὲρ νόμον καὶ ὑπὲρ νόμου*; i.e., not according to the law, for by that each was to bear his own sin; nor yet against the law, since in the sufferings of Christ satisfaction was rendered to its demands; but above the law, because grace is mightier than righteousness; and for the law, because it is itself established thereby" (On Rom., p. 152, edit. Clark, 1849).

² Let the reader read carefully the preceding context, especially verses 19, 20, 23; and then in the chapter following let him mark well the teaching of verses 5-8, especially the expression, *πιστεύοντι ἐπὶ τὸν δικαιοῦτα τὸν ἀσεβῆ*, and compare with this the LXX. of Exod. xxiii. 7, *οὐ δικαιοῦσαι τὸν ἀσεβῆ ε. δ.*, and of Isa. v. 23, *Οἱ δικαιοῦντες τὸν ἀσεβῆ ε. δ.* (with which compare Prov. xvii. 15 and xxiv. 24); and he can hardly fail, we think, to wonder that any expositor should fail to see here anything "of the idea just and yet a justifier." Moule excellently says: "'And' here plainly = 'even whilst,' the Cross reconciled two seeming incompatibles—jealousy for the law and judicial acquittal of the guilty" (*in loc.*).

St. Bernard says: "Sed quæ, inquis, justitia est ut innocens moriatur pro impio? Non est justitia, sed misericordia. . . At vero si justitia non est, non tamen contra justitiam est. Alioquin et justus et misericors simul esse non potest" ("De laude Novæ Militiæ," cap. xi., § 23, op. tom. i., c. 559, 560, edit. Venet., 1750).

ness at this present season ; that He might Himself be just, and the justifier of him that hath faith in Jesus.¹

It is needless to refer to the difficulties which some have found—perhaps we should say which the necessities of their controversial position has compelled them to find—in the natural interpretation of St. Paul's language here. It has a meaning which is obvious, we think, to the apprehension of every ordinary understanding. It declares concerning the death of Christ that it was in order to the justification of men consistently with the justice of God.²

It is a text of special importance, because it furnishes the clearest connecting link between the moral and the ceremonial law of God in their bearing on the acceptance of man as righteous in God's sight. In whatever sense we understand the word *ἱλαστήριον*, the teaching will be found to be substantially the same.³ God's justice in justifying the sinner is vindicated

¹ Let it be well observed how the teaching of the Apostle *before* this has been leading up to a clear view of the truth that God is *δικαιος καὶ κατακρίνων*—yea, condemning *because* of His justice. In i. 18 we have the *wrath* of God revealed against all ungodliness (*ἀσέβεια*) and unrighteousness. There the heathen are set before us as knowing the *just* judgment of God (*τὸ δίκαιωμα τοῦ Θεοῦ*), that they which commit such things are *worthy* of death (*ἄξιοι θανάτου*). Then a man's true judgment of transgression comes home as *condemnation* to himself (*σεαυτὸν κατακρίνεις*), ii. 1. And we are taught to recognise that God's judgment on such is according to *truth* (*τὸ κρίμα τοῦ Θεοῦ ἐστὶ κατὰ ἀλήθειαν*), and it is implied that man's only hope is in some *escape* from this true and just judgment of God (verse 3). Then we are taught to be surely expecting a day of wrath and revelation of God's *righteous judgment* (*δικαιοκρισία*) (verse 5). And again we are taught to regard God as *righteous* in taking vengeance (*ἐπιφέρων τὴν ὀργήν*) (iii. 5). And further, we have set before us the purpose of the law (holy and just and good), that every mouth may be stopped, and all the world stand *guilty* before God (*ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ*) (iii. 19).

What a need is here of real propitiation ! And such a propitiation as shall cause that God shall be righteous and yet not condemning the unrighteous ; such a propitiation as shall make a way of escape from His righteous judgment, and reveal God as just and yet at the same time justifying him that believeth in Jesus !

See Heurtley's valuable "Bampton Lectures," p. 105, Oxford, 1846 ; and Davenant, "De Justitia," vol. i., pp. 158, 228, 242, 246 (Allport's translation, 1844).

And is there anything in all this which should be regarded as inconsistent with the love of God ? Is it not rather the glory of Divine love that is thus seen as love even for the just objects of His wrath and indignation ? love, which at such a price brought reconciliation to the unreconciled ?

² *πρὸς ἐνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δικαίον καὶ δικαιῶντα τὸν ἐκ πίστεως Ἰησοῦ.* Compare iv. 11 : *εἰς τὸ εἶναι αὐτὸν πατέρα πάντων* . . . and 16 : *εἰς τὸ εἶναι βεβίαιον τὴν ἐπαγγελίαν ποντὶ τῷ σπέρματι.*

³ Dr. Gifford has very well said : "He is Himself just, and justifies the believer in Jesus. His is at once a sin-condemning and sin-forgiving righteousness" (Speaker's Com., N. T., vol. iii., p. 92). But the follow-

—is justified—by the death of Christ; and Christ's death regarded as thus vindicating God's justice in justifying, is a propitiation, is that which answers to the true idea which had been educated in the Jewish mind by the teaching of the propitiatory, by the central doctrine of sacrificial death, and by the great central prophecy concerning the Servant of Jehovah, the Man of Sorrows, bearing our sorrows and dying for our sins.

We are concerned at present with the moral law alone. It is

ing extracts from Beet's Commentary are specially commended to the reader's attention: "Paul here asserts plainly that God gave Christ to die to make the justification of believers consistent with His own justice. Therefore, without the death of Christ their justification would have been unjust, and therefore impossible" (p. 120). "That the need for the death of Christ as the means of our salvation lay in the justice of God, is taught in Scripture only in v. 26. It is, however, the only conceivable explanation of the doctrine proved to have been taught by Christ. For the word 'propitiation' implies, and the express and frequent words of the New Testament declare, that Christ's death stood in special relation to our sin. . . . And if our sins erected a barrier to salvation, which could be removed only by the death of Christ, that barrier must have been in the justice of God; for justice is that Divine attribute which is specially concerned with man's sin" (p. 123, 5th edit.).

Monsell says: "The assertion that sin sets God's justice in opposition to His love is inaccurate. . . . There is no practical contradiction between justice and love, because the cross accomplishes the ends of both" ("Redemption," p. 109).

This is, doubtless, quite true; and we need not question that mercy and truth (even the truth of judgment) are but different rays of glory proceeding forth from the truth "God is love." Nevertheless, their effects are very different, and the cross cannot be seen as truly accomplishing the ends of both, except as they are seen *apart from the cross* as in "practical contradiction." Mr. Monsell goes on to say, "God is Light, and God is love, and on the cross the two inscriptions are alike conspicuous." May we not add that in order to read those two inscriptions aright, we should add a third, "Our God is a consuming fire"?

Dr. Dale very well says: "Not a solitary instance can be alleged in which to propitiate, or any of its derivatives, when used in relation to the restoration of kindly relations between man and man, denotes that by which a change is produced in the disposition of a person who has committed an offence; it always refers to that which changes the disposition of the person who has been offended; and when used in relation to offences against the Divine law, it always describes the means by which the sin was supposed to be covered in order that the Divine forgiveness might be secured" ("Atonement," pp. 162, 163).

Is not the same truth really conveyed in the truth so familiar, yet so little regarded in the fulness of its meaning, that "Christ died for our sins"?

"He died voluntarily; 'died,' not because He had committed any crimes for which He deserved death, but 'for our sins.' We may wonder how it should be possible for Him to have died for our sins; we may contend that it was unjust; but that St. Paul declared that this was one of the fundamental truths which he had 'received' from heaven to make known to mankind, is incontestable" (Dale, "Atonement," pp. 206, 207). See 1 Cor. xv. 3.

unquestionably an unjust thing, an unrighteous thing¹ for a judge to justify the ungodly; but Christ died for the ungodly, and then faith is to believe in God Himself, the Judge of all the earth, as justifying the ungodly—*i.e.*, doing just that which in His law He strictly and distinctly forbade His judges to do. The judgment of God is “according to truth” (Rom. ii. 2) against those who commit sin; but all have sinned, and yet are justified freely—*i.e.*, for nothing—through the redemption that is in Christ Jesus.

The Apostle will not suffer us to forget that the law is the law of God, and what is done against the law is done against God Himself. So by the law is the knowledge of sin, and the law worketh wrath and the law condemns sinners. That is: sinners under the condemnation of the law are under the condemnation of God, of God whom truth and justice condemns. Yet God in time past has forborne, has passed over transgressions, with no manifestation of the awfulness of His righteous judgment. How is this? The New Testament answers: God has set forth “in this present time” the death of Christ to be a propitiation through faith in His Blood—to declare His righteousness,² that He may be seen justly to do that which otherwise He could not justly do, and not only may be *seen* to do it justly, but may justly do it—that He may be just, and yet at the same time be the justifier of everyone that is by the faith of Jesus (τὸν ἐκ πίστεως Ἰησοῦ).

¹ So Bengel: “Summum hic habetur paradoxon evangelicum. Nam in lege conspicitur Deus *justus et condemnans*; in evangelio, *justus ipse et justificans peccatorem*.”

² “Most modern theories, if we mistake not, are substantially the same, to wit, the spiritual resurrection of humanity through Christ. By the holiness He so painfully realized, and of which His bloody death was the crown, Jesus has given birth to a humanity which breaks with sin and gives itself to God; and God, foreseeing this future holiness of believers, and regarding it as already realized, pardons their sins from love of this expected perfection. But is this the Apostle's view? He speaks of the demonstration of *righteousness*, and not only of *holiness*. Then he ascribes to *death*, to *blood*, a peculiar and independent value. So he certainly does in one passage, but more expressly still in the words, v. 10: ‘If when we were enemies, we were reconciled (justified, v. 9) *by His death* (His blood, v. 9) much more, being reconciled, we shall be saved *by His life* (through Him, v. 9).’ It is *by His death*, accordingly, that Jesus reconciles or justifies, as it is by His life that He sanctifies and perfects salvation. Finally, the serious practical difficulty in the way of this theory lies, as we think, in the fact that, like the Catholic doctrine, it makes justification rest on sanctification (present or future), while the characteristic of Gospel doctrine, what, to use Paul's language, may be called its *folly*, but what is in reality is Divine wisdom, is its founding justification on the atonement perfected by Christ's blood, to raise afterwards on this basis the work of sanctification by the Holy Spirit” (Godet on Romans, vol. i., pp. 273, 274).

Godet has well said :

It was a great problem, a problem worthy of Divine wisdom, which the sin of man set before God—to remain just while justifying (declaring just) man who had become unjust He has exercised the Divine privilege of pardon only through means of a striking and solemn manifestation of His righteousness. He would really have given up His justice, if in this supreme moment of His manifestation He had not displayed it brightly on the earth.—Eng. Tr. “On Rom.,” vol. i., pp. 267, 268.

V. There remains yet one other proposition to which we desire to direct very special attention. It is this: THE CONNECTION BETWEEN THE CROSS OF CHRIST AND THE JUSTIFICATION OF MAN MUST, ACCORDING TO THE TEACHING OF SCRIPTURE, BE QUITE SIMPLE AND VERY OBVIOUS. Again we confine ourselves to the teaching of only one text. The Galatians were in great danger of being turned aside from the simple faith of the Gospel, the faith of the Divine method—the miracle of Divine grace in the matter of their justification; justified by a just judge, yea, by a righteous and holy God, whose holiness and righteousness had condemned them. The Apostle can put it down only to some strange infatuation, as the bewitchery of an evil eye—this turning away from the truth when they had had the Cross of Christ set before their eyes. “O foolish Galatians,” he says, “who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ has been evidently set forth crucified?” (Gal. iii. 1).

The Apostle’s language evidently supposes that this direct bearing of the death of Christ on the matter of the justification of sinners is of such a nature that the one is necessarily seen in the true view of the other. The exponents of a new scientific theology are now endeavouring to explain the connection between the death of Christ and the justification of man. In able and laborious treatises we have set before us various methods by which they are painfully seeking to avoid and steer quite clear of the ideas conveyed by *substitution*, *imputation*, and *vicarious penalty*. These divines have perhaps satisfied themselves, possibly may have satisfied many minds by elaborating methods which have the merit at least of ingenuity, and certainly display much deep, serious, earnest, and anxious thought. But *one* thing they undoubtedly lack; that is, simplicity. To understand them confessedly demands long-continued, diligent, and careful study. We are admonished that to be masters of their teaching requires strained attention, if not sustained efforts of intellectual power. We are exhorted not to reject them without having first given ourselves to the diligent perusal of the volumes in which they are commended to our acceptance. Probably many of our readers have been admonished by men of the higher intellectual calibre not to

think of condemning these treatises till they have thoroughly mastered their meaning and made themselves perfectly conversant with the depths of their difficulties, the intricacies of their arguments, and the full force of their reasonings. But surely all this, and just this, is their condemnation—their condemnation as attempts to set before us the Scriptural view of this all-important subject. The connection, according to St. Paul, certainly requires no such exercise of mental power or intellectual vigour. To see the connection requires only, in his view, the enlightened eye of simple faith. Not to see it—to fail to see it—requires to be accounted for, and can be accounted for only by the power of some blinding bewitchery of evil. Let anyone, after laboriously endeavouring to apprehend the connection between the death of Christ and the justification of man, as set forth in some modern works of much ability, turn to the language of the Apostle and inquire how this teaching will fit in with the question here asked. Surely an ordinary mind will say, “I can see very well how suitable the question is, if I take as the explanation of the connection the language of the Apostle himself, ‘Christ hath redeemed us from the curse of the law, being made a curse for us;’ but if the connection were such as I apprehend it to be in the view of our modern scientific theologians, then the Apostle’s language can have no meaning, and his question implies what is altogether a mistake.”

It is not meant, of course, that there are not depths and heights of Divine wisdom in the doctrine of the Atonement which pass human understanding. But it is meant that there is an aspect of the Atonement turned towards the human heart which in its Divine simplicity adapts itself to our human needs, and makes the Cross of Christ its own messenger of God’s peace to the soul, its own teacher of what the soul needs to know of God’s method of justifying the sinner. The present paper is confined to a view of our subject in relation to the moral law. And we must now draw to a conclusion.

Our aim—imperfectly attained—has been to suggest reassuring thoughts to those who have found, in the beautiful and elaborate theories of scientific theology, not enough left of the *reality* of Atonement to satisfy their spiritual necessities. Human explanations of the Atonement we are not concerned to defend. The truth of Atonement completed we are bound to uphold. It is one thing to attempt to work out a complete human system of the doctrine of satisfaction—a system built up of the ingenious thoughts of men, and made to stand four-square to the line and the measure, the rule and the plummet of the human understanding. It is another thing to defend intact that which is of the essence of the Scriptural teaching of reconciliation, revealed for

the true spiritual life of our soul. Rash interpretations, probable explanations, uncertain deductions, unwarrantable additions to the teaching of Holy Scripture (made sometimes by faithful and holy men) may be all left on one side; but we may not abandon anything of the truth, to which God's Word and God's Spirit bear witness, for the putting on of the new man, which after God is created in righteousness and true holiness.

To a soul convinced of sin condemnation is an awful reality indeed; and condemnation makes death to be a terrible reality; for death in the full meaning of the word is indeed a thing full of terrors, and its terrors are the terrors of condemnation, delivering the soul into the hands of him that hath the power of death; that is, the devil.

And those who through this fear of death are all their lifetime subject to bondage will not find full release and joyful deliverance by being told merely of the mercy of God. The mercy of God has not obliterated the truth that "Death has passed upon all men, for that all have sinned." The mercy of God has not availed to withhold the issue of the holy law of God—the law of condemnation. The mercy of God has not consumed the justice and holiness of God Himself; and it is God's holiness and justice which have condemned the sinner, and have shut him out in the darkness of the shadow of death. The awakened sinner knows the truth of his outcasting and condemnation. It is an awful fact. It is a terrible reality.

But if the mercy of God does not avail to meet the sinner's need, what then can suffice? We answer: The deliverance which the mercy of God has provided—a great accomplished fact, a grand objective reality, sin's burden borne away, the glorious victory gained, the great adversary laid low, the door opened wide, the awful debt paid, the curse of the law all taken away, its condemnation quite exhausted—and all this by death.

By death! by what death? Is not death the very cause of all the misery, of all the bondage, of all the woe? Yes; and therefore our deliverance is by the death of One who had died our death for us. It is the death of the very Son of God, who has so entered into fellowship with our nature and our fallen condition—made of a woman, made under the law—that in His death our debt to sin has been paid for us; and the law of God, and the justice of God, and the holy truth of God, have had fullest satisfaction—satisfied, oh! not by the mere "Amen" of penitent humanity—confessing (like Achan) the justice of God's condemnation, acknowledging the debt to be due, the sentence to be righteous, the awful judgment to be according to truth—but by that which calls out the "Amen" of Divine Truth, testifying that all has been paid, that man's sin has *had*

its condemnation, and the sinner's curse has been taken out of the way; the "Amen" by whose power the palace of the strong man armed has been broken up, and a highway of peace and life for man made through the very portals of Death and of Hades. This is the reality of that perfect finished work which in all ages has moved the hearts of Christian men to sing to the Redeemer: "When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers."

All this is simple, but all this will be found to involve the idea of *substitution* (or representation¹), *imputation* (in some sense), and *pœna vicaria*. And will anything less than this—anything which refuses to accept this idea—meet the dire needs of an awakened soul? Nay; will anything less than this meet the requirements of Holy Scripture? Will anything which rejects this satisfy the language of the New Testament, or fulfil the idea which the teaching of the New Covenant has taken from the old—the teaching of the word *ἰλαστήριον*?

But the argument from the ceremonial law must be reserved for another paper.

The moral law has brought righteous condemnation, judgment according to truth, on the whole race of mankind, that every mouth might be stopped, and all the world stand guilty before God. And then for guilty, condemned sinners, comes a free justification from the God whose justice and holiness condemned. They are justified freely (*δωρεάν*)—*i.e.*, for nothing. In other words, they are justified when they know themselves to be justly condemned. But how can this be? Truly we marvel not that the thoughts of men pronounce this to be marvellous—that proud thoughts of self-righteous men pronounce it to be incredible in its wonder. Yet the sinner convinced of sin sees in this that which avails, as nothing else avails, to meet his case; and the believing man sees in this that, the very wonder of which makes it credible. For he sees it as that for which the Son of God was manifested in the flesh. He sees in it the direct result of the death of the Incarnate Word of Him who was manifested to destroy the works of the devil. He sees his own wondrous justification, in the light of the truth, that "God made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." And believing now the miracle of Divine grace, and fully satisfied that now God can be just, and the justifier of him that believeth in Jesus, assured that there is no condemnation to them that

¹ In some respects we are inclined to think "representation" the preferable term. We believe it more fully expresses not only the patristic idea, but also the teaching of Holy Scripture. But then it must be "representation" with a fulness of meaning. The idea must be seen as *adding to*, rather than *deducting from*, the idea of "substitution."

are in Christ Jesus, he passes at once—passes by a present, immediate passing—passes from being under the law to being under grace—passes from a state of condemnation to a state of justification—passes now through the opened door, from out of the kingdom of darkness into the salvation of which God spake by the mouth of His holy prophets, which have been since the world began, that we, being delivered out of the hands of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life.

N. DIMOCK.

ART. VI.—THE LAW OF THE SABBATH. (PART II.)

IN our present paper we push our inquiries into the New Testament. Our task has to include, *first*, an investigation into the meaning of the term "Sabbath," in the various places in which it is found; *secondly*, the attitude of our Blessed Lord towards the Sabbath; *thirdly*, the attitude of the Apostles, especially of St. Paul, towards it.

I. First, as to the meaning of the term "Sabbath" in the New Testament. The word "Σάββατον" is simply the Greek transliteration of the Hebrew word. The usage of the plural "τὰ σάββατα" is of uncertain account. It *may* have sprung from the similarity of the sound of the Chaldaic form Šabbatha,¹ with the neuter-plural termination. The two Greek forms are employed promiscuously to denote the seventh day, and the seven days taken together. The plural is the commoner, when denoting the week. In the following passages the plural occurs in the sense of *a week*: St. Matt. xxviii. 1; St. Mark xvi. 2; St. Luke xxiv. 1; St. John xx. 1 19; Acts xx. 7; 1 Cor. xvi. 2. The singular is found only twice in this sense; viz., St. Mark xvi. 9; St. Luke xviii. 22. The explanation of the plural is that it indicates "the space of time lying between two

¹ שַׁבָּתִים or שַׁבָּתַיִם. This applies to its usage for *the day*. The plural as referring to the week is accounted for below. The heterodolitical dative, σάββασι, is found in several places as a variation with σάββατοις, as in St. Matt. xii. 1, 5, 12; St. Mark i. 21. Σαββάτοις is found in the Septuagint, 1 Chron. xxiii. 31; 2 Chron. ii. 4, viii. 13; Ezek. xlvi. 3. Also in Josephus, Ant. xvi. 6, 4. From σάββατον we find only gen., sing. and plur., and dat., sing. and plural. v. Winer, Gr., pt. ii., sect. viii.

As an alternative with the transliteration of σάββατα from שַׁבָּתַיִם, Winer suggests, that the plural may be formed after the analogy of names of festivals, e.g., Saturnalia, Panathenæa. Considering the presence of this form in the Septuagint, this seems hardly a commendable alternative.

It is, perhaps, not easy to say why the plural (used for "Sabbath") is found chiefly in the first two evangelists, the singular in the last two.

Sabbaths." The singular is accounted for by the transference of the name of the chief day to the whole week, which is reckoned from it.¹

The Sabbath is mentioned in the following places of the New Testament. One reference is deemed sufficient to a passage where it is mentioned in one connection more than once.

St. Matt. xii. 1-8	St. Luke vi. 1-5
" " 10-12	" " 6-9
" " xxiv. 20	" " xiii. 10-16
" " xxviii. 1	" " xiv. 1-5
St. Mark i. 21	" " xxiii. 54
" " ii. 23-28	" " " 56
" " iii. 2-4	St. John v. 9-18
" " vi. 2	" " vii. 22, 23
" " xvi. 1	" " ix. 14-16
St. Luke iv. 16	" " xix. 31
" " 31	" " xx. 1
" " Acts i. 12	" " Acts xvi. 13
" " " xiii. 14	" " " xvii. 2
" " " " 27	" " " xviii. 4
" " " " 42	" " " Col. ii. 16.
" " " " xv. 21	

II. The attitude of our Blessed Lord towards the Sabbath law is our first inquiry here.

On seven occasions the captious elders found fault with Jesus Christ by reason of His actions on the Sabbath-day. On each occasion the ground of their charge was His doing something which was lawful in itself, but, in their view, not lawful to be done on that day. Six of the seven incidents were miracles of mercy. The seventh, the permission granted to the Twelve to pluck the corn-ears and rub them in their hands, was an act of mercy.² The six miracles are all cures. They are the following: The healing of the impotent man at the Pool of Bethesda (St. John v. 9); the restoration of the withered hand (St. Matt. xii. 9-13; St. Mark iii. 1-5; St. Luke vi. 6-11); giving sight to the man born blind (St. John ix.); the healing of the woman with the spirit of infirmity (St. Luke xiii. 14); the cure of the demoniac in the synagogue at Capernaum (St. Mark i. 21); the healing of the man who had the dropsy (St. Luke xiv. 1).

1. The scene in the cornfield shall engage us first. The incident is found in all the synoptic Gospels (St. Matt. xii. 1; St. Mark ii. 23; St. Luke vi. 1). The act calls forth the

¹ The phrase *ἡ ἡμέρα τῶν σαββάτων* (or *τοῦ σαββάτου*) is found in eight places, viz., St. Mark vi. 2 (Cod. Bezae); St. Luke iv. 16, xiii. 14, 16, xiv. 5; St. John xix. 31; Acts xiii. 14, xvi. 13.

² One other miracle is mentioned as being wrought on the Sabbath, that of the healing of St. Peter's mother-in-law (St. Mark i. 29). This does not appear to have provoked comment. Archbishop Trench cites St. Mark i. 34, but this was surely *after* the Sabbath.

animadversions of the Pharisees: "Behold Thy disciples do that which is not lawful to do on the Sabbath-day.¹ In defending His disciples our Lord adduces two cases from the Old Testament Scriptures. He cites that of David obtaining in his extremity the shew-bread from Ahimelech,² provision which it was unlawful for any but the priestly family to eat. Here was a case where a special necessity was allowed to override a positive enactment. If David was justified, how much more David's "greater Son," in allowing mercy to triumph over ceremonialism, especially when that ceremonialism was of man's tradition, in its exaggerated scrupulosity? But in His answer the Lord takes higher ground than this instance supplies. David's greater Son is greater, too, than the Temple. The priests profane the Sabbath in the Temple, doing their necessary work therein, and some of it servile. Yet they are blameless. Double offerings made the Sabbath toil for them unusually laborious. Newly-baked shew-bread had to be presented. *Some* labour, therefore, must be compatible with Sabbath-observance. If mercy and sacrifice clash, sacrifice must yield to mercy. Christ is greater than the Temple, and greater than the Sabbath.

It seems desirable to give a general conspectus of the Sabbath incidents in the ministry of our Lord. We reserve comment.

2. The restoration of the withered hand. The Saviour is teaching in a synagogue. Among the listeners is a man whose right hand is withered. According to St. Matthew's account, the Pharisees ask Him, "Is it lawful to heal on the Sabbath-days?" In the accounts of St. Mark and St. Luke, Christ anticipates the question, marking how they watched Him (St. Mark iii. 2), by demanding, "Is it lawful to do good on the Sabbath-days, or to do evil; to save life, or to kill?" Glancing round with a look of grieved displeasure, the Lord, having pre-

¹ No exception could be intended against the act itself. This was permitted by Deut. xxiii. 25. Lightfoot ("Horæ Hebraicæ et Talmudicæ"), on St. Matt. xii. 1-8, cites passages from the Rabbinical writings: "He that reaps on the Sabbath, though never so little, is guilty. And to pluck the ears of corn is a kind of reaping."

² Some have endeavoured to prove that this incident must have been after the 16th Nisan, when the first-fruits were presented in the Temple, as it was unlawful to *reap* the corn before. But, as Alford points out, it is not likely that the simple act of plucking corn was included in the prohibition. The singular phrase in St. Luke vi. 1, ἐν σαββάτῳ δευτεροπρώτῳ—if, indeed, we are justified in adopting a reading unsanctioned by the Vatican and the Sinaitic—has occasioned the most conflicting expressions of opinion. Out of the crowd we may accept with timidity Scaliger's, that it indicates the Sabbath next following the second day of the Passover. In illustration of Christ's second plea, we may cite the saying of the Rabbis: "In the Temple is no Sabbath."

viously ordered the man to stand forth in the midst, where he might attract the attention of all, compares him to a sheep fallen into a pit, which His accusers would think it lawful to lay hold of and lift out. He then bids him stretch forth his hand, when it is instantly restored.¹

3. The healing of the impotent man at Bethesda (St. John v. 1). In the five recesses of Bethesda, a pool near the sheep-gate, a number of helpless folk lay one Sabbath, crippled, withered, blind, sick, waiting for some strange, and probably miraculous disturbance of the waters.² At such times its partial virtue effected the cure of but one, the first to step down and bathe. Among these lay a paralytic, who, having no friendly arm to assist him, had ever failed to reach the water in time. The Lord heals him, and bids him take up his bed. On his way home he meets some of the elders, who reprimand him for carrying a burden. He excuses himself as having been bidden by his restorer. Their displeasure is then turned against Christ. They persecute and try to compass His death, because He had done these things on a Sabbath.

4. The opening of the eyes of one born blind (St. John ix.). A man blind from his birth sat, probably in one of the approaches to the Temple, to beg of the passers-by. Jesus Christ, conveying Himself from His persecutors, sees him; and after vindicating His character in answer to certain untimely hints from the Twelve, and with the significant words, "I am the light of the world," spits upon the ground, makes clay of the spittle, spreads this over the sightless eyes, and bids the patient wash in Siloam. He washes, and returns seeing. The elders as usual interfering, he is brought before them, when he boldly defends the Giver of his sight, and owns Him for a prophet. He is excommunicated.

5. The restoring of the woman with a spirit of infirmity (St. Luke xiii. 10). Again our Lord is teaching in a synagogue on a Sabbath. A woman is present oppressed with some physical trial, which had spread its effects to her spirit, or was itself the consequence of mental malady. The Lord calls her, and saying, "Woman, thou art loosed from thine infirmity," lays His hands on her. Instantly she is able to rise erect, and glorifies God. The ruler of the synagogue is indignant: "There are six days,"

¹ "Jesus Christ, that He might draw off Christianity from the yoke of ceremonies by taking off the strictest Mosaic rites, chose to do many of His miracles on the Sabbath; not much unlike the Sabbatical pool in Judæa, which, dry six days, gushed in a full stream on the seventh."—Jeremy Taylor, "Life of Christ," pt. iii., sect. 14. For this "pool," or rather river, see Josephus, "Wars," vii. 5, 1. Archdeacon Farrar naïvely observes, it rather broke than kept the Sabbath by running once a week.

² Of the miraculous there is no doubt; of its manifesting itself in the disturbance of the water there is some. The latter part of verse 3, together with verse 4, is omitted in B. C. D. S.

he says, "in which men ought to work; in them, therefore, come and be healed, and not on the Sabbath-day." The Saviour answers, "Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath-day?"¹ Thus rebuked, all His adversaries were ashamed.

6. The demoniac in the synagogue at Capernaum (St. Mark i. 23; St. Luke iv. 33). Once more Jesus Christ is teaching in a synagogue on the Sabbath. This is the third Sabbath healing in a synagogue. Here was a man over whom foul spirits had gained dominion. Using the mouth of their wretched victim, these cry, as the Lord approaches, "Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God." Jesus rebukes the spirits, and commands them to come out of the man. Crying loudly, and with a last fierce struggle with his tormentors, the man is delivered from his thralldom. This is the only public Sabbath miracle to which no exception is taken.

7. The healing of a man with a dropsy (St. Luke xiv. 1). The Lord is invited on a Sabbath to the board of one of the chief Pharisees. He is narrowly watched.² Whether designedly placed there, or having turned in of his own freewill, a dropsical man is there. Before attending to his case, our Lord, answering, as so often, the unspoken thoughts of the company, asks: "Is it lawful to heal on the Sabbath or not?" In the sullen silence that follows He cures and dismisses him. He then defends His act in these words: "Which of you shall have an ass" (or a "son," so the Alexandrine and the Vatican) "or an ox fallen into a well, and will not straightway draw him up on a Sabbath-day?" As before all are put to silence. "They cannot answer Him again to these things."

Glancing back over these seven Sabbath incidents from the ministry of Christ, we mark the following points. We have

¹ "It is not only permitted to lead the beast out to watering, but they might draw water for it and pour it into troughs, provided only they do not carry the water and set it before the beast to drink, but the beast come and drink it of its own accord."—Erubhin, fol. 20, 2, quoted by Lightfoot, "*Horæ Hebr. et Talmud.*," vol. iii, p. 142, Gaudell's translation.

² Neh. viii. 9-12 supplies Scriptural sanction to social gatherings on the Sabbath; but the later Jews made it a day of unlimited conviviality. Aug. (*Enarratio in Psalm xci. and serm. ix. 3*): "Vacant enim ad nugas; et cum Deus præceperit sabbatum, illi in his quæ Deus prohibet exercent sabbatum. Melius est arare quam saltare. Illi ab opere bono vacant; ab opere nugatorio non vacant." "Vacare volunt ad nugas atque luxurias suas."

three cases of healing in the synagogue, one in a public place of resort, one in a Pharisee's guest-chamber, sight given to a beggar near the Temple, the disciples defended for satisfying hunger in the cornfield; works of mercy all of them, unconnected, moreover, with any secular employment belonging to the persons who were the subjects of them. Had such miracles been wrought on the Sabbath as either the miraculous draught of fishes, or the stater in the fish's mouth, we should have had to consider a very different attitude towards the question of Sabbath obligation on the part of Christ. These miracles involved direct sanction of a secular calling, and had they been worked on the Sabbath, it would have been a difficult task to prove that the prosecution of such callings on that day was not also included in that sanction.

The place to which we naturally turn in dealing with this part of our subject is the great discourse called forth by the objections of the elders to the miracle of Bethsaida (St. John v. 17). It opens with an appropriation of highest authority, "My Father worketh even until now, and I work." The sense is not doubtful: "Ye complain because I work on the Sabbath. But My Father, who hallowed your Sabbath, has never hitherto ceased from *His* work; work which to His Omnipotence is perfect rest. I, His co-equal Son, work also, as Lord of the Sabbath. I only do what I see My Father, the Author of the Sabbath, do. In blaming Me, ye blame Him. As to this solitary work of mercy and power, it is but a small matter. Far greater than it will claim your wonder hereafter. I will raise Myself as an earnest of My power to raise you all, and judgment will be pronounced by Me upon you, who now sit in hasty judgment upon Me."

Now, is it perfectly sincere to cite such incidents as the above in evidence that Christianity does not ratify the fourth commandment? Is it really supposed that its prohibitions forbid the doctor to go his rounds, or the body to receive its necessary food? What we *may* deduce from the Redeemer's conduct—and any further deduction scarcely escapes the charge of dishonesty—is His abhorrence of the miserable Sabbatarian scrupulosity, the paltry casuistical figments, that had degraded a beneficent enactment into the foundations of a system of travestied morality, wherein pietism was mistaken for piety, religionism for religion. Rather than the abrogator of the Sabbath, Christ was its restorer. Tearing ruthlessly from it the cumbrous overgrowths of men's traditions, the despicable *halachóth* of Rabbinic pedantry, He gave back to men the original gift, and invited them to go forth and enjoy it in the liberty wherewith He had made them free. Picture the Sabbath against which the glad free spirit of Christianity, as represented in its Founder, set itself as a flint: the Sabbath of the Book of Jubilees; the Sabbath, for the express and sole purpose of keep-

ing which the nation of Israel had been chosen by Jehovah, and to admonish those who had infringed which the Prophet Elijah was to descend upon Carmel; the Sabbath which, if kept in its minutest particular, would usher in the advent of Messiah, and be the dawn of lasting national felicity; a Sabbath, the "delight" of which, as spoken of by the prophet, meant eating three meals a day, while the sick were to be religiously left untended, the sorrowing unsolaced; the Sabbath kept by cocks and sheep, sanctified by the lumbago-racked patient abstaining from rubbing his limb; the Sabbath of the countless *toldóth*; the Sabbath of the holy, and yet erring Rabbi Kolonimos, who, having been falsely accused of a murder, wrought a miracle to prove his innocence, but as this had involved the writing of a few words, dragged through the remnant of his days in penance, and bade all who passed his tomb fling a stone at it; the Sabbath of the twenty-four Sabbatic chapters of the Mishna. It was *such* a Sabbath as this that the Liberator of burdened and self-enslaved human nature broke, and in the breaking of it proved Himself the truer keeper of that truer Sabbath, which alone owns Him as its Lord.

III. We have now to consider the attitude of the Apostles, and especially of St. Paul, towards the Sabbath.

The first notice of the day that meets us in the Acts of the Apostles is in the account of the ascension, Acts i. 12. The distance between the spot from which our Lord ascended into heaven, is said in this verse to have been a "Sabbath-day's journey."¹ Nothing can be gathered from this as to the Apostles' scruples regarding the day; the phrase is simply a geographical one.

The Sabbath is named in seven other places of the Acts, viz., xiii. 14, 27, 42; xv. 21; xvi. 13; xvii. 2; xviii. 4. Every one of these passages contains an allusion to the ordinary Sabbath synagogue worship of the Jews. Two references (xiii. 27; xv. 21) are to the reading of the law in public worship on that day. The rest are accounts of the habit of Paul and his fellow-missionaries to take part in that public worship in whatever city they happened to be staying. The passage in xvi. 13 mentions no synagogue, because none was found in Philippi, an open *προσευχή* supplying its place.

It may be said that these notices go for very little in the way

¹ This was 2,000 cubits. Lightfoot explains this measure by reference to Josh. iii. 4. The fact seems to be that it was a Rabbinical deduction from Exod. xvi. 29. Num. xxxv. 4, 5 may have added its weight also to the tradition. Josephus gives five stadia in one place (Antiq., xx. 8, 6) and six in another ("Wars," v. 2, 3) as the distance between the Mount of Olives and Jerusalem. Chrysostom infers unwarrantably from this passage that our Lord ascended on a Sabbath (Hom. iii. 1).

of evidence as to the favourable attitude of the Apostles towards the continuance of the Sabbath. As positive evidential statements, it is conceded, they go for nothing. They simply tell us of the practical wisdom of the pioneers of the Gospel in utilizing such opportunities for spreading their message as the ordinary gatherings of the Jewish Sabbath placed in their way. But let us view this matter in another light. Supposing they were persuaded in their own minds, guided as they were in such opinions by the Spirit of inspiration, that the Sabbath was a mere ceremonial "beggarly element," which it was the province of the Gospel to do away, would they have acquitted themselves of all culpable reservation of truth in persistently declining to declaim against it on all occasions? Or, if they had so far "been Jews to the Jews," as to allow the maintenance of a weak and obsolete ordinance for a time by their conservative fellow-countrymen, would they not have insisted on the absolute liberty of their Gentile converts to discontinue its observance? In another question of ceremonial legalism, this last was precisely the line they adopted. Circumcision, prudently, and with a true insight into the foibles of human nature, was, by the Apostle Paul—the champion of Christian liberties—allowed to the Jew. Rather than impose it as in any sense a moral obligation upon the Gentile, he would have laid down his commission and have ceased to preach Christ. Thirteen times¹ does he speak slightly of circumcision, and sometimes he expends half a chapter upon the subject. Only *once* does he ever allude to the Jewish Sabbath (Col. ii. 16),² and then, indeed, disparagingly; for the Sabbath of his day was, as we have seen above, such a Sabbath as one with any pretensions to manliness, not to say devotion of character, would have found it an habitual degradation to observe. Moreover, we cannot think that St. Paul, familiar as he was with all the subtle Sabbatical casuistry of the Pharisees, would have had any difficulty in making out a clear and strong case against the corrupt Rabbinical Sabbatism of his day, had he been impressed with the importance of doing so. Certainly he would have had the high authority of his Lord and Master in doing this. Yet we find that while Jesus Christ was constantly opposing the corrupt views of Sabbath observance, and never speaks disrespectfully of the rite of circumcision, only alluding to it once when He points out that its requirements *override* those of the Sabbath, the Apostle uses all the fire of his zeal and the force of his inexorable logic to shake

¹ Rom. ii. 25-29, iii. 1-30, iv. 9-12; 1 Cor. vii. 18-19; Gal. ii. 3-7, ii. 12, v. 6, v. 11, vi. 15; Eph. ii. 11; Phil. iii. 3; Col. ii. 11 (twice), iii. 11.

² Rom. xiv. 5, 6, Gal. iv. 10 do not name the Sabbath, though it may be included. See below on these texts.

the popular faith in circumcision, but contents himself with a single direct, and two other implied allusions to Sabbath observance. To our thinking, it is impossible to regard his reticence on the subject, on the supposition of the abrogation of the Sabbath under the Christian dispensation, as other than a betrayal of Apostolic fidelity, a practical expression of the doctrine of "reserve," which we had vainly hoped the great Apostle, in the utter truthfulness of his character, would have been the last to afford.

The noted passage in Col. ii. 16, 17, remains. It reads thus in the Revised: "Let no man, therefore, judge you in meat, or in drink, or in respect of a feast-day, or a new moon, or a Sabbath-day: which are a shadow of the things to come; but the body is Christ's." Now we have already seen the sort of Sabbath that must have been present to the mind of one brought up in the Judaism of those days. This consideration goes far to account for anything in this notice of the Jewish Sabbaths which appears to savour of detraction and opposition. But against what *principle* is it that the Apostle is declaiming here? It is against the *meritorious* observance of seasons. The Colossians were in imminent danger of being carried aside from the truth as it was in Christ Jesus to a system of legal bondage and mistaken asceticism. They were clinging to the shadows of Judaic legalism, and uniting to these sundry strange gleanings from the mysticism and theosophic speculations of the East. They had to be recalled to the first principles, to re-enter the school of Christ, "in whom were hidden all the treasures of wisdom and knowledge." Better no Sabbath at all than the hollow observances of formalism and self-righteous legality. Unless Christ, the substance, be grasped, all ordinances, all outward services, all professions, are but empty shadows, shrouds for the dead, which all perish in the using, along with the lifeless souls they enfold.

The same considerations hold with regard to Gal. iv. 10. The Galatian Churches were in a most critical condition. No letter from the pen of the Apostle is more stern and uncompromising than the one he addresses to them. There was ample cause. They were "removed already from Him that called them into the grace of Christ unto another gospel, which was not another," but a mere sham, a perversion of the true; which was leaving them shorn of all their evangelic liberties. Sabbaths with them were to be classed in the weary category of legal "rudiments." Judaisers were busy amongst them, preaching circumcision and Mosaism in place of Christ. To such communities, to have taught the necessity of abstaining from work on the Christian Sabbath would have been to confirm them in their false views of Christianity. Let us remember the secular-

ization of the Sabbath, whether Christian or Judaic, was about *the last peril* to threaten those early communities. Abundant, indeed, have been the lame deductions from Holy Writ that men have drawn through failing to understand the passing exigencies of the time; to occupy, as far as might be, the actual standpoint from which an Apostle delivered himself of his message. Had St. Paul lived and laboured in our day, we are persuaded that he would have been amongst the foremost in maintaining the moral obligations of the fourth commandment.

But they who desire to prove from Rom. xiv. 5, 6, and Gal. iv. 10, that week-day labour may be wrought on the Christian Sabbath without crossing the Divine purposes and will regarding the day, are asked to notice that their premises *prove too much*. On this reasoning, it is equally undesirable to observe days for worship and religious exercises, as it is in the way of abstention from work. Attending the ordinances of the Church in the morning of Sunday, and the museum, the art gallery, or the theatre in the evening, we are still condemned as observers of times. The secularizing of the evening gains for us acquittal in this court. But the hallowing of the morning convicts us. The plea, nevertheless, is *not* that it is desirable to have *no* observance of Sunday; but that it is desirable to have a relaxing of that observance. Better, on all logical grounds, to observe not even *half-days* if we would be whole-hearted in our following of this presumed apostolic teaching. If the observance of days be inimical to the spirit of Christianity, there is as little Scriptural ground for the recurrence of Sunday worship as there is for the avoidance of Sunday work.

For one other object we have to look into the Word of God. There is yet the subject of the *Christian Sabbath*, as distinct from the Jewish. We have to inquire in what lay this distinction, and to subjoin a few other considerations which are not without their own proper cogency.

It need not surprise us that the word "*Sabbath*" is nowhere applied by a New Testament writer to the Christian Day of Rest. Perpetual confusion of thought would have been the consequence of using the term promiscuously of both the Jewish and the Christian day.¹ Besides this, the word had become

¹ The application of the name "*Sabbath*" to the Christian rest day is of modern origin. Apparently it was unknown until the end of the sixteenth century (see, however, next note). We owe it to Puritanism. The word first appears attached to the Lord's Day in a publication by a Dr. Bound, entitled "*A Treatise of the Sabbath.*" This was issued in 1595 (v. Mosheim's "*Eccl. Hist.*," book iv., sect. 3, pt. 2). It is difficult to measure the debt England and Scotland are under to Puritanism in this matter. The first Reformers had left untouched the pre-Reformation abuses of the Lord's Day.

associated in the minds of the early Christians with Judaism in its corrupt and anti-Christian phases. There is, however, one place where the word is elevated for a moment out of the low-lying level to which superstition and formalism had dragged it down, and made to wear its true and earliest meaning. The passage in Heb. iv. 9 has already been alluded to. Here the word *σαββατισμός* occurs in an exalted connection; it is employed to describe the rest of the saints. Yet even this rather dissociates the usage of the word from the Christian day, as the Sabbath rest spoken of is not a present, but a future, rest. Its use here would not turn the original readers' minds naturally to the Lord's Day, even as a preparation, much less as a type and prefigurement of the rest of Heaven.¹ Moreover, it involved Jewish ideas of Heaven; Christianized, sanctified Jewish ideas, no doubt, but still distinctly Jewish. They spoke of the Hereafter in their writings as "*dies qui totus est Sabbathum.*"

The common term for the Christian Day in the New Testament is simply "The First Day of the Week." This occurs in the following passages: St. Matt. xxviii. 1; St. Mark xvi. 2; St. Luke xxiv. 1; St. John xx. 1, 19; Acts xx. 7; 1 Cor. xvi. 2: *ἡ μία σαββάτων*, or *ἡ μία τῶν σαββάτων*, a Hebraistic combination is the invariable form. This, we must suppose, continued for some time the current expression; how long, it is difficult to say with certainty. But the New Testament Canon does not close without giving to the day that name which it has borne ever since. In Rev. i. 10, we meet with the single inspired mention of the "*Lord's Day.*" *Ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ.*² There is no question but that this means the first day of the week. We have the testimony of many of the earliest of the Fathers for the application of the word to that day. To these testimonies we shall turn later. On the day of his Lord's resurrection, on the day consecrated afresh by the descent of the Holy Spirit,³ the exiled Apostle and Seer was rapt in that Spirit to behold in glory his risen and ascended Lord, and receive from Him the prophecy which closes the

¹ Such a reference as the following from Christian devotional thought of the beginning of the fifth century would scarcely have been made in the end of the first: "*Hæc tamen septima erit sabbatum nostrum, cujus finis non erit vespera, sed Dominicus dies velut octavus æternus, qui Christi resurrectione sacratus est, æternam non solum spiritûs, verum etiam corporis requiem præfigurans.*" Aug. (De Civ. Del., Lib. xxii., cap. 30).

² Ignatius (Ep. ad Magnes, 9) has the phrase "to live agreeably to the Lord's Day"—*Μηκέτι σαββατιζόντες, ἀλλὰ κατὰ Κυριακὴν ζωὴν ζῶντες.* Alford points out the absurdity of understanding either "the day of the Lord," that is, "of His coming," or *Easter Day* by the expression in Rev. i.

³ The day of Pentecost was a *Sunday*, being the fiftieth day, reckoned inclusively, from the morrow of the Paschal Sabbath.

Canon: Deprived of the fellowship of his "brethren, which have the testimony of Jesus," he enjoys direct and ecstatic communion with Heaven.

Now, it is evident from St. John's allusion to the Christian Day of Rest under this name, without comment or explanation, that it bore this name some time at least before. Otherwise its use would be unintelligible. The Revelation, there is the highest degree of probability for thinking, was written in A.D. 95 or 96. Hence the name "the Lord's Day" must be supposed to have been tolerably familiar to Christians generally, as a name for the weekly Christian Day of Rest, as early as the middle of the first century. For some time, there is evidence that *both* the seventh and the first day were kept in some communities. This was the natural compromise that we might expect to find in churches of which the larger number of members were Jews by birth. The Church of Jerusalem would be the last to take refuge in this dual Sabbatism. Its presiding Bishop, St. James the Just, known as he was for his adherence to the law, so far as it was capable of being imported into Christianity without jeopardising the life and growth of the latter,¹ representing as he did the conservative elements of Christian thought, discipline, and practice, would be ready to adopt on all questions a policy of mild conciliation. The joint observance of the two, the old and the new, would doubtless be amongst those concessions, whereby, even more than St. Paul, he "became to the Jews a Jew, that he might gain the Jews."² As the Old-Covenant people hallowed the New-Covenant holy-day *thrice* every year—on the first day of unleavened bread, on the day of the wave-offering, on the first day of the Feast of Pentecost—so the New-Covenant holy-day would supersede, with gentle deliberation, the old; letting it die, so to speak, a natural, rather than by drastic harshness causing it to die a violent, death.³

As to the employments of the Lord's Day, the Acts of the Apostles give us but little information; one passage only presents itself (Acts xx. 7). Here we find that the Christians came together

¹ As St. Peter never mentions the law, so St. James never mentions *the Gospel*. When he does allude to it (i. 25, ii. 12), which he does twice, he calls it "a law," but adds that it is "a law of liberty." This phrase exactly describes his own attitude towards the Gospel. It is a cameo of himself.

² There was an old tradition preserved by Jerome that the Lord Jesus Christ would return again on a Paschal Lord's Day. (We forget where we have seen this.) The Moslems fix the Judgment Day on a *Friday*.

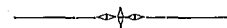
³ This practice of observing the "*Sabbath*" as distinct from the "*Lord's Day*" was long continued in the *Eastern Church*. In the *Roman* and other of the *Western Churches* it was observed from the third century (probably *not* before) as a fast.

upon the first day of the week to break bread, or in other words, to partake of the Holy Communion. There is the consecration of the day by common worship and the Sacrament. This is all we learn from the Acts. To this we can only add one citation from the Epistles (1 Cor. xvi. 2). In this passage mention is again made of the Christian Sabbath: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." There was, then, to be a collection made each Sunday for the poor saints at Jerusalem, and this, we cannot doubt, was to be made when the brethren came together for public worship and the "breaking of bread."

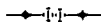
Here the voice of Scripture fails. We have listened to it, we trust, with humility, with reverence. We have endeavoured to lay aside all preconceptions, to weigh its evidence, to catch the inspiration of its spirit, to "call no man our master upon earth," while bending to catch the voice that speaks from Heaven. From that voice we now turn, and with a single added reflection pass to the fathers of the earliest age, and listen to the witnesses to be found amongst them.

The reflection is this. If we hear so little in the Apostolic records and writings of the Christian duty of hallowing the Lord's Day, one reason, and no trivial one, is that those early believers, in the ardour and devotion of their fresh young faith, were prone rather to turn every week-day into a Sunday of holy fellowship and service,¹ than feel the slightest wish to make secular the weekly day of rest. Whatever else we are doing, when we attempt to overstep the barriers of restriction and prohibition, we are cutting ourselves adrift from the practice of the Apostolic and the Primitive Church.

ALFRED PEARSON.



Correspondence.



ROBERT BROWNING.

To the Editor of THE CHURCHMAN.

SIR,—As Robert Browning, the great intellectual poet of the age, is still in every one's thoughts, it may interest your readers to read a letter of his written to me after the appearance of an article of mine in the CHURCHMAN on the poetry of Mrs. Barrett Browning. The article was introduced to his notice by my friend, Miss Anna Swanwick, a lady well known in the

¹ Cf. Acts ii. 46. καθ' ἡμέραν. Chrys. calls the Lord's Day the "*dies panis*," from the custom (*later*) of *weekly* communions. v. Bingham (Ant. bk. xv., ch. 9, sect. 2).

literary world by her admirable translations of Æschylus and Goethe's "Faust." This led to an acquaintance with the poet, and I had often the great pleasure of meeting him at Miss Swanwick's house, and listening to his interesting conversation, not only on his art, but on many of the topics of the day.

Yours faithfully,
CHARLES D. BELL, D.D.

The Rectory, Cheltenham, January 7.

"DEAR SIR,—By the kindness of Miss Swanwick, I have received a copy of the CHURCHMAN containing an article which has deeply laid me under an obligation to its author.

"I cannot say or write on this subject more than that I am very grateful for your appreciative criticism, and thank you most sincerely for what has given me such great pleasure.

"Pray believe me, dear sir,

"Yours with all respect and regard,

"ROBERT BROWNING.

"19, Warwick Crescent, W., May 9th, 1883."

Short Notices.

Christ and His Times. Addressed to the Diocese of Canterbury at his Visitation, by EDWARD WHITE, Archbishop. Pp. 230. Macmillan and Co.

THIS volume, containing the Primate's addresses in Canterbury, and his Cardiff Congress sermon on the Church in Wales, is even more interesting than we expected to find it; and many, like ourselves, will read it a second time with much enjoyment. Social questions are admirably and most effectively treated. The address entitled "Suffering Populations" is specially, we think, forcible and suggestive. But every passage in the book has its own value.

Here is an extract from the opening pages :

Party is a loud spirit, fixing attention on itself. There are many in England to-day to whom Party is more than their Church. Want of knowledge produces in many clergy that want of respect for Law which makes the wisest men look with dismay on the probable effect of their example on other classes in other questions.

The Evidential Value of the Holy Eucharist. The Boyle Lectures for 1879, 1880. By the Rev. G. F. MACLEAR, D.D. Second edition, revised and corrected. Society for Promoting Christian Knowledge.

To a new edition of this able, interesting, and useful work, we are pleased to invite the attention of our readers. Canon Maclear has done well in adding some illustrative notes.

The Lives of Three Bishops. By Rev. CHARLES BULLOCK, B.D., "Home Words" Publishing Office.

An interesting compilation. The "Bishops" are Fraser, Bickersteth, and Hannington.

Towards Fields of Light. Sacred Poems. By the late Rev. EDWIN HATCH, D.D. Hodder and Stoughton.

This little book does not call for criticism. The poems are unmistakably the breathings of one deeply in earnest. How far they are likely to help perplexed and doubting souls is a matter of opinion. We give a specimen extract :

O MASTER of my soul
 To Whom the lives of men
 That floated once upon Thy breath
 Shall yet return again,
 Give me the eyes to see,
 Give me the ears to hear,
 Give me the spiritual sense
 To feel that Thou art near.
 So when this earthly mist
 Fades in the azure sky,
 My soul shall still be close to Thee
 And in Thee cannot die.

The Life and Work of C. H. von Bogatzky. By Rev. JOHN KELLY. Religious Tract Society.

A welcome work. Out of the many who prize the "Golden Treasury," few, probably, know anything about Bogatzky. Born in 1690, he had printed at Breslau in 1718 the little book to which others gave the title.

Palestine. By Major C. R. CONDER, D.C.L., R.E., leader of the Palestine Exploration Expedition. Pp. 270. George Philip and Son, 32, Fleet Street.

This book is sure to be well read. It is full of information, clearly given, and up to date, while it has a good deal of incident or adventure.

Footprints of the Son of Man, as Traced by Saint Mark. Eighty portions for private study, family reading, and instruction in Church. By H. M. LUCKOCK, D.D. Pp. 400. Rivingtons. 1890.

Many devout and thoughtful Christians will read these addresses with much of interest and satisfaction, although they may not agree (as we ourselves do not) with every passage of the exposition. Canon Luckock's first edition, in two volumes, was recommended by the late Bishop of Ely.

Too late for notice in the last CHURCHMAN reached us *Hazell's Annual* for 1890 (Hazell, Watson and Viney). A cyclopædic record of men and topics of the day, it contains about 3,500 concise and explanatory articles, as far as we have examined, clear and correct, while the volume is very cheap.

The *Annual of Cassell's Family Magazine* came to us as the January CHURCHMAN was going to press. We often notice the contents of this excellent Magazine, which is in some respects unique, and we have much pleasure in commending the volume for the past year.

Scripture Cartoons, published by the Religious Tract Society, are excellent. Drawn in a bold style, very effective, this new series of Bible Pictures, large size, will do much for school and mission rooms. We have received Nos. 19 and 20.

The new *Quarterly Review* contains a valuable and interesting article on the Church in Wales, and we regret that, in the present CHURCHMAN, we are unable to quote some of its telling passages. The political and biographical papers are very readable. "The Blind and the Deaf" will have a special interest for many; and "Haddon Hall" is an admirable article.

From "Early Christian Biography" we take the following about *the influence of the laity* :

There is at present a vehement and almost passionate demand for the reference of the disputed questions of doctrine and ceremonial in the Church of England to the purely "spiritual authority" of ecclesiastics, and the example of the "primitive Church" is pleaded in support of the claim. The primitive Church, we must needs observe, means too often, in the mouth of controversialists, whatever portion or period of the first four or five centuries they find most convenient for their purpose. But it is very instructive to remember, in reference to these appeals to primitive example in the decision of disciplinary questions, that even the typical Spiritual Courts, held under an exemplary Christian Bishop of the third century, have, by the universal acknowledgment of the Church since then, been adjudged to have been in error, even on so vital a point as that of the conditions of valid baptism, and that, in the judgment of such a divine as the present Archbishop of Canterbury, it was by the general sense of the Church, acting through the laity, that their blunders were overruled and rendered innocuous.

THE MONTH.

TO the character and work of the late Bishop of Durham testimonies by representative men have appeared on every side. In recording "with profound sorrow" his death, the *Guardian* said :

The Church of England can ill afford to lose one in whom critical and patristic scholarship of the highest order was combined with eminent devotion to the work of his diocese and singular beauty of character.

From the *Record* we quote the following :

Dr. Lightfoot was for a time private tutor to the Prince of Wales at Cambridge, and we believe acquired a great and lasting influence over his Royal Highness, who was warmly attached to him. Dr. Lightfoot was always a favourite preacher at the University Church, and when he filled the pulpit the building was invariably crammed in every part, the undergraduate portion of the gallery being especially full. Lord Grimthorpe has put it on record that Dr. Lightfoot was offered and declined the bishopric of Lichfield on Bishop Lonsdale's death, and tells us that, as report has it when many people thought that he would be Archbishop of Canterbury, he declared he "was too ugly a fellow for that." But as somebody after a consecration in York minster declared, "the moment he opens his mouth everyone can tell he is a great man."

The venerable Dr. Döllinger has fallen a victim to influenza.

The Islington Clerical Meeting was held on the 14th: a very successful gathering.

On the 21st, Field-Marshal Lord Napier of Magdala was laid to rest in the crypt of St. Paul's Cathedral, at the side of the Duke of Wellington.* Thirty-eight years have elapsed since the spectacle of a national funeral was last witnessed in London.

* Canon Fleming, preaching at St. Michael's, Chester Square, on the 19th, said : "Lord Napier of Magdala, as a parishioner, was a constant worshipper in this church. In him England has lost a great soldier, our Queen a loyal servant, our country a devoted patriot, and our own church a humble Christian. He was one who, through a long and splendid career, built up his character and wrought his achievements by the maxim and rule of our text this morning, 'As the duty of every day required' (Ezra iii. 4). Caring much for others and little for himself, he lived a very pattern of modest merit. The loss of such men would be irreparable if we did not know that England was not made in a day, but by the generations of sons who have followed their fathers. So long as we shall hand down such an inheritance as men like Lord Napier have won, and stand together as an unbroken nation and an undivided Empire, no Powers shall ever make a breach in us. They shall fit round us as the Chasseurs of Napoleon galloped round and round the steel-girt squares of Wellington at Waterloo."