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THE  
CHURCHMAN

DECEMBER, 1898.

ART. I.—THE SACERDOTIUM OF CHRIST.

PART II.—THE TYPICAL SHADOW IN RELATION TO THE  
GREAT REALITY.

IN the Introductory Paper I endeavoured to show that there must be a mistake in the attempt to fasten on the *sacerdotium* of Christ a doctrine concerning the Saviour's work in heaven, which is no part of the faith once delivered unto the saints. Even if such a doctrine might seem to derive support from a *primâ facie* view of certain typical teachings of the Ceremonial Law, we are to remember that the types and shadows of the good things to come are not our only informants concerning the realities they signified; and interpreting light is rather to be thrown on the types from the revealed truth which they typified, than on the revealed truth from foreshadowing types.<sup>1</sup>

But this fact need not stand at all in the way of a very full appreciation of the inspired instruction conveyed in the Epistle to the Hebrews. In that Epistle, indeed, the careful student will hardly fail to observe how in the introduction, including the whole of the first chapter and a great part of the second, we have contained as in a germ the whole doctrine of the

<sup>1</sup> Important, therefore, is the following caution: "As He voluntarily offered himself up, He is styled our High Priest. . . . The doctrine of this Epistle, then, plainly is that the legal sacrifices were allusions to the great and final Atonement to be made by the blood of Christ; and not that this was an allusion to those" (Bishop Butler, "Analogy," p. 208; Oxford, 1844).

Dr. Owen has well said: "The excellency of Christ's person and priesthood freed Him in His offering from many things that the Levitical priesthood was obliged unto. And the due apprehension hereof is a great guide unto us in the consideration of those types" ("On Heb. vii. 27," Works, vol. xxii., p. 573; edit. Goold).

On this subject see especially Magee "On Atonement," Diss. No. LXIX.

Epistle. We have there: the Divine nature of the Messiah (i. 2), His atonement for sins (i. 3), His victory by death (ii. 14), the day of His being begotten from the dead (i. 5), His throne above (i. 8), His session at God's right hand (i. 3, 13).

And yet not a word about our Lord's *sacerdotium* (except as implied in ii. 10, 11) till we reach chap. ii. 17, which is the connecting link between the teaching of these revealed truths of the Christian faith and the interpretation of the typical shadows which were preparatory to them.

Nevertheless, we may thankfully recognise in the subsequent teaching of this Epistle, as bearing on the relation of the imperfect shadows to the perfect reality, that which may be said to give a certain crowning completeness to the truth of the Gospel. And very profitably we may study in detail its witness to the *sacerdotium* of Christ—as to the reality of that which was imperfectly represented in the typical signs which were ordained to educate the human mind in preparation for the glad tidings of the Kingdom of Heaven.

It has been well said: "The doctrine concerning the priesthood and sacrifice of the Lord Christ hath in all ages, by the craft and malice of Satan, been either directly opposed or variously corrupted; for it contains the principal foundation of the faith and consolation of the Church, which are by him chiefly maligned" (Owen, Works, vol. xix., pp. 5, 6; edit. Gould).

We proceed accordingly, in the present paper, to fix our attention on certain earthly types of the old dispensation—desiring to view them in relation to the Great Reality to be found in "the good things" which then were, and still, in their fullest sense, are "to come"<sup>1</sup> in the future. Afterwards, we shall have to regard the Heavenly Reality in relation not only to these earthly shadows, but to these, as a part only of the unfolding of the eternal purpose of God's infinite wisdom.

Let us, then, draw on our way towards our present subject by observing that, in the school of Divine teaching, God's people of old were taught to know their need of altar, and sacrifice, and priesthood. The altar is to receive what by man is offered to God. The altar is most holy (Exod. xxix. 37; xxx. 29; Lev. viii. 15). May we say reverently it is as the hand of God held out to receive gifts and sacrifices for

<sup>1</sup> See Westcott on x. 1, pp. 304, 305. In ix. 11 Westcott accepts the reading τῶν γενομένων ἀγαθῶν (now abandoned by Tischendorf and Hofmann), though there is good MS. authority for μελλόντων, which has been followed by the Revised Version.

On the sense of μελλόντων, see Delitzsch, "On Heb.," vol. ii., p. 76, E.T.

sin?<sup>1</sup> It is the altar that sanctifieth the gift (Exod. xxix. 37). And on the altar of God must be offered to God that which God will vouchsafe to accept of the sinner that offers. And it must be offered on the altar by one whom God will accept to come near to minister to Him on behalf of His people.<sup>2</sup> This is the nearness of *sacerdotium*. The Levites were separated from the people of God's inheritance to come near to Him so far as to do the service of the tabernacle (Num. xvi. 9), but *their* nearness was quite at a distance from the *nearness* of those who were to be God's holy ones, chosen of Him to come near (not to the tabernacle, but) unto Himself (v. 5). This was a nearness which ordinarily none but the priests might presume to claim for themselves.<sup>3</sup> And there was the privilege of a greater *nearness* still which belonged only to the representative of Aaron, or the High Priest on the great Day of Atonement.<sup>4</sup> Awful, indeed, was the history of the judgment whose memorial was to testify "that no stranger, which is not of the seed of Aaron, come near to offer incense before the Lord" (Num. xvi. 40).<sup>5</sup>

And we need not go far to see evidence of the *felt* need of such a mediatorial *nearness*. "Go thou near and hear," is the voice of the people, sensible that there is a nearness to the glory of their God which is too awful for them (Deut. v. 27).

It is this need which is met by the merciful provision of a

<sup>1</sup> Thus, by Rabbinical writers the altar was regarded "as a symbol of mediation," "as a centre for mediation, peace-making, expiation, and sanctification." See Canon Girdlestone's "Old Testament Synonyms," p. 194.

<sup>2</sup> See 1 Sam. ii. 28, where the Hebrew warrants "to go up unto Mine altar," as the Septuagint, Vulgate, and Revised Version. Cf. Heb. vii. 13, 14. See also Exod. xxviii. 1, 43; xl. 32; Ezek. xlv. 15. "The stranger that cometh nigh" was to be put to death. See Num. iii. 10; xviii. 7. Cf. Num. xvi. 40.

<sup>3</sup> See Exod. xxviii. 1: "Take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel; that he may minister unto Me in the priest's office, even Aaron, Nadab and Abihu, Eleazer and Ithamar, Aaron's sons"; and xxix. 9: "The priest's office shall be theirs for a perpetual statute." Compare xxviii. 41 and xxix. 44.

<sup>4</sup> It is, I think, truly said: "The only distinction between Aaron and his sons was that Aaron, as head of the family, came to be regarded as high priest, and therefore certain *special* 'priestly' acts, on certain special occasions, were assigned to him. . . . On one day in the year the priesthood was practically reduced to one man. . . . It is important to notice this, because, when the inspired writer of the Epistle to the Hebrews is showing how the man Christ Jesus, as the priest of the New Covenant, fulfilled the proper work of a 'priest unto God,' he shows how He fulfilled *not* so much the *daily work* of the priests, as the *special work* of the Levitical high priest on the great Day of Atonement" (Heb. ix. 7, 11, 25, 26). — Soames's "Priesthood of the New Covenant," p. 14. See Perowne's "Our High Priest in Heaven," pp. 19, 20, second edition.

<sup>5</sup> See Cave's "Doctrine of Sacrifice," pp. 94, 95.



*sacerdotium*—the calling and appointment of a separate class—a priesthood who (representing<sup>1</sup> the people) shall do priestly service before the Lord, shall burn incense, and offer sacrifice on God's altar which God will accept on behalf of His elect.

Not that all the offerings they offer are sacrifices for sin. It may be said, indeed, that atonement for sin lies, in some sense, at the basis of all.<sup>2</sup> But some offerings may be said to be *in order* to reconciliation to be made—and some rather *because of* typical reconciliation already effected for a time.

We know well that these are shadows—teaching shadows. And we know, also, that the ideas educated by them are to be transferred to realities. To what realities? To the supreme reality of the ONE real Sacrificial Atonement for sins—*once offered*—and the reality of the ONE High Priest of our profession, who has entered into Heaven itself now to appear in the presence of God for us. So much as this is acknowledged. There will be no question, we may hope, about the truth of this. And yet not the acknowledgment merely, but the Spiritual apprehension of this truth in its tremendous reality, in its sublime magnificence, in its ineffable grandeur, and its Divine blessedness, must surely have a power to dominate our decisions as regards some of the chief ruling questions which underlie a vast majority of our present controversies. But in transferring our ideas from the typical shadows to the substantial realities of the New Testament, it is obvious that we are not to look for an exact correspondence between the earthly and the heavenly. This truth needs to be emphasized. It may seem obvious, but it is very essential. This want of perfect likeness is in part the necessary result of the imperfection of the earthly typical representation. It is important for our purpose that we should mark this in certain particulars.

(1) The priesthood of the ceremonial shadows may be called a priesthood of genealogy. Each high priest must needs be *γενεαλόγητος*. Why? Because, being taken from among sinful men—the sons of death—each high priest, not able to continue ever in his office, must yield it to his successor, even as *he* himself received it from his father. His qualification by God's ordinary appointment is his genealogy. This is

<sup>1</sup> Philo says : τοῦ σίμπαντος ἔθνους συγγενῆς καὶ ἀρχιστεὺς κοινὸς ὁ ἀρχιερεὺς ἔστι . . . εὐχὰς . . . καὶ θυσίας τελῶν καθ' ἑκάστην ἡμέραν καὶ ἀγαθὰ αἰτούμενος ὡς ὑπὲρ ἀδελφῶν καὶ γονέων καὶ τέκνων ("De Spec. Legg.," § 23, quoted by Westcott, "On Heb.," p. 196).

<sup>2</sup> There need be no question that the idea of expiation underlies that of the peace-offering. See Kurtz, "Sac. W.," pp. 73, 74, 90, 91, 263, 264, 365. So the idea of "sweet savour" is not absent from that of the sin-offering. See Lev. iv. 31, and note in "Speaker's Commentary" on Lev. i. 4 and 9. Cf. Eph. iv. 5.

an imperfection in the type which can have no place in the perfect reality of the heavenly Antitype.

(2) And because of this, the priesthood of the law may be said to be transferrable. Because it is a priesthood of genealogy, it must be *παράβατος*—subject to removal, or passing from one to another<sup>1</sup>—a priesthood of succession, and, normally, hereditary. But over and beyond this, it is seen to be *παράβατος*

<sup>1</sup> “Leviticorum munus Sacerdotum *παρέβαινε*, transibat a decessore ad successorem. . . . Hujus autem *λερωσύνη* est *ἀπαράβατος*. . . . Theophylactus per *ἀδιάκοπον*, *ἀδιάδοχον* interpretatur. Eucumenius, per *ἀδιάδοχον*, *ἀτελεύτητον*, est que plane necessarium attributum sacerdotii æterni. . . . Est elegans vocabulum *ἀπαράβατος*, et in N. T. *ἀπαξ* λεγόμενον. Sensus habetur apud Daniele VII. 14 : *Ἡ ἐξουσία αὐτοῦ, ἐξουσία αἰώνιος, ἥ τις οὐ παρελεύσεται.*” —Carpzovius, “In S. Pauli Ep. ad Heb. ex Philone Alex.,” pp. 341, 342; Helmstadii, 1750.

<sup>2</sup> *Ἀπαράβατον ἔχων τὴν λερωσύνην . . . οὕτε διάδοχον ἔτερον ἔχων τῆς ἀρχιερατείας.* —Cyr. Hier., Cat. x., § xiv., Op., p. 144; edit. Touttée; Paris, 1720.

*Δαρῶν μὲν ἔσχε τοὺς διαδεχομένους, καὶ ἄλλως ἢ κατὰ νόμον ἱερατεία χρόνῳ καὶ θανάτῳ παρήμιβε τοὺς προτέρους· ὁ δὲ κύριος ἀπαράβατος καὶ ἀδιάδεκτος ἔχων τὴν ἀρχιερωσύνην πιστὸς γέγονεν ἀρχιερεὺς, παραμένων αἰεὶ, καὶ τῇ ἐπαγγελίᾳ πιστὸς γενόμενος, εἰς τὸ ἐπακούειν καὶ μὴ πλανᾶν τοὺς προσερχομένους.*—Athanasius, Orat. II. “Contra Arianos,” § 9, Op., tom. i., Par. I., p. 377; edit. Ben. Patav., 1777.

<sup>3</sup> *Ἐπειδὴ αἰεὶ ζῆ, οὐκ ἔχει διάδοχον.*—Chrysostom, “In Ep. ad Heb.,” cap. vii., Hom. XIII., § 3, Op., tom. xii., p. 133; edit. Montfaucon.

*Δεικνὸς ὅτι εἰς ἔστι· καὶ οὐκ ἂν εἴη, εἰ μὴ ἀθάνατος ἦν· ὥσπερ γὰρ πολλοὶ ἱερεῖς, διὰ τὸ θνητοὶ εἶναι· οὕτως εἰς ὁ εἰς, διὰ τὸ ἀθάνατος εἶναι.*—*Ibid.*, p. 132.

<sup>4</sup> *Ὁ γὰρ εἰς ἔτερον τοῦτον παραπέμπων τὸν κλήρον, δοκεῖ πως ἀφαιρεῖσθαι τὴν ἀξίαν ἄλλου τῆν ἐνέργειαν ἔχοντος.*—Theodoret, “Ep. Heb.,” cap. vii., Op., tom. iii., p. 586; Halæ, 1771.

<sup>5</sup> *Ὁὗτος δὲ ἀθάνατος ὢν εἰς ἔτερον οὐ παραπέμπει τῆς λερωσύνης τὸ γέρας.*—*Ibid.*, p. 591.

Westcott says: “There appears to be no independent authority for the sense ‘untransmitted,’ ‘that does not pass to another.’” Yet there is great force in the words of Dr. Gouge, who says of the marginal rendering that it “is most proper and pertinent. It giveth proof that the priesthood of Christ is inseparably annexed to His own person. It cannot pass from Him nor be transferred upon another” (“On Heb.,” vol. ii., p. 143; Edinburgh, 1866). See especially Owen’s Works, vol. xxxii., p. 518; edit. Goold.

But Westcott’s interpretation, “Christ’s priesthood is His alone, open to no rival claim, liable to no invasion of its functions” (p. 190), might very well be accepted as conveying a sense almost equally cogent, in view of the point which we have here to insist upon.

Either view is fatal to the pretensions of a sacerdotal hierarchy. We have before us a transcendent priesthood “open to no rival claims.” It is the priesthood of the order of Melchisedek. It is the priesthood *only* of the Son of God. Yet Durandus says of the Pope: “Hic est Melchizedec, cujus sacerdotium non est ceteris comparatum” (“Rat. Div. Off.,” Lib. II., cap. i., § 17).

On the other hand, Cranmer truly says: “This is the honour and glory of this our High Priest, wherein He admitteth neither partner nor successor” (“On Lord’s Supper,” p. 346, P.S.). “Because Christ is a perpetual and everlasting Priest, that by His one oblation made a full sacrifice of sin for ever, therefore His priesthood neither needeth nor can pass to any other” (*Ibid.*, p. 363).

by spécial Divine appointment, by extraordinary Divine intervention.

Moses<sup>1</sup> himself officiates at the first consecration, and thus transfers his priesthood to Aaron<sup>2</sup> his brother (Exod. xxviii. 41, xxix. 9; Lev. viii. 30). Again, by reason of the sin of Nadab and Abihu, the high priestly succession passes to the family of Eleazar. And, before Aaron's death, Eleazar is solemnly invested with the sacred garments (Num. xx. 26). But the office appears to have been afterwards (we know not why) again transferred in Eli to the family of Ithamar.<sup>3</sup> Does it abide there?

It should, indeed, have remained in that family in perpetuity.<sup>4</sup> But the iniquity of Eli's sons caused another transfer. Zadok, whom King Solomon "put in the room of Abiathar" (1 Kings ii. 27, 35) was of the house of Eleazar (1 Chron. vi. 8). And in the house of Eleazar<sup>5</sup> the high priesthood abides<sup>6</sup>—or is supposed to abide—till the end of the dispensation.<sup>7</sup>

But after this transfer, all through the centuries of their office, these sons of Eleazar minister under a prophetic word, which gives an assurance, assured by the very oath of God, that there is to be another transfer—a transfer which shall make an end for ever of all transference; a transfer which shall bring to an end the covenant to which transference belongs.<sup>8</sup>

<sup>1</sup> Ἰερεῖς δὲ ὁμοίως ἀμφότεροι· Μωσῆς γὰρ, φησι, καὶ Ααρὼν ἐν τοῖς ἱεροῦσιν αὐτοῦ· ὁ μὲν ἀρχῶν ἀρχόντων, καὶ ἱερεῖς ἱερέων.—Greg. Naz., Orat. XI., § ii., Op., tom. i., p. 242; Paris, 1778.

<sup>2</sup> The Rabbins regard Moses as *sagan* to Aaron. See Smith's "Dict. of Bible," vol. i., p. 808.

<sup>3</sup> See Smith's "Dict. of Bible," vol. i., p. 809.

<sup>4</sup> See Bishop Hervey in "Speaker's Commentary" on 1 Sam. ii. 30 and 35. On the "in sempiternum" of the earlier priesthood, see Augustin, "Quæst. in Exod. cxxiv." Op., tom. iii., Par. I., c. 459. See also tom. iv., Par. I., c. 277; tom. iv., Par. II., c. 1241; edit. Ben., Paris, 1680.

<sup>5</sup> "The Asmonean family were priests of the course of Joiarib, the first of the twenty-four courses (1 Chron. xxiv. 7), and whose return from captivity is recorded 1 Chron. ix. 10; Neh. xi. 10. They were probably of the house of Eleazar, though this cannot be affirmed with certainty" (Bishop Hervey, in "Dict. of Bible," vol. i., p. 812).

<sup>6</sup> Not without irregularities and depositions in the later period of the history. See Smith's "Dict. of Bible," vol. i., pp. 808, 812.

<sup>7</sup> Hilkiah, the high priest in the reign of Josiah, was followed (according to Josephus) by Seraiah, who was killed by Nebuchadnezzar at Riblah (2 Kings xxv. 18, *et seq.*). His son Johozadak was the father of Jeshua. Jeshua opens the series of high priests in Neh. xii., which ends with Jaddua, who was high priest in the time of Alexander the Great. After Jaddua we have his son, Onias I., then Simon I., the Just; then Onias II., Simon II., Onias III. The last to bear the name of high priest was Phannias, appointed by lot by the Zealots (Josephus, "War," iv. 3, 8). See Delitzsch in Schaff-Herzog, Encycl., vol. ii., p. 991.

<sup>8</sup> On the transference of the *sacerdotium* from the Old Covenant to the

This is to be a transference not from one family to another of the priestly house of the tribe of Levi. This is to take the priesthood from shadows to realities—from the typical office of dying men to One who shall have an eternal, untransferable priesthood. This transfer is to take the priesthood from the house of their father—yea, and from the family of Aaron, yea, and from the tribe of Levi—to the person of a priest of a higher order, an order higher in dignity even than Abraham the father of all—an order in which the priestly and royal functions are united—an order after the pattern of one in whose name and title righteousness and peace are made to kiss one another.

It has been well said, "Just when Abraham appears at the most ideal elevation, Melchizedek, the priest-king, stands beside and towers above him" (Delitzsch, "New Com. on Gen.," vol. i., p. 412, E.T.). This priest is one whose priesthood knows no succession, whose dignity knows no genealogy, whose record tells of no beginning and no end.<sup>1</sup> "Melchize-

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New, as prefigured by earlier transferences, see Augustin, "De Civit. Dei," Lib. XVII., cap. iv., Op., tom. vii., c. 458, 463, and chap. v., c. 464; edit. Ben., Paris, 1680.

In connection with 1 Sam. ii. 30, 35 may be studied Isa. xxii. with Dr. Kay's "Commentary," especially on verses 14, 15, 22, 24, 25. See also Birks on ver. 22. Compare also Zech. iii. 8, R.V., with vi. 12, 13.

<sup>1</sup> Professor Hommel supposes that in St. Paul's time a version of Gen. xiv. 18 contained the words "without father and mother," or that an ancient oral tradition applied the epithet "without father and without mother" to the ancient office of the priest-king ("Ancient Hebrew Tradition," p. 154).

But the evidence adduced appears scarcely conclusive on this point, The Greek Fathers appear to have known nothing of such a version or tradition.

There seems, however, some ground for supposing that the ancient office of priest-king "was elective, and not hereditary" (p. 153).

In Job xii. 19 ("He leadeth *princes* away spoiled") the use of the word *cohen* in this sense must be explained by the fact that in ancient times the head of each great family, and the chieftain of each tribe, was both *prince* and *priest*. "Government by a priest was a peculiarly Semitic institution. Assur, the primitive capital of Assyria, had been governed by high priests before it had been governed by kings, and so, too, had Saba, or Sheba, in the south of Arabia. There, as we learn from inscriptions, the Makârib, or high priests, had preceded the kings" (Sayce's "Early Hist. of Hebrews," p. 163. See also p. 219). See Canon Cook on Job xii. 19 in "Speaker's Commentary."

"The priest-king Melchizedek finds a parallel in his later successor, the priest-king Ebed-Tob, who, in the Tel el-Amarna letters, declares that he had received his royal dignity, not from his father or his mother, but through the arm of 'the mighty King'" (*Ibid.*, p. 128). See also pp. 28, 29, and Professor Hommel's "Ancient Hebrew Tradition," p. 157.

2 Sam. viii. 18 (*cf.* 1 Chron. xviii. 17) may probably be explained as a survival of a sense of *cohen* derived from the ancient custom.

Jer. xxx. 21 is a prophecy of the revival of the ancient custom in the

dek," it has been said again, "is like the setting sun of the primitive revelation . . . the last rays of which shine upon the patriarch from whom the true Light of the world is in process of coming. This sun sets to rise again in antitype in Jesus Christ, when the preparatory epoch of Israel shall have passed"<sup>1</sup> (*Ibid.*).

We surely cannot fail to see that in this transfer the idea of priesthood educated in the shadows of the Law is to be transferred to<sup>2</sup> One, and only One—the One who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

All ideas of true (as distinct from typical and subordinate) priesthood are to cling to Him, and to be fully fastened on Him, and on Him alone, who now has and exercises His ever-enduring priesthood (*ἀπαράβατον ἔχει τὴν ἱερωσύνην*) at God's right hand. He has entered heaven for us, in virtue of His blood shed for us. And in heaven He now appears in the presence of God for us. There He ever liveth to make intercession for us—the all-prevailing intercession of Him who, having died for us, now lives for us, that we may live in Him. And we know that through Him, and Him alone, in virtue of His one perfect oblation and His eternal priesthood, we have access by One Spirit unto the Father.

But now, in transferring our idea—the typically taught idea—of priesthood from the Old Testament to the New, from the Levitical *sacerdotium* to the *sacerdotium* of Christ, there are certain specialities which demand very careful attention as we contemplate the New Object set before our view. They may be said to be the prominent features in the *differentia* of the great antitypal priesthood of the Gospel.

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person of the Messiah (see Dean Payne-Smith in "Speaker's Commentary"). So also, and more distinctly, is Zech. vi. 13. See Wright's "Bampton Lectures," pp. 148, 151, 153, 155.

<sup>1</sup> "Mihi eximium in primis et insigne Christi symbolum visum est, quod Melchisedec nec regnum, nec sacerdotium ab alio quopiam accepisse proditur, vel alteri tradidisse; qua in re Christi regnum et sacerdotium perfecte absoluteque expressit. Unum enim est et singulare Christi regnum, et sacerdotium, quod utique nec unquam cœpit, nec unquam finietur; quoniam Christus est *Sacerdos in æternum*, semper offerens hostiam Deo Patri, orationes, illorum, qui in eum, et per eum crediderunt, eundemque perfecta puraque religione colunt."—Ephraem Syrus, in Gen., cap. xxi., Op., tom. ii., p. 68; edit. Ven., 1756.

<sup>2</sup> Mr. Soames observes: "No comparison is ever drawn between the *priests* of the Old Covenant and the *priests* of the New, but between the *many* priests of the Old Covenant and *the priest* of the New. . . . The Old Covenant 'priesthood' and the New Covenant 'priesthood' are often compared, but the comparison almost always points out this *fundamental difference* between them, that, whereas the *Old* Covenant priesthood consisted of *many* priests, the *New* Covenant 'priesthood' consists of *One* great Priest only" ("Priesthood of New Covenant," p. 18).

In viewing the office of the typical priests, we see the work of sacrifice as (in some sort) the *end* of their ministry. In the grand reality corresponding, we are to see the One perfect Sacrifice for sins as the very commencement—the starting-point of the priesthood. The priesthood starts from that because the expiatory work of *sacerdotium* is perfected in that one Offering. The Sacrifice can admit of no repetition or continuation. After It there is no more offering for sins.

This is a point too important to be lightly passed over. It asks for most thoughtful consideration from all devout students of God's Word. It needs to be insisted upon again and again. It is essential to the true view of the *sacerdotium* of Christ.

We must revert to this in our next paper.

N. DIMOCK.

(To be continued.)

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ART. II.—REMINISCENCES OF MOUNT CARMEL.

THE visit of the Emperor of Germany to the Holy Land has been attracting a good deal of attention from many quarters. It is considered by some to be significant, and that it means more than a mere religious pilgrimage. It has been reported that the Sultan will grant Germany the right to occupy and to fortify Haifa as a coaling-station. Be this as it may, he has already made an instalment by granting the Kaiser a valuable plot of land in Jerusalem, who, when he was taking possession of it, told his body-guard of German soldiers that it henceforth would be their duty to guard and defend it. This is somewhat significant. He has already got a footing in Palestine, which is the "key" to the Eastern Question, and will yet be found to be so. Amongst the natives there, the feeling has prevailed that the pilgrimage was undertaken with the object of spying out the land, and they have taken but little interest in it. Well, as the Sultan is anxious to have the Emperor as his friend, seeing that other rulers have no peculiar affection for him, he has done much to give the Kaiser a befitting reception. Cavalry and infantry have been placed at his disposal, and costly gifts have been presented. He has practically illustrated the language of Holy Scripture, "Prepare ye the way of the Lord, make His paths straight." This is an allusion to the Oriental custom of preparing the way of princes in their travels by making the roadways smooth and suitable for travelling over. Just so

the roads have been carefully attended to and mended in view of the Emperor's approach, and most certainly not before it was needed, as my experience proves. If the pilgrimage has had no other good result than that of getting some of the thoroughfares to be looked after, it will not have been undertaken in vain. From Haifa to Jaffa, through the Plain of Sharon, a serviceable road was made ready, for which I would have been gratefully thankful had it existed when I travelled that same route under circumstances not to be envied, and that not so long ago. In addition to all this, a special landing-place for His Majesty was prepared at Haifa at considerable cost. The first stone of it was laid with imposing ceremony. In accordance with Mohammedan rites, a sheep was slain, and the blessing of Allah was duly invoked. Here, again, we have a benefit from this imperial visit. Hitherto vessels have had to anchor some good distance from the shore. Now landing will be more expeditious and safe. It will tend considerably to the comfort of travellers, and to the advantages of trade. The landing at Jaffa is tedious and trying. It is attended at times with no small amount of danger. Doubtless much traffic will be diverted from the latter ancient port of the Holy Land to the former. Many will be glad of this. It will help to make Kaifa of considerable importance. This is its more ancient name. To-day it is called

#### HAIFA.

Now, as to the town. It is very pleasantly and most picturesquely situated. It stands in the bay of Acre, and to the south of this ancient city. It lies snugly at the base of Mount Carmel. Between the shore and the mountain there is a strip of rich land, where olive-trees abound and the stately palm waves its plumes. Many well-built houses exist. The town cannot boast of any antiquities, but Oriental life can be seen in the bazaar. It is not, however, without its history. It is the Sycaminum of Roman times. It underwent a siege by the famous Tancred in 1100 A.D. It fell into the hands of the conquering Saladin after the great battle of Hattin. In the year 1761 the Pasha of neighbouring Acre devastated it. The existing population, which numbers some 4,000, is composed of Christians, Jews, and Moslems.

The Germans have established a neat and well-ordered colony a little outside the town. Here you will see European implements of agriculture, the children going to school with books and slates in the morning, so that one seems, when here, to be suddenly transported from the East to the West, and to civilization. There is also an excellent hotel. Here

we were compelled to stay, because a friend was nearly killed by a fall from his horse when descending a steep declivity not far from Nazareth. The German doctor attended, and treated him very well. Had it not been for this mishap and slight impediment, we would have rested our weary frames in the convent on Mount Carmel. The people in this hotel are truly honest. I accidentally left my Bagster's Testament behind, which I highly valued. After return home I wrote for it, and in due course received it safely—a lesson for the future to be more careful.

The reception given to the Emperor by this German colony was most expressive and loyal. His Majesty was touched and highly gratified by it. He ascended to the summit of the Carmel promontory, from whence there is a most expansive and fascinating panoramic view. Had he a mind, he could have had here some good partridge shooting. He did not visit the convent which is located in this quarter.

I hear that the line of railway to Damascus, which has its terminus at Haifa, has made fair progress. It ought to do so, considering the character of many of the navvies. I don't refer to their moral character—for it I can answer nothing: I allude to the physical characteristics of those at work in helping to construct this line. They were females! Yes, there they were hard at work carrying material for the roadway. They do strange things in the East, to be sure.

From Nazareth to Haifa there is an excellent road—that is, for such a land as Palestine. It was some miles from the former city that what might have proved a fatal accident took place. We were on a lofty eminence overlooking the Plain of Esdraelon, when a horse stumbled and threw its rider on his head. Fortunately the dragoman with another friend was coming after us in a machine on four wheels called a carriage. It was the only thing that could be obtained in the city of Nazareth to convey to Jaffa this other friend, who was suffering from acute heart-disease, and who was forbidden by the doctor to ride any more. He had to get what he could, and this wretched make-believe, about as easy as a bathing-machine, cost the poor fellow £10 for the journey. He got so far as Milan on the homeward journey, and from there went to the "Better Land." Well, I packed the wounded man into this conveyance, and onward we sped till we got to the

#### RIVER KISHON.

It is said to be one of the shortest rivers in the world. Its source lies in some fountains about three miles east of Haifa.



They flow out from the base of Carmel. Some stirring scenes have transpired in its neighbourhood. Barak's great victory was gained here; and Deborah, in her inspired song, has immortalized this "ancient river." Here "the kings came and fought." "The river Kishon swept them away." Later on, the prophets of Baal met their fate at the same waters. "Elijah brought them down to the brook Kishon, and slew them there," and so vindicated the honour and the power of Jehovah. There are occasions when this river becomes but a rill, and there are seasons when it is necessary to navigate it by boat. We had a somewhat uncomfortable experience in connection with it. Owing to very heavy rains, it was at the period in question very considerably flooded and swollen. The chariot with my invalids managed to scramble through somehow. As it went up the opposite steep bank at an acute angle, I expected to see it turning a somersault. Fortunately it kept on its wheels. A horse with rider which followed went clean under water. The big mule which carried baggage likewise shared a similar fate, so that the change of clothing I expected to need was well saturated, and had to be dried subsequently in the sun. I delayed till all went over, and then got my powerful Arab well in hand and tucked my garments well up, anticipating a bath. I selected what I thought was the best spot, and then put him to a charge, the dragoman on the other side frantically shouting to me not to proceed that way. It was too late! Ahead I went, and my gallant steed got me comfortably through with the exception of a slight wetting, and then he bounded up the steep opposite bank like a spider. I somewhat realized how the foes of Barak came to grief at this same water. Higher up the river at another ford there was a caravan which was unable to get across at all. So much for Nahr-el-Mukutta, the river Kishon. One can easily see how a heavy storm and sudden rain, such as fell on that day when the battle of Megiddo was fought, would render its passage dangerous, and would leave the bed soft and muddy as actually to swallow up the chariots of Sisera.

Whatever the "Higher Criticism" may assert respecting the facts recorded in Holy Scripture, in the Holy Land we find abundance of evidence to confirm these facts, even in minute details. We proceeded from here on to Haifa; the road runs along the very base of Carmel, which rises up abruptly on our left, and is well sprinkled with oaks, and covered thickly with copse.

## MOUNT CARMEL

well merits its name. Carmel signifies "orchard," the "fruitful field," or "park." It formed part of the southern frontier of the tribe of Asher. In the direction of the sea, it slopes down to a shelving promontory, and is a conspicuous object for a considerable distance. Its greatest elevation is 1,750 feet. It is rich in vegetation, having picturesque dells, and wooded heights with park-like scenery which is some of the most pleasing in the whole land. Game abounds here, such as quails, partridge, woodcock and hares. The *quercus ilex*, evergreen, prickly oak, prevails. Its beauty is extolled in Scripture. Isaiah speaks of the "excellency of Carmel," and Solomon, in writing figuratively about the graces of the true Church, the Bride of Christ, says, "Thine head upon thee is like Carmel." It truly is a charming locality. It derives, however, its chief interest from having been the scene of Elijah's great contest and sacrifice. Tradition points out the site. It is called El-Murukah, "the sacrifice." It stands amid a thicket of evergreens, and forms a terrace. The ruins of a large building are strewn about. Here may have stood that altar of Jehovah which the wicked Jezebel overthrew, but was repaired by the prophet when he summoned the false prophets of Baal to the contest which was to determine who was really supreme. Here he earnestly asked the people, "How long halt ye between two opinions?" Here he exhorted them, "If the Lord be God, follow Him; but if Baal, then follow him." Here he constrained the conscience-stricken and convinced Israelites to exclaim, "The Lord, he *is* God." Yes, "He is the God who only doeth wonders." The prophet gave emphasis to the confession of the people by bringing the 850 crestfallen prophets of the false god to the Kishon, which is visible from this elevation, and which perhaps at the period was swollen, and there slaying them. From here he again ascends to the mount to pray for rain. He bade his servant to look "toward the sea." From this spot it is not visible, but when the shoulder which intercepts the view is ascended it can be seen.

That prayer was not answered at once. Seven times had the servant to climb the eminence before he observed anything. A lesson for us. God ever hears prayer, but He answers in His own time and as He sees fit. Delays are not ever denials. Our enjoined duty is, "Pray without ceasing," "Watch unto prayer." Well, in time the answer came. "The little cloud rising out of the sea" appeared. Elijah descended and ran across the Plain of Esdraelon, which also is viewed from the summit of the mount, and on the eastern side of which, upon

rising ground, is situated Jezreel, the city where Ahab dwelt. The prophet Elisha likewise is associated with this mountain. From its top he espied his friend the Shunamite "afar off" riding in haste across the plain. Sorrow urged her; the joy of her heart was dead; she had faith in the prophet's power, and she knew his love. It was not misplaced; the boy was restored to life. Like power belongs to-day to the "Great Prophet," the Lord Jesus; yea, "all power in heaven and earth." To Him may we ever go; and if we trust Him, He will befriend us. The prophet Amos alludes to Carmel, and informs us that it was a famous place to hide in (ix. 2, 3). Here Uzziah had vine-dressers. Volney acknowledges he found wild vines and olive-trees, which evidenced that the hand of industry had once exerted its skill on the soil. It was likewise a habitation of shepherds. Micah's touching prayer was based on this: "Feed Thy people with Thy rod, the flock of Thy heritage, which dwell solitarily in the wood in the midst of Carmel."

Carmel has been revered even by the heathen. Pythagoras spent some time here in solitary meditation. Vespasian consulted the oracle in the same locality. Tacitus alludes to it, and tells us that a god was worshipped "without a temple or even a statue." The grottoes where hermits lodged contain Greek inscriptions. But withal, the curse denounced by Amos (i. 2) has fallen upon it. God will fulfil His word.

The Convent of Carmel is a sweet spot for repose. It stands on the western declivity of the ridge. The site is well chosen; it commands extensive views; the building is roomy and square, with uprising cupola from its centre. The church is in the Italian style. Below the high altar is a grotto to which five steps conduct. Elijah is said to have concealed himself here from the murderous Jezebel. From the garden in front we behold the "Great Sea" (Mediterranean) over whose face have sailed the great of all nations, from a Pharaoh to a German Kaiser or honoured Prince of Wales; statesmen, from Moses to a Gladstone, have beheld it; poets in many ages have sung about it, and prophets have spoken of it. Its expansive blue waters spread out before us. On our left, a few miles distant, lie the ruins of Cæsarea, once the capital of the land where Herod received his deathstroke for accepting Divine honours; where Cornelius, the first-fruit of the Gentile Church, was baptized; and where also dwelt Philip. For two years St. Paul remained a prisoner here whilst waiting to be sent to Rome for trial. Far away on our right arise the towering mountains of Lebanon, with snow-capped summits. On the Phœnician coast stands Sidon, mentioned in Genesis, and whose overthrow was predicted by Ezekiel. It gave birth to Tyre, which built

Carthage, but for her pride was to become "a place to spread nets upon," as it is to-day. Behind us we have the great Plain of Jezreel, with Mount Tabor in the distance, and the hills of Galilee, Samaria, and Judæa.

Right across the bay we notice Akka, the Ptolemais of New Testament times, and visited by St. Paul. It is the Accho of Judges (i. 31). The road skirts the coast; the beach is strewn with many beautiful shells, from some of which the material for dyeing the celebrated Tyrian purple was obtained. Pliny tells us that it was about here the vitreous sand was found when glass was first discovered. Moses seems to have prophetically alluded to such discovery when speaking of "treasures hid in the sand" (Deut. xxxii.). The place is situated on a promontory; it is almost a fortress in the sea; its gate is on the east side; its population is some 8,000; the circuit of fortifications is about  $2\frac{1}{2}$  miles. It gained reputation and place in history during the Crusades. King Baldwin I. besieged it unsuccessfully 1103 A.D. It surrendered to Saladin 1187 A.D. It was won back to Christendom in 1191 A.D. by Richard of England, aided by the Kings of Jerusalem and France. Later on it became the headquarters of the Knights of St. John. The Prince of Wales thoughtfully sent a company of the knights from Malta to salute and congratulate the Emperor when in Jerusalem. In 1291 it yielded to the Sultan of Egypt. Napoleon regarded it as the key of Palestine; he tried hard to secure it when endeavouring to found an Empire in the East, but British valour checkmated him. He besieged it in 1799 A.D. The English, under Sir Sidney Smith, withstood eight assaults, and compelled the ambitious warrior to withdraw. Thus Akka was to him in the East what Waterloo later on was in the West. In 1840 the British fleet gave it a *coup de grace* by blowing it to pieces. Is it to figure again in European history? Is the Sultan about to give this "key" to a European sovereign? It is capable of becoming a place of importance again; and, in able hands, it may become for good purposes and commercial enterprise the key of Palestine. We shall see. From Haifa, a journey of twelve hours across the plain lying betwixt the sea and the base of Carmel, and then up a slope of the mountain to Samarin. It is a newly-established Jewish colony. There is a large, well-built Jewish village with a synagogue in the centre, and actually lamps in the streets.

A vast extent of land has been brought under cultivation, and planted with the vine, olive, fig-tree, etc. Industry appears on all sides. We were comfortably accommodated in a Jewish house; from thence we descended for another twelve hours' journey. The broad vale which commences at the base of the

mountain whose roots gradually shoot down into it, is the Plain of Sharon. It is a magnificent expanse, and stretches southward. Corn-fields and green pastures abound; here and there a rounded tell, or some green trees, mark an ancient site. Wild roses, flowers of many hues, and thorny thickets are met with. Patient oxen dragging the plough, handled by Arabs in picturesque costume and armed with a goad, are seen; also encampments of black tents. Thus is Isaiah's prediction fulfilled: "Sharon shall be a fold of flocks." The horses seem to partake of their masters' pugnacity, for, as I quietly rode along, one that was grazing at a distance came down upon mine and attacked him most savagely. The natives about here are supposed to possess Philistine blood.

Well, as there was no carefully laid-out road, and no impediments in the shape of hedges and ditches, we steered our course anywhere and everywhere, over cultivated and uncultivated land, which latter was often rather rugged for easy travelling, especially for invalids, to which had to be added a broiling sun and an insufficiency of beverages, which made matters worse. We expect to have a smoother journey when next we take that route. For the Emperor's comfort the way was "prepared." A respectable road for the East was made ready, and future pilgrims will reap the benefit and be glad thereof. However, we surmounted all difficulties, and duly arrived at Jaffa. From this place, full of interest and Biblical associations, there are two methods by which Jerusalem can be reached; one way is by the new railway, which passes through localities rich in Bible history, the other is by road; both are interesting. Although the Sultan has been at pains to make an effective carriage-way for the convenience of the pilgrim Kaiser, close by the Jaffa Gate, he did not avail himself of it when proceeding to the new German Church of the Redeemer. He dismounted at the gate, and, clad in long cloak, like a true crusader of old, he proceeded on foot amid a vast concourse, whose varied and many-coloured costumes were of a kaleidoscopic description. Here we must leave him for the present, in that sacred city, once "the joy of the whole earth," which it has been the ambition of crusaders, sovereigns, statesmen, and lesser mortals to visit.

W. PRESTON.



ART. III.—SUNDAY OBSERVANCE, AND ATTENDANCE  
OF MEN AT CHURCH.

I HAVE been asked to write something about Sunday observance, and the attendance of men at church. I propose to treat these two subjects separately, and to devote half of my address to each.

I.

Why do we Christians consecrate one day in the week, and that the first ?

The principle of one day in seven being devoted to rest and worship was one of the cardinal parts of God's revelation of Himself to the Chosen People. So conspicuous was it in the Jewish system, so high did it come in the table of the Ten Commandments, that, although it was long before the Gentile Christians had any opportunity of maintaining it in its first aspect as a day of rest, from the beginning they observed the first day of the week as a day of special worship. As soon as they were free to do so, they began to observe it also as a day of rest.

The intention of our Lord's teaching was that the Gospel should be the spiritual development of the law. He came, not to destroy the law, but to fulfil it ; to crown and complete its provisions by giving them their true spiritual meaning. The Judaizing temper, as opposed to the mind of the Gospel, is shown, not by recognising that the various points of the Christian revelation were prefigured by the Law and the Prophets, but by insisting on retaining some Hebrew enactment in literal fact, instead of in spiritual interpretation. So important and predominant an institution as the Jewish Sabbath was sure to have its spiritual representation in the Christian system.

The establishment of this spiritual representation of the Sabbath Day was a gradual growth. There never was any formal transference of the severe rules of the one day to the natural and spontaneous happiness of the other. In primitive apostolical times there is the clearest evidence that, on the one hand, amongst the Christians who had been Jews there continued a lingering and legitimate devotion to the memories and associations of their childhood, at the very same time that, in consequence of the Resurrection of our Lord, they were beginning to have peculiar affection for the first day of the week ; and that, on the other hand, the Christians who had been Gentiles never thought of observing the seventh day at all, but in the times of their obscurity and oppression found all that they wanted in the religious meetings, the meeting

for the Breaking of Bread, the meeting for Edification, on the Lord's Day.

It was at the time when the Church was first recognised by the State, in the year A.D. 321, that the growing practice of all Christians of observing the First Day of the week as a Day of Rest, as well as a Day of Worship, received formal and legal sanction. The idea of labour was formally dissociated from the Lord's Day in that year by the famous Edict of Constantine. Its memorable words it may be worth while to quote once more, for we cannot be too warmly grateful for its sanction: "On the venerable Day of the Sun, let the magistrates and peoples residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in the work of cultivation may freely and lawfully continue their pursuits; because it often happens that another day is not so fitted for grain-sowing or for vine-planting; lest by neglecting the proper moment for such operations the bounty of Heaven should be lost."

So at last the spiritual importance of the Fourth Commandment in securing to Christian people a Day of Rest and a Day of Worship was, by the practice of the Church and the law of the Emperor, enshrined in the economy of Christendom. It had come gradually, but it came surely. Just as the Christian ministry are chosen out, not on account of their own special merits, but because all the Lord's people are holy, and some must minister to them in holy things, so the First Day of the Week was adopted, not because all the days of our lives are not dedicated to God, but because by hallowing one day more, we may hallow the others better and more perfectly. We cannot but rejoice that, by analogy, something of the ancient Hebrew Day of Rest grew slowly in the conscience of the Christian Church as the Hebrew day receded. The Christians in early days had not been able to make regulations about work, for a very large proportion of the whole population, especially of the Christian population, were slaves. We need not be surprised to find that the early spirit of Sunday was not so much one of abstinence from work, as a readiness for spiritual activity. But the consciousness which gradually assimilated what was best in the Hebrew obedience to the Fourth Commandment recognised a truth of universal importance for Christians.

The language of the Fathers shows that this was the way in which they looked at it. Sunday is styled by them "a solemn and venerable day"; "the first and chief of days"; "the first-fruits of the week"; "better than all the festivals, new moons, or sabbaths of the Mosaic Law"; "higher than the highest, and to be held in admiration above all other days"; "the

Queen, the Princess (or, as an old translator quaintly expresses it), the Lady Paramount of days, clearly and pre-eminently the first"; "the day which the Lord hath made that we may rejoice and be glad in it, and which (to use the strong words of St. Augustine) if we are Christians we shall observe."

We in this country have the extraordinary privilege, which we do not sufficiently value because we are so accustomed to it, of living under laws the principles of which were settled when Secularism was unknown, and all the nation was united in at any rate respect for the Christian Faith. Amongst these principles we find that the observance of the First Day of the Week as a time for Rest and Worship is protected by the ancient laws of the land. On the First Day of the Week no places of public amusement may be opened for payment. Against all trading on the First Day of the Week that is not absolutely necessary there are enactments. The consequent quiet calm over both town and country must be recognised even by Secularists as an indisputable boon both to the minds and bodies of the people in contrast to the busy and pressing operations of other days.

There are three sets of people who chafe against the traditional observance of Sunday: the Secularists, the men and women of pleasure in all classes, and those who desire to import the Continental Sunday.

To the Secularists we would say that, as the majority of the people are still Christian, it is, on their own principles, no hardship that Christian institutions and customs should be maintained, so long as persons who do not agree with them should, except in regard to the few legal enactments, be able to spend their time as they please.

To the men and women of pleasure of all classes, who do not for the most part pretend to be Christians more than in name, even if they claim as much as that, we would put in the plea that, if their example of not observing the day was universally followed, the Day of Rest would cease as well as the Day of Worship. The broad principle of a nation calling itself Christian should, in this matter, be that it is best to employ no single person unnecessarily on the Day of Rest. At present, with many fashionable people the two correlative principles of Rest and Worship have become as unpopular as they were in the irreligious days of the last century. Sunday gives no break or respite to the gaieties of the week. Large formal parties for luncheon and dinner are becoming common in great houses, in utter disregard of the words of the Fourth Commandment, as given in Deuteronomy, "That thy servant may rest as well as thou." Though the London Parks are comparatively deserted by carriages, yet Sunday



driving, which fifteen years ago was almost unknown, is increasing. Sunday is a favourite day with fashionable people for railway travelling; they say that the train is there, and they may as well use it. The river Thames on Sunday in summer is as crowded as a fair. One club in London meets every Sunday evening for dancing, another for the performance of operatic music. These habits, if universally adopted, would endanger the Day of Rest as well as the Day of Worship. Worship is in the main only a consideration for those to whom it has a meaning. The Day of Rest is important for the vast majority of the people. We would ask the men and women of pleasure to be more merciful. Needing no Day of Rest themselves, let them have pity on those who do.

Thirdly, as to those who desire the Continental Sunday, and who consider that if Christian people go to one service they can spend the rest of the day in amusements, we would ask them to remember how different our days are from those of the mediæval Church—so crowded, so busy, so occupied. If meditation and heavenward aspirations were neglected now on Sunday, would the religious life be likely to flourish on the other days of the week? And was the religious life of the people in the Middle Ages all that could be desired? Are there not important Roman Catholic associations in Paris for restoring the sanctity of the Lord's Day? We would ask them to listen to the Bishops at the Lambeth Conference of 1888: "The due observance of Sunday as a day of rest, of worship, and of religious teaching, has a direct bearing on the moral well-being of the Christian community. We have observed of late a growing laxity, which threatens to impair its sacred character. We strongly deprecate this tendency. We call upon the leisurely classes not selfishly to withdraw from others the opportunities of rest and religion. We call upon master and employé jealously to guard the privileges of the servant and the workman. In the Lord's Day we have a priceless heritage. Whoever misuses it incurs a terrible responsibility."

To ourselves our Lord's example is the rule. Indicating the coming change of spirit, He declared that even of the Sabbath Day the Son of Man was Lord. In opposition to the exaggerated strictness of the Pharisees, He said that the Sabbath was made for man, and not man for the Sabbath. He did deeds of mercy, and authorized a man to do a deed of necessity. By going to eat with a Pharisee on the Sabbath Day, he encouraged innocent, quiet, friendly intercourse, so long as it gives as little trouble as possible to others. We shall desire, not to level the Lord's Day to the character of

the other days of the week, but to make it communicate its temper, sunshine, and elevation to all the rest. We may make for ourselves and our households whatever rules—after calm and sober thought—we find to be best. While asking others not to infringe the rest which has become a national heritage to our people, we shall see to it that we avoid the odious crime against Christianity of passing judgment and censure upon their freedom.

## II.

I pass to the second part of my subject. Here I deny that men do not go to church so much as they used to do. It is a very difficult question to determine without statistics, but my belief is that a greater proportion of men go now than at any time, except periods of exceptional devotion, such as the days of the Primitive Church or the Puritan era. Although men are not naturally so devout as women, yet wherever they find teaching or services which thoroughly suit them, they attend in large numbers. At St. Paul's Cathedral on Sunday afternoons there is certainly a preponderance of men, and I think it is the same at Westminster Abbey. When the Bishop of St. Andrew's was Vicar of St. Peter's, Eaton Square, the attendance of men was very remarkable; so it was when Bishop Boyd-Carpenter of Ripon was Vicar of St. James's, Holloway, and of Christ Church, Lancaster Gate. So it is at Mr. Page Roberts's, at Mr. Haweis's, at Canon Eyton's, and at St. Alban's, Holborn. And the various Sunday Afternoon Men's Services which have become common in London are in several cases attended by large numbers. I should rather be inclined to put the question, Why do not more men go to church? Women do attend in many places in larger numbers than men. Is there anything in the present condition of things which indisposes men for church? Is there any defect in our system which keeps men away, or is there anything that we can do to interest them more?

A. I must confine myself to a few propositions: first as regards what are called the upper classes, and then as to the working-men. I dislike these distinctions, but they cannot be avoided.

1. Nothing appeals to men so much as a thoroughly consistent life and practice. A merely professional clergyman will not touch men's hearts; they will listen to a man whose whole life, down to the very smallest details, carries out the principles which he preaches.

2. Another quality which certainly attracts men to the clergy is *manliness*. The upright figure, the firm, clear speech, the decided action of Mr. Barrie's "Little Minister," for example, may be taken as the outward signs of the firm,

courageous, self-respecting character within. The womanlike man is a monstrosity, just as is the manlike woman.

3. *Affectation* is a hindrance to the interest of men in the Christian ministry. The conventional tone in church, the drawl or whine in reading Holy Scripture, the cultivation of an artificial look and attitude, in any section of the Church, is repulsive to men of sense.

4. If the clergy are to influence the laity more, they must *live in the spirit of prayer* themselves, and see that the men understand something of the meaning of it. One of the most efficient parts of Bishop Wilkinson's celebrated ministry in Belgravia was the weekly prayer-meeting in the church. He made the men feel that they had something to pray for, something to ask, something to expect. It gave a spirit of reality to all their services and work.

5. *The services should be suited to the tastes and feelings of men.* If a parish priest in either section of the Church acts against the general sense of his parishioners, he can hardly expect a full attendance of them. Through some method like a parish council many have found it possible to obtain the men's voice in the arrangements of the common worship, as to duration, style, character, and amount of music. They have also been invited to suggest topics for sermons, and to discuss them afterwards. Friction has thus been avoided, personal interest increased.

6. It cannot be denied that wherever the preaching is earnest, sympathetic, and interesting, men come in great numbers. If we could imagine all the clergy equal to Bishop Wilkinson or Archbishop Magee, the churches would be crowded with men. But on the other hand, as the case at present stands, preaching is sometimes decried and neglected. The theory that prevails amongst us is that preaching comes by nature. I have been an examining chaplain in the Diocese of London for nearly twenty years, and I have constantly asked the candidates for orders if they have had any training in preaching and reading, and the usual answer is "None." But though the heart is, of course, at the root of preaching, the mind has something to do with it as well. At present, no clergy in the world receive so little preparation as that which is required by the Church of England.

7. There remains the vast question of *Scepticism*. There is no doubt that the faith of many is at present unsettled by scientific and historical criticism. The clergy have the additional task in these days of combating the vague and ill-digested doubts that are current; and this they must do by personal intercourse and conversation, for which it is possible that not all are well equipped. We have, as St. Paul says, to

persuade men : to persuade them that Christ's message is the most reasonable solution of the riddle of existence.

B. I turn very briefly to the most important part of the subject, the working-men.

1. First, the clergy must make real friends of them : call on them when they are at home, not when they know they are out ; speak in a friendly and familiar way with the knots of men at the corners of the streets.

2. They should never allow business and committee-work to interfere with the duty of making personal acquaintance.

3. The working-men's tastes should be consulted as to the services.

4. The working-man is shy of church, and there must be somebody there to make him at home, and put him in a good place.

5. The sermons must be in the real vernacular, and short. Spurgeon had the secret of popular vocabulary.

6. It must be remembered that working-men are constantly shifting, and that they have little opportunity of getting accustomed to one church and one clergyman. There is a strong public opinion against church-going created in past generations in many places by long neglect, want of sympathy, and carelessness. There is a strong desire for mere repose on Sunday. And, again, they are surrounded all through the week by tremendous temptations to drink and gamble.

7. The thing that really suits them, and which will rapidly improve the regular church-going, is the Sunday afternoon working-men's service. Every Sunday afternoon when I am not at St. Paul's it is my privilege to be engaged in helping these. The most notable is the one at St. Peter's, Upper Holloway, founded by my friend Mr. Ditchfield, and carried on by an able and enthusiastic successor. Every Sunday afternoon at least 600 men attend the church. Everything in the parish has been kindled with life and vigour through this effort. Mr. Ditchfield is now in Bethnal Green, and has created a similar service there with equal results. The human essentials seem to be an earnest and zealous clergyman, a secretary, a committee, a nucleus, a band, short prayers, hearty and simple hymns, and earnest simple applications of the Gospel of Christ to everyday life.

I have no time for more. If, as we learn at our ordination, the responsibility lies with the Christian priesthood "to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this evil world, that they may be saved through Christ for ever," then there is room for us to be less formal, less pedantic, less starched, less patronizing, more natural, more elastic, more manly, more

friendly, more sympathetic, more consistent, more real, more zealous. The Church and kingdom of Christ are ill understood by many. It is our privilege, by making the presentation of them intelligible and attractive, to remove hindrances from many an honest and manly soul.

WILLIAM SINCLAIR.

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ART. IV.—THE CHURCH AND THE NAVVIES.

*Navvies and their Needs.* By the Rev. L. M. EVANS, B.A., late Rector of Leathley. With Appendix. (Reprinted from the *Quiver*, 1877.) Pp. 32. Printed by Andrew Churchman, 16, King Street, Hammer-smith.

*Little Rainbow.* A Tale. By Mrs. CHARLES GARNETT. Isbister, 1877.

*My Friends the Navvies.* By the same. (Reprinted from the *Sunday Magazine*.) Pp. 28. Leeds: J. W. Petty and Sons, 1882.

*The Bishop of Manchester on the Claims and Needs of Navvies, and the Work of the Navy Mission Society.* A Speech, December 11, 1890. Pp. 4.

*In a Hut.* Illustrated. Pp. 4. Navy Mission Society: Office of the Society, Church House, Westminster, S.W.

*The Story of our Mission.* By Mrs. CHARLES GARNETT. Pp. 22. Ram-bottom: J. T. Grime, 1897.

*Nineteenth Annual Report of the Navy Mission Society,* April, 1896, to April, 1897. Office of the Society.

*A Quarterly Letter to Men on Public Works.* Edited by Mrs. C. GARNETT. Navy Mission Society.

UNTIL comparatively lately little was known of the navvies. It would seem that Christian philanthropy was unaware that there existed in our midst a great body of men, shut off from all other classes in almost every conceivable way, and with needs, physical, social, and spiritual, that cried aloud for relief. For all practical purposes, the navvies were an unknown people. Sufficient information, however, has now been collected to show that they possess strong claims upon the Church and society; and this article aims at presenting its leading points in a condensed form, in the hope that further attention may be drawn to this unique class, and more be done to raise its condition. Such treatment leaves but little room for emotion, but the story is full of pathos, and those who can read the underlying meaning of facts and figures will discern what will stir to its depths the compassion of every feeling heart.

1. THE NAVY CLASS.—The men originally employed in constructing canals and water-ways, it appears, were called "navigators," and, as the same class also undertook other public works, their name followed them, and, shortened into the familiar "navvy," has become the accepted designation of

this vast labouring tribe. Labourers of a typical kind they are indeed, for they are the strongest of all the labouring classes, and the work they perform can only be done by their own powerful limbs.

This body numbers in the aggregate 100,000, or upwards of the entire efficient strength of the Royal Navy. The navvies are a nomad class, having no settled home and wandering over the country wherever work offers. They possess their own strongly-marked characteristics and maintain their own customs. They are, in fact, as much wanderers as the gipsies, and as distinct from all other classes in society; but differ from them as being a home-bred stock, and in their sterling worth and honesty.

To these sons of Anak we owe our great railways, docks, canals, reservoirs, and sewerage works. It is estimated that in England and Wales there are now in course of construction 300 miles of railway; twenty great reservoirs, some of which are remote from any town; 100 miles of water-track, either laid out or actually being made; seven enormous docks; and hundreds of miles of sewerage and similar works. These are the outcome of the rapid advance of comfort and civilization in our day, and are necessary for the health of our growing population. The Manchester Ship Canal alone took the labour of 20,000 navvies. These facts all point to the great debt we owe to the navy class.

Now, if we consider the effect upon the navvies of their wandering life, it will be seen that they form a great disfranchised class. It is not merely that, having no settled home, they are unable to qualify for the parliamentary or municipal vote. That is a minor, though not an unimportant, matter. But, beside this, they are outside all that network of civilization with which the framework of our society is encompassed. Difficult as it may be to credit, and still more difficult to grasp the full significance of it, the navvies are outside the Parochial System, the Poor Laws, the Education Laws, the Sanitary Laws, and the Drink Laws; and are, in a word; absolutely excluded from all our social organizations.

2. HABITS AND CUSTOMS.—The navy's work taking him for the most part away from towns, and being essentially temporary, it would be impossible to find cottage accommodation for the numbers gathered together wherever a railway has to be constructed or a reservoir excavated. They therefore live chiefly in huts, constructed near the scene of their operations and grouped in settlements. These dwellings they erect themselves under the direction of the contractor, and, when they leave, they take them down and remove them.

These huts are uniform in plan. The material is wood pro-

tected by roofing felt. You enter the kitchen, which serves for the general "living" room and is furnished with tables and forms. On one side is a door opening into the men's sleeping-chamber, and on the other one leading into the landlord's family bedroom. In this kitchen the men take their meals, and sit by the fire with their pipes, newspapers, and dominoes after the work of the day is done. If a navvy falls sick, there is no separate place in which he can be nursed. He has to lie amongst his companions as they rest from the toils of the day.

The work of a navvy is fraught with danger. Sometimes by a fall from an engine; sometimes by a waggon accident, while conducting the dangerous operation of "tipping," or throwing over a load of soil for the railway embankment; sometimes, by a fall of rock or earth in a tunnel, a navvy labourer will lose limb or life. It has been computed that, for every mile of railway, a navvy has sacrificed a limb, while every tunnel has cost from one to twenty lives. In the Arthington Tunnel thirty-six lives were lost. Add to these the dangers to life arising from exposure, carelessness, neglect, and want of proper infirmary accommodation, and we shall scarcely wonder that an old navvy is seldom seen.

The dress of the navvy is characteristic. Strong lined cloth or velveteen coat; plush waistcoat; white trousers, or knee-breeches and woollen stockings; warm thick shirt and heavy boots; and sometimes a sealskin cap. His tools are such as the pickaxe, the spade, and the wheelbarrow. His food is necessarily very supporting and abundant, or it would be impossible to perform the work. These requirements make a navvy's expenses considerable, and although the wages are fairly good, leave him but little for himself. Besides this, they are often the victims of unscrupulous tradesmen, who prey on their necessities, and are frequently charged ruinous prices for the roughest sleeping accommodation where huts have not been provided.

Navvies are very kind to any of their "mates" who are sick or injured, and will sometimes sit up to nurse them, and contribute freely towards their needs from their own hard-earned wages. Generous and confiding to a fault, they will entrust their money for safe-keeping to landladies, who, if dishonest, will keep back the larger part of it. A navvy will sometimes weary of the station upon which he works, and then a singular custom obtains. On his leaving to go "on tramp," he can claim a shilling from each of the men at work. This is known as "the tramping bob," and the custom, as may easily be imagined, is subject to frequent abuse. To any in need, a navvy will lend or give freely; sometimes his

all. Navvies never beg. They have been known to walk for days without food rather than do so. They are fond of travelling about the country, and thoroughly enjoy a railway journey.

One confusing custom is their use of aliases. A man is known more often by a nickname than by his own name. This will be drawn either from his personal appearance or from the place he comes from. Owing to this cause, it is difficult to identify a man amid new surroundings, and members of families become almost hopelessly lost to each other. Here the Quarterly Letter of the Navy Mission Society often renders valuable assistance.

Their isolation from other classes produces habits of their own, often of evil tendency. Drink is still rife amongst them. Bad language was formerly their ordinary speech, though less common to-day. Marriage between navy couples was hardly the rule, but in this respect a great improvement has been wrought. A navy missionary states that, through the circulation of literature dealing with this subject, the whole tone of navy life has been changed. Before mission-rooms were established in their midst, Sunday was known as "hair-cutting day," and was chiefly interesting from dog-racing and prize-fighting. These practices have now received a check.

3. NAVVIES AND THE OTHER CLASSES.—The settled inhabitants usually regard the navvies working amongst them with a mixture of fear and contempt. Hardly, indeed, are they recognised as belonging to the human race. A woman, narrating an accident, stated that "three men *and a navvy*" had been killed. As a rule, they do not get a fair chance to win a position amongst the other classes. We have seen at what cost they obtain the barest shelter and common necessaries. Even the clergy have shown their aversion to them. "A navvy! give him three months!" was what they had to expect from magistrates. They are perfectly aware of the estimation in which they are held, and bitterly resent it. They laugh at the fear felt for them as absurd, but despise the cowardly and selfish spirit of those who indulge it. Outlawed, the pariahs of society, with no welcome anywhere, it is no wonder that they lived so long in barbarism. There were no reading-rooms open to them; no religious services, Sunday-school or night-school provided for them; and the ordinary religious agencies were unable to meet their requirements. The manager of one works, twenty years ago, wrote: "We have been here four years, and we have never been visited by any minister. Our job is nearly finished. No one has ever so much as sent us a tract to read on a Sunday." To do the parochial clergy justice, very few of them have the



opportunity, the aptitude, or the means, without special aid, to minister with efficiency to this class of men.

4. BEGINNINGS OF CHURCH EFFORT AMONG NAVVIES.—Thirty years ago there was no organized attempt to bring the Gospel to the navvy. It is true that a few earnest, sporadic efforts had been made, notably by Miss Marsh, who has told the story in her "Light for the Line," and by Canon (afterwards Dean) Fremantle. But these were purely local, and the good influences did not follow the men when they left the favoured neighbourhoods. Navvies, being a nomad class, require a nomad mission. Like the Israelites in the desert, they must drink of a spiritual rock that follows them. Their tabernacle must be one that can be taken down and removed, if it is to stand ever in their midst the symbol of God's presence among them.

Such an organization has been found in the happily-devised work of the Navvy Mission, of the inception of which we must now give a brief account.

5. ORIGIN OF THE NAVVY MISSION SOCIETY.—In the year 1870 a large reservoir was being constructed at Lindley Wood, in Wharfedale, to store water for the town of Leeds. The curate of the neighbouring town of Otley, the Rev. L. M. Evans, afterwards Rector of Leathley, began to visit the men, and became deeply interested in them. By his efforts a small wooden church was built, and another room adapted to a reading-room and school. Services were held by him and attended by the navvies. Other workers joined, stirred by his earnestness, and continued the mission until the settlement broke up on the completion of the work. The effect was to change the whole tone of navvy society on the spot. The children were gathered into the day and Sunday schools; the men into the night-school; and the Church services were hearty and well attended. But on inquiry, it was found that scarcely anything was being done elsewhere. Unless some general movement were made, the good impressions that had been made would be obliterated. The first step was to form the Christian Excavators' Union, which, beginning with twenty-five members, has increased to upwards of 600. The mission-work was transferred to Swinstey, six miles from Lindley Wood, where another reservoir was being made, and 400 men, with their women and children, were living in huts.

In 1877, two articles written by Mr. Evans appeared in the *Quiver*, and a tale entitled "Little Rainbow," by Mrs. Charles Garnett, based on her experience as a worker at Lindley Wood, was published. A circular was issued appealing for funds, and resulted in the formation of the Navvy Mission Society the following November. Mr. Evans, now in an

advanced stage of consumption, acted as honorary secretary, but the following year rested from his earthly labours. The late Dean Fremantle, of Ripon, one of the pioneers of Navy work, threw himself into the young Society, as did also Canon Jackson, of Leeds. Since then the Society has continued its useful labours, the object of which is to promote the spiritual welfare of this class; to collect and publish information as to their condition, and thus elicit the sympathy and help of more favoured classes; and to provide a channel through which funds may be most efficiently and economically administered.

In co-operation with the local clergy Missions are organized for the various stations, and grants are made towards the employment of Scripture-readers. The work is conducted on the lines of the Church of England, and a modified form of the Church Service is found to be the best possible instrument for supplying the religious wants of navvies. The salaries of workers amount to over £4,000 a year; towards which the Society grants £1,300, the rest being raised locally. The Society owns fourteen Mission Rooms, twenty-seven more being provided by contractors and six by local missions. Most of these are moved about from place to place, as required. There are forty-six lay missionaries who visit the men in the dinner-hour, and also the huts. They hold Sunday and week-day services, Bible classes, prayer meetings, temperance meetings, entertainments, Sunday and night schools, savings banks, mothers' meetings, ambulance classes, and any other gatherings conducive to the general welfare of the men and their families. There are fifty-two stations at present. Besides these workers, there are two chaplains and two clerical secretaries who organize and superintend the missions. The devotedness and ability of the workers are well tested and proved. Christmas gifts of clothing are made annually by friends of the mission, and are highly valued by the navvies and their families. A quarterly letter to men on public works, with a record of births, deaths, marriages, and accidents, as well as a complete list of works throughout the country, is freely circulated among the men, and is so much valued that they annually contribute a large sum towards the expense of printing. The "Navy's Guide," as they call it, contains remarkably plain and direct treatment of the sins frequent among them, and reads to the uninitiated very quaintly. Last year 145,000 of these were issued.

The influence of ladies upon the men is a notable feature of the work. Mrs. Garnett still continues her unwearied labours, and many other lady workers have arisen in the local missions. The navvies welcome their frank and kindly advances and

their practical counsel and assistance. The more delicate a lady appears to be, the more, it would seem, she appeals to their chivalrous feelings. At all events, the influence they rapidly yield to ladies is unbounded.

It must be remembered that the Navy Mission is not one among several societies of the same aim, but the only one working amongst navvies; so that, were its efforts to cease, there would be nothing to hinder a relapse into the barbarism of the past.

6. RESULTS.—The results of the work have been great. Prize-fighting and riotous orgies have received a check. Moral tone has improved, and marriage is now far more general. Many have become total abstainers—a wise step in presence of the illegal sale of drink in huts. A navvy is reported to have said: “The Navy Mission has changed all our works. It has raised our class; it has taught people to respect us, and it has taught us to respect ourselves.” A number of men have been presented for confirmation and admitted as communicants. From personal experience in administering the Holy Communion to navvies, the writer can aver that no more devout recipients could be desired. This kind of navvy, though a numerically small proportion of the whole class, is exercising a powerful influence upon the rest. One happy result has been the establishment of a similar society in Scotland, which is stated to have a superintendent and eight missionaries. An effort has also been made for foreign navvies, principally Italians and Scandinavians. The condition of navvies in America is reported to be very bad, and it may be hoped that the Christianity which has freed the negroes will do something for the white slaves.

7. CONCLUDING REMARKS.—What we now have to aim at is to bring the navvy class within the operation of the beneficent laws, already named, from which they are practically excluded. We trust also that contractors will make a conscience of providing sufficient hut accommodation, and of preventing overcrowding. Managers can do much to check the sale of drink in huts. Sanitary authorities can have the settlements properly inspected and dangers to health removed. Educational authorities can provide for the children. But no greater service can be rendered than by strengthening the income of the Mission, now only £4,000 a year, to enable it to grapple more effectively with the needs of this great class. If some philanthropic member of Parliament would take up the cause of the navvies, something might be done by legislation to improve their condition. It might even be found possible to enfranchise them, and thus give them the same voice in the affairs of the nation possessed by other working

men. Meanwhile our appeal, as ever, must be to the Church, whose wings of love ever outstrip the lagging feet of human policy in the Divine work of delivering those that are drawn to death.

A. C. DOWNER.

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ART. V.—THE ART OF PUBLIC SPEAKING.

HINTS FOR THE PULPIT, BAR AND PLATFORM.

PART I.—BREATHING.

IN the exquisite perfection of the human voice, we see the conception not of a finite mind, but that of the Divine Artificer! For how complex, yet perfect, its organism! How numerous and delicate its constituent parts, and yet how sublime the harmony in which those parts are made to interact! In design it is incomparably more beautiful than anything the human mind ever projected!

Yet what organ is there more abused than the voice? And, because abused, the pulpit and platform alike witness to repeated failures in the art of public speaking, because it is falsely assumed that the voice may, by some intuitive power, be played upon with varying degrees of skill by the most un instructed tyro without any instruction or training.

Such a notion is contrary to the opinions and practice of ancient and modern orators.

In the Republics of Greece and Rome, men were orators not by nature or accident, but became such by a rigid and systematic training.

The first failures of Demosthenes in public speaking are attributed by Plutarch to his inattention to the art of delivery. On hearing the actor Satyrus deliver some lines from Euripides or Sophocles, he was powerfully convinced of how much is lost if speech have nothing of the ornaments or graces of delivery. He therefore built for himself a subterranean study, into which he daily descended for practice. It were needless to show with what success his labours were eventually crowned. Cicero, too, failed at first through an excessive vehemence of manner, which he conquered through study and discipline. "No one," writes the Bishop of Ripon, "will become a great or effective speaker without training."

John Bright regularly read aloud during the Session of Parliament from one of the standard poets. The inference, therefore, is that if such men of acknowledged oratorical endowment submitted themselves to some training in the art

of speaking, how much more indispensable is it for those of inferior powers and attainments?

And yet ignorance in the merest elements of the art of public speaking is of the commonest occurrence. For instance, how few speakers really know how to breathe aright. Yet, till we know how to breathe, we cannot know how to speak.

To breathe for the purposes of life is one thing; to breathe for those of public speaking is quite another. The "great secret" of breathing is to inhale through the *nose*.

Nature has been sufficiently generous to give to all her children that commonest of gifts—a nose—not for purely ornamental purposes, but chiefly for those of respiration. Within the limits of a short article, it were impossible to enumerate the advantages derived from this mode of breathing.

Quite apart from the purposes of speech, were it only a consideration of health, it is recommended by the highest authorities as of vital import.

The singular immunity of the native races of North and South America from diseases of the respiratory organs has been ascribed to this simple habit, which is rigidly practised by them from earliest infancy. It is a physiological fact that they enjoy the greatest immunity from throat and lung affections who regularly adopt this mode of breathing.

De Quincey, in his "Last Days of Kant," tells us that "the great German metaphysician always went out for a walk after dinner alone, partly that he might breathe exclusively *through his nostrils*, because the air, reaching the lungs in a state of less rawness, and at a temperature somewhat higher, would be less apt to irritate them."

The so-called "clergyman's sore throat," and other similar evils incident to public speakers, have been attributed primarily to the vicious mode of breathing or pumping the air through the open mouth, instead of through the nostrils. A vicious mode of breathing involves a vicious use of the voice, and it is to this wrongful, rather than its excessive, use, that there arise the functional derangement and physical disorder connoted by the term "clergyman's sore throat."

The nose is "Nature's respirator." The air, in passing through the *nostrils*, is both filtered and heated before it reaches the sensitive organs of the throat and chest. It is filtered by the hairs with which nature has lined the nostrils, and its temperature is raised by its having to traverse a longer and more circuitous route to the lungs, whereby we avoid the irritation which often provokes a cough or induces other disorders.

To a speaker, too, breathing through the nostrils is of equally vital importance. It minimizes the amount of vocal exertion

and consequent fatigue. The reason is obvious. If the air be drawn through the mouth it absorbs the moisture in its passage, rendering the palate, throat and tongue dry and clammy. The result is a loss of vocal and physical power which renders inevitable greater exertion and premature exhaustion. More especially does this apply to over-crowded and over-heated rooms, conditions which make the mouth and throat particularly susceptible to dryness and irritation. The air, too, being more or less vitiated, is charged with impurities which, when drawn through the mouth, irritate the sensitive vocal organs, producing some temporary inconvenience, which is often aggravated by huskiness or a cough.

How often, too, after vocal exertion in overheated rooms, severe colds or other disorders supervene which had been avoided by breathing through "Nature's respirator" when coming out into a much-reduced temperature. This method of breathing is one of the best possible aids to long-sustained vocal efforts without incurring any undue sense of fatigue.

Moreover, by its use, we are able to dispense with the conventional glass of water or other meretricious aids, so frequently resorted to by speakers for the purpose of fortifying the exhausted organs, for the need of any such will have been removed.

Now for a just economy of the breath. Care must be taken that every particle of air given out be in the production of sound. Instantly the process of replenishing the lungs has ceased, utterance should begin. The air has to be converted into sound. Any breath, therefore, given out silently before utterance commences, *i.e.*, when the lungs are inflated for vocal action, is obviously wasted, "is something taken from the force, volume, and ease of utterance." Again, be careful that no breath come out with the sound. If breath be given out, as well as sound, we shall not only speedily expend the supply we have, but the voice will lose in purity of tone, and be made harsh, rough, and furry. But how shall we ascertain whether we give anything but sound out of the mouth? This we may know by the tone of the voice. We may also demonstrate it to ourselves by singing with a lighted candle before our mouth. If there be any breath given out with the sound the flame will either flicker or be extinguished. This is well known to be a frequent direction of Signor Garcia. Convert every atom of air into sound. Economize, but never exhaust the lungs. Always keep in store a reserve fund. For the purposes of speaking a greater demand is made upon the breath than that which is necessary for the purposes of mere existence. Oftentimes, when speaking aloud, our speech must needs be vigorous, earnest, and energetic. The greater

the energy and vehemence with which we speak, the larger are the demands made upon us, and the speedier is the waste of breath. Large demands, therefore, need large supplies. "He is the best singer (writes Mr. Lennox Browne), and, it is almost needless for me to add, the best reader and speaker also, who can so control the expiration that the least possible amount of air sufficient to cause vibration, is poured with continuous effect upon the vocal organs. Hence, as one so well knows, the greatest singers appear to have an inexhaustible supply of breath."

#### PART II.—THE MUSIC OF SPEECH.

Now there is a very prevalent opinion, but false as it is prevalent, that the louder we speak the better are we understood.

To be heard is one thing; to be understood is another. Audibility and intelligibility are not convertible terms, for how often is a speaker heard and not understood. For instance, it is not an uncommon thing to hear a man puffing and panting in the misdirected efforts of public speaking, and vociferating with a vehemence that quickly exhausts both himself and his hearers in the vain delusion that what he is saying is perfectly intelligible to the minds of his hearers. No doubt such efforts are an excellent specific for throwing off latent and superfluous energy, but for the purposes of speech absolutely useless; for all that reaches his hearers is mere noise—*vox et præterea nihil*. A man may possess the voice of a Stentor, but it will avail him little if his enunciation be defective. On the other hand, he who speaks barely above a whisper may be heard a considerable distance, and with comparatively little effort, if only his enunciation be clear and distinct.

It is the clear, crisp articulation of words that renders a speaker intelligible, and constitutes that charm of speech which, in its perfection, fascinates us with its spell of irresistible power.

Why is Italian the language of song? Chiefly, no doubt, because of the superabundance of vowels which characterizes it.

Why is the speech of an Italian more euphonious than that of an average-speaking Englishman? Partly for the same reason; and partly, also, because his formation of the vowels, the music of speech, is fuller, more perfect, and more sonorous than ours. And it is due no less to this manner of pronunciation than to the nature of his language that it is so characterized by a richness and beauty of sound. He directs the waves of sound to the front of the mouth; we to the back of the throat and against the teeth. Hence the fascinating tones of the one, and the guttural, harsh and unattractive

sounds of the other. The vowels are pre-eminently the *music* of speech as distinguished from mere *noise*, and music will extend over, and be audible and appreciable at far greater distances than mere noise.

This fact is attested by the intuitive utilization of this penetrant power of music in the "nature-prompted" utterances of the street-crier, whose wish is to be heard as far and as effectively as possible. This is attained by the great extent of reach of the peculiar musical cry adopted by the vendors of fish, fruit, etc.

"Take care of the consonants, the vowels will take care of themselves," is an oft-repeated maxim; but in this, as in many other maxims of an antithetic character, the truth is sacrificed to the *forced* embodiment of a pointed antithesis.

Despise the vowels and you will at once divest speech of beauty as of expression. They are the "flesh and blood" of speech, without which consonants are but dry bones—void of beauty as of life.

How important a part they play in oral language is at once apparent when we remember that

- (a) It is through the vowels alone that we can develop the voice in regard to its intensity, purity, or sweetness, equally in speech as in song;
- (b) That we can give expression to emotional feeling or passion;
- (c) That a speaker makes himself audible, and, in part, intelligible;
- (d) As the musical sounds of speech, they form the sole elements admitting of inflexion or modulation of voice.

But we English have contracted a habit which, in its influence, has marred the natural beauty of our language, and shorn it of its own peculiar charm, viz., speaking too much with the teeth compressed.

By this undue contraction of the opening of the mouth we "reduce to a minimum the sonority of the vowels" by an interruption, mechanically, with the free emission of voice, and consequent due play of the waves of sound. We thereby impair the quality of voice, reduce its power and lessen its extent of reach—effects which are the immediate result of our wholly disregarding the utility of the vowels.

If the sounds are to be emitted and sent forth so as to reach the distant auditor in a form at once clear, sonorous, intelligible, and agreeable, how otherwise than by separating the teeth sufficiently for them to have a free, open and unobstructed passage? But if from a too contracted opening of the mouth requisite for the full, perfect utterance of these



sounds, they be impeded in their progress outward, they will be depressed, roughened, and made harsh by the resistance offered by the teeth. The tones will lose in those musical qualities of fulness, richness, sweetness, and clearness so essential to a speaker, and which impart to speech its especial charm, for the sounds produced will not be pure vowel-tone, but an admixture of *nasal* and other sounds equally wanting in euphony.

The voice must find emission either through the mouth or nasal passages. The more purely it does this through the former the more will it approximate to vowel-tone, and in proportion will be its purity, sweetness, and strength.

Our endeavour, therefore, must be to introduce into our speech as much music or vowel-tone as we can. To do this will suggest the expediency of separating the teeth to form perfectly the vowels, and of sustaining the voice upon them as long as is consistent with their just and perfect utterance, as also for the purposes of inflexion. At the same time, we must be careful of a prolongation into a drawling and sing-song expression, depriving speech of its charm, dignity, and grace.

The consonants are the *noises*, as the vowels are the music of speech. They form the bare and bony skeleton of speech; the vowels its "flesh and blood." They form the very nerves and sinews from which are derived the energy, strength, and power of our language.

Proportionate to the prominence or absence of these is our distinctness or indistinctness of utterance. To attain a graceful and withal forcible utterance, we must give individual attention to the vowel *and* consonantal elements whose combination form words.

Of course the recital of mere words, dissociated from the ideas they represent, will have nothing of interest apart from the purpose of exercising the organs of articulation, and may even appear ludicrous; but, as Dr. Hullah justly remarks, "as assuredly no singing-voice ever yet was formed by the exclusive utterance of anything that could be called music, so no speaking-voice will ever yet be formed by the exclusive utterance of anything that can be called literature."

HAROLD FORD.



## ART. VI.—WITNESS OF THE JEWS TO CHRIST.

IT was a glorious scene on which our Lord was looking when He pronounced the memorable and pathetic words: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."<sup>1</sup> The city burst suddenly into view as the road from Bethany rounded a shoulder of the hill. Through the clear atmosphere, rising on its sloping plateau 2,500 feet above the level of the sea, more than 3,700 feet above the Dead Sea, visible from its higher levels far below to the west, soaring high and steep over the deep shady valleys below its cliffs, valleys green with gardens, and everywhere well watered, "the city of ten thousand memories shone clear before Him; and the morning sunlight, as it blazed on the marble pinnacles and gilded roofs of Herod's magnificent new temple, was reflected—so Josephus tells us—in a very fiery splendour which made the gazer turn away his eyes as he would from the sun itself."<sup>2</sup> We are told by Tacitus, the old Roman historian, that the Jerusalem of that day, "with its imperial mantle of proud towers," was regarded as one of the wonders of the world.

Incomparably strange is the difference between that entrancing prospect and the melancholy view which greets the modern traveller. The hills are still there, but they are dry and dusty; the irrigation, the pools, the water, are all gone. "*Beautiful for situation*" is still the city of the Great King; but it is no longer *the joy of the whole earth*. Her valleys are filled with rubbish; she herself has dwindled and contracted into a crowded mass of filthy, mouldering streets, a congested area of the little gray concave roofs and brown walls of a Mussulman town. One beautiful building indeed there is, carrying to other ages, on the same spot, the traditional splendour of the Temple, the lovely mosque called after the Kaliph Omar, said to be the noblest building in the world next to the Taj Mahal; but the rest is indescribably miserable and ruinous. "Jerusalem," says Conder, "is (now) a very ugly city. It is badly built of mean stone houses, perched on the slope of the watershed. Beautiful bits of architecture are to be admired here and there—the Gothic façade of the Holy Sepulchre, the grand walls of the Temple, the glowing interior of the mosque . . . yet the city is not

<sup>1</sup> St. Matt. xxiii. 37.<sup>2</sup> Farrar's "Life of Christ," p. 534.

beautiful; the flat-roofed houses and dirty lanes are neither pleasing nor healthy, and the surrounding chalk hills are barren and shapeless."<sup>1</sup> "The old city itself," says Stanley, "lies buried twenty, thirty, forty feet below the wretched shops and receptacles for modern conveniences."

Is this thy place, sad city, this thy throne,  
Where the lone desert rears the craggy stone,  
Where suns unblest their angry lustre fling,  
And wayworn pilgrims seek the scanty spring?  
Where now thy pomp, which kings with envy viewed?  
Where now thy power, which all those kings subdued?  
No martial myriads muster in thy gates,  
No suppliant nation at thy temple waits,  
No prophet bard, thy glittering courts among,  
Wakes the full lyre, and swells the tide of song;  
But lawless force and meagre want is there,  
And the quick-darting eye of restless fear;  
While cold oblivion, 'mid the ruins laid,  
Hides his dark wing amid the ivy shade.<sup>2</sup>

The "City of Peace" has indeed probably seen more wars and bloodshed than any spot on earth. Rightly did Ezekiel call it the "*Bloody City*." Stubborn, cruel, rebellious, it has attracted the interest of mankind by those whom it has killed and rejected rather than by any intrinsic character of its own. Our Lord in His first lament gives the reason of the downfall: "*Ye would not.*" In His second He puts it still more plainly: "When He was come near, He beheld the city and wept over it, saying, *If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: because thou knowest not the time of thy visitation.*"

The one chance for Jerusalem was to lay aside her arrogant self-satisfaction, her hollow and sinful externalism, and to bow humbly before the message of God given by God manifest at length in the flesh, Him of whom the Law and the Prophets spoke. She would indeed have become a city of peace and righteousness. Under her stiff-necked and blind leaders, the priests, scribes, and Pharisees, she chose to remain in her ancient age-long condition of hard, dull, contemptuous opposition to the teaching of God's servants.

"Sternly, literally, terribly," says the Dean of Canterbury,<sup>3</sup> "within fifty years was that prophecy fulfilled by the Romans.

<sup>1</sup> Gidney's "Sites and Scenes," Part II., p. 49.

<sup>2</sup> Bishop Heber's "Palestine."

<sup>3</sup> "Life of Christ," p. 535.

Four years before the war began, while as yet the city was in the greatest peace and prosperity, a melancholy maniac traversed its streets with the repeated cry, 'A voice from the East, a voice from the West, a voice against Jerusalem and the holy house, a voice against the bridegroom and the brides, and a voice against this whole people;' nor could any scourgings or tortures wring from him any other words, except, 'Woe, woe to Jerusalem! woe to the city! woe to the people! woe to the holy house!' until some years afterwards, during that appalling siege, he was killed by a stone from a catapult. His voice was but the renewed echo of the voice of prophecy."

It was the demented stubbornness of the Jews which insured the thoroughness of their overthrow. "Titus," continues Farrar, "had not wished to encompass the city, but he was forced, by the despair and obstinacy of the Jews, to surround it first with a mound, then with a wall of masonry. He did not wish to sacrifice the Temple—nay, he made every possible effort to save it—but he was forced to leave it in ashes. He did not intend to be cruel to the inhabitants, but the deadly fanaticism of their opposition so extinguished all desire to spare them that he undertook the task of well-nigh exterminating the race—of crucifying them by hundreds, of exposing them in the amphitheatre by thousands, of selling them into slavery by myriads." Josephus tells us that, even immediately after the siege of Titus, no one in the desert waste around him would have recognised the beauty of Judæa; and that if any Jew had come upon the city of a sudden, however well he had known it before, he would have asked what place it was.

Jerusalem has indeed been the victim of untold horrors and punishments. Some enumerate seventeen sieges, others twenty-seven or twenty-eight.<sup>1</sup> Eight cities—Canaanite, Davidic, post-Exilic, Herodian, Roman, Mohammedan, Christian, and Turkish—have been successively reared upon one and the same spot. From the death of Solomon degeneration rapidly set in. Jehoshaphat, Hezekiah, Josiah, and the prophets were unable, except for a brief period, to check its ever-growing tendency to idolatry. The kingdom was finally destroyed by Assyria, and the Jews taken to the banks of the Euphrates. Passing for a time under the dominion of the kings of Babylon, a remnant was at length restored by the Persians. Then the city fell to the lot of Alexander the Great, and passed under the sway of his successors—the Ptolemies and Seleucidæ. For a hundred years the heroic Maccabees

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<sup>1</sup> *Gidney's "Sites and Scenes," Part II., p. 2.*

established an independent kingdom, but the old story of internecine feuds and jealousies was repeated, and sixty-three years before the birth of our Lord Pompey annexed it to the Roman Empire.

The last national struggle was in the second century, in the reign of the Emperor Hadrian. Hadrian had determined to annihilate Judaism, and promulgated a decree forbidding the reading of the law, circumcision, and the observation of the Sabbath. He also announced his intention of making Jerusalem a Roman colony, and building a heathen temple to Jupiter on the site of the Temple. The Jews revolted under an impostor, Bar-Cochba, Son of a Star. Julius Severus reduced the country once more. The Roman buildings that had arisen on what was once the Holy City were razed to the ground. The plough passed over Mount Zion. The last siege of the campaign was that of Bither, where the horses waded up to their bridles in blood, and the stream of blood carried the bodies of the slaughtered to the sea. We are told by Dion Cassius, the historian, that more than half a million of Jews perished during this disastrous war. The rest were expelled from Palestine.

It is said that Lord Rochester, the witty courtier of Charles II., once remarked that he could never get over the argument in favour of Christianity which was drawn from the then existing state of the Jewish people.<sup>1</sup> The prophetic testimony is not affected by any of the theories of the origin and dates of the books of the Old Testament which are now prevalent. Whatever their date may be, there must always intervene many centuries between them and the events in the history of the Jews which they predict. As Davison, the ablest writer on the subject, has said: "Place the prophecy in any imaginable age—after the fall of the kingdom of Israel or after the Babylonian conquest—the phenomenon of its fulfilment remains."

There are two great points in the prophecies about Israel which are well worthy of notice: (1) The absolute permanence of the race under all circumstances; (2) their disasters if they shall disobey God.

On the first, read Jer. xxxi. 35-37: "*Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night; which stirreth up the sea that the waves thereof roar; the Lord of Hosts is His name: If these ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from*

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<sup>1</sup> "Present-Day Tracts," vol. xiii. (R.T.S.): "The Jews' Witness to the Bible."

*being a nation before me for ever. Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off the seed of Israel for all they have done, saith the Lord."* Again, in Jer. xxxiii. 25, 26: "*If My covenant of day and night stand not, if I have not appointed the ordinances of heaven and earth; then will I also cast away the seed of Jacob . . . for I will cause their captivity to return, and will have mercy on them."*

The sons of Israel are still dispersed from their own land; but there are eight millions in all parts of the world, and amongst them are the most influential men in the most civilized of the Western nations. It was even a Jew who virtually founded the Papacy itself: that obscure Ebionite forger, who, in his hatred of St. Paul, invented the false Clementine Homilies, and so created once for all the extraordinary delusion that St. Peter was ever Bishop of Rome.

The second point in the long roll of the prophecies is this—the character of the punishments of the Jews for wilful rejection of the messages of God. Over and over again Holy Scripture states that if they disobey the Almighty they shall be in misery, the land shall be brought into desolation, and they themselves scattered among all people from the one end of the earth to the other. There is not room to quote the whole twenty-sixth chapter of Leviticus; it is like an epitome of the far-off after-history which I have been briefly sketching. Here are two verses (the 32nd and 33rd): "*I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste."* There is not room for chapters xxviii. and xxix. of Deuteronomy; they describe with literal exactness what is being done in Russia at the present day: "*The Lord shall cause thee to be smitten before thine enemies: . . . thou shalt be removed into all the kingdoms of the earth: . . . thou shalt be only oppressed and spoiled evermore, and no man shall save thee . . . thou shalt betroth a wife, and another shall have her: thou shalt build a house, and shalt not dwell therein . . . thy sons and thy daughters shall be given unto another people, and thine eyes shall look and fail with longing for them all the day long."* Look at Jer. xxiv. 9: "*I will deliver them to be removed into all the kingdoms of the earth for their hurt, and to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them."* Look at Ezek. xxii. 15: "*I will scatter thee among the heathen, and will disperse thee in the countries, and will consume thy filthiness out of thee."*

Look at Amos ix. 8: "*Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth: saving that I will not utterly destroy the face of Jacob; saith the Lord. For lo! I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve.*" So our Lord takes up and continues the prophecy in St. Luke xxi. 22 and 24, where He says that the Jews "*shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled.*" And St. Paul gives as the condition of their continued dispersion and misery the continuance of their unbelief, the obstinate persistence of their rejection of the last and best message of God to their people, as they had rejected so many more all through the long course of their wonderful and mysterious history: "*God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day . . . by their unbelief were they broken off, and thou standest by thy faith. . . . And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again.*"

In the contrasted blessings and curses in Leviticus and Deuteronomy the curses largely predominate: it is evidently implied that in the latter days Israel will in some signal way, by unfaithfulness to the messages of Jehovah, draw down upon themselves His heaviest judgments. Calamities of every kind are foretold as arising from oppression, poverty, disruption of family ties, bodily sickness, distressing anxiety, and the fear of death. "*Among these nations thou shalt find no ease, and there shall be no rest for the sole of thy foot: but the Lord shall give thee there a trembling heart, and failing of eyes, and pining of soul; and thy life shall hang in doubt before thee; and thou shalt fear night and day, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of heart which thou shalt fear, and for the sight of thine eyes which thou shalt see.*"

No ordinary antecedents would have produced the permanence of the Jews as a race under such conditions. There they are as distinct, as unique as ever, eight millions in all parts of the earth, far more numerous than they ever were in Palestine. It is because of their connection with the revealed will of God, because of their adherence, however partial, to the Divine oracles which they received.

No human foresight could have described the persistence of their alienation from God, the exact nature and description

of their age-long suffering. There is nothing reasonable in accepting the books of the Old Testament as a revelation if we reject the supernatural vision in prophecy. The whole series is full of it. There is no possibility of receiving the New Testament as the final declaration of God's message to man if we do not believe that the prophets foretold what was to come. It was part of God's providential system of education of the world through the illumination of a special people. The New Testament is founded throughout on the Old; the fibres of the two are inextricably intertwined—pictures, it is impossible to doubt, the prophets were permitted to see of that which was to come. The outlines were given 3,000 years ago; medieval and modern history have been filling in the details. After their expulsion from Palestine by Hadrian, they were persecuted from Persia in the East to England and Spain in the West. Their lives were never safe. Throughout the Middle Ages, as now in Persia, they were compelled to wear a distinguishing badge on their clothes. From the Peninsula they were exiled in thousands. In Germany they were the prey of every riotous band of marauding Crusaders. Everywhere the sport of the populace and the chattels of kings, they have had one long weary existence of terror and distress. In the present day there are two great exceptions: the general respect paid to kings of finance in all countries, and the absolute freedom of the Jews in Britain. Elsewhere things are as they were centuries ago. "Jews," says a modern writer, "are still the scorn of Gentiles, ill-treated where they are not feared. The anti-Semitism of Germany and France is but a surface-play of a current that runs deep, and the warning of a mighty storm ever ready to break. Except in Britain and the United States, there is no peace for the Jews even of to-day. They may enjoy here and there a respite from their troubles; but there is no sign that the nations regard them more favourably than of old, no sign that their lot in the future, so long as they are still scattered, will be sensibly alleviated. The predictions in Scripture of their unhappiness are still being fulfilled." The rejection of the Messiah, foreseen in the fifty-third chapter of Isaiah, is but the culminating point of their long series of acts of disobedience to God.

It is recorded that when Rabbi Akiba<sup>1</sup> and some other Rabbis were walking through the ruins of Jerusalem, Akiba smiled, though the others wept. They were naturally surprised to see their companion smile, and inquired the reason. "Nay, rather," said Akiba, "let me ask why you weep."

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<sup>1</sup> "Present-Day Tracts," vol. xiii. (R.T.S.): "The Jews' Witness to the Bible," p. 37.



"We weep," they replied, "because we behold these heathens, who worship false gods, living at ease and in peace, and our holy temple laid waste, foxes going in and out at their pleasure." "All this," rejoined Akiba, "is the very reason why I smile; I see, as you do, how sure God's threatenings have proved, but I learn also how true must be His promises. He said, '*Zion for your sake shall be ploughed as a field*' (Mic. iii. 12), and He has brought it to pass; but He also said, '*There shall yet old men and old women dwell in Jerusalem*' (Zech. viii. 4). Shall we not believe His word?"

It is part of our religion to look to the same comfort which Akiba had of old. "*Lo, the days come, saith the Lord, that I will turn again the captivity of My people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. . . . Fear thou not, O Jacob, My servant, saith the Lord; neither be dismayed, O Israel; for, lo, I will save thee from afar, and thy seed from the land of their captivity*" (Jer. xxx. 3, 10). And in Amos we read: "*I will bring again the captivity of My people Israel, and they shall build the waste places and inhabit them*" (ch. ix. 14). "*Their seed shall be known among the nations, and their offspring among the peoples: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed*" (Isa. lxi. 9).

Whether the movement of the Jews towards Palestine at the present day is of the nature of a national return, it is impossible to say. Societies for colonizing Palestine, formed originally among the very poorest, have now so spread that even the richest Jews have become members, and take a lively interest in their prosperity. There are some fifteen colonies now in Palestine, where the colonists are taught to till the land and grow produce of every kind. During the last few years the population of the country has enormously increased. Some twenty years ago there were not more than 12,000 Jews in Jerusalem, not more than 30,000 in all the Holy Land. Now there are 43,000 in Jerusalem alone, and over 100,000 in Palestine. Between 70,000 and 80,000 have gone there in the last few years, nearly double the number that returned with Zerubbabel. There can be no doubt, too, that the faith of Christ is making way with the educated Jews in this country.

In the far-off future some great blessing is in store for Christianity through the reconciliation of the Jews with the Divine messenger of God, the Incarnate Word, the Messiah whom their ancestors rejected. "*If the fall of them,*" says St. Paul, "*be the riches of the world, and the diminishing of them the riches of the Gentiles: how much more their fulness?*"

. . . For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. xi. 12, 15). Jerusalem—not Rome, Constantinople, or Canterbury—is the natural mother of Christendom. Centuries hence it may be that a pure and Apostolic form of Christianity will be revived in a restored Patriarchate of Jerusalem. To the voice of such a Patriarchate it might be possible even for Rome to listen, to divest herself of her exclusiveness, her infallibility, her accretions, and her groundless pretensions, even where human weakness is too strong to permit her to hear the voice of her sister of Constantinople, or her excommunicated daughter of Canterbury.

At present it is difficult for the Jews to accept Christianity after eighteen centuries of persecution—a persecution still continued in most of the countries where they are scattered. It is for us—by our brotherly friendliness, our sympathy, our justice, our consistent practice of our own religion—to recommend it to them as the natural and predestined completion of theirs.

Our eyes have been turned once more to that shrine of extraordinary memories in these last weeks by the pilgrimage of the German Emperor, and the consecration of a new and beautiful church to represent English Christianity. Whatever is done to ameliorate the condition of the Jews, to promote the spread of the Gospel, to increase the peace and mutual understanding of rival Churches, cannot but be for good. It may be that the young Emperor, with his bright imagination, his far-sighted and effective policy, and his penetrating words, may strike a spark of Christian sympathy and enthusiasm which will be better than antiquarian zeal or historical disquisition. In the confused and conflicting loyalty of the Churches of Christendom to that strange gray old city for which the latest writer in the New Testament has nothing more to say than that "*it is spiritually called Sodom and Egypt, where also our Lord was crucified,*" it is desirable that the purer, the most enlightened, the most intelligent aspects of Christianity should make themselves felt. The English Church is rousing herself to fresh efforts. God grant that the returning thousands may learn to know the Prince of Peace!

Meantime, the contemplation of God's mysterious providence for the world in the destinies of His chosen people must fill us with awe, reverence, and faith. The Jews, scattered, yet permanently distinct; the gradual removal of barriers between them and ourselves in Britain; the miseries of that unfortunate race elsewhere which we are powerless to avert; the marvellous prosperity and progress of the countries that own the Kingdom of Christ; the fact that the truer and purer the

Christianity is, so much the greater the national vitality—all these things bring us once more, with gratitude and humility, to the foot of the Cross. We join the voice of many angels, round about the throne, ten thousand times ten thousand, who cry with the loud tones of perfect knowledge: "Worthy is the Lamb that was slain to receive power, and riches, and strength, and honour, and glory, and blessing." With every creature which is in heaven and on the earth, and such as are in the sea, and all that are in them, we sing: "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." And when we think of the 144,000—the ideal, perfect, emblematical number of those that were sealed, not only of Judæa, but of all the tribes of the children of Israel—we wait with patience the gradual unfolding of God's eternal purpose; and once more we sing, in the jubilant strains of Wesley's anthem: "The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away!"

WILLIAM SINCLAIR.

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## Short Notices.

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### CHRISTMAS BOOKS.

*The Sunday at Home.* Annual Volume. R.T.S. Pp. 812. Price 7s. 6d.

THIS admirable compilation keeps pace with the times, and continually increases in interest. Among the Biographical Sketches are: Mrs. Alexander, Mrs. Browning, Mr. Gladstone, Bishop How, Professor Legge, Dr. Moon, Lady Muir, George Müller, Oberlin, Pilkington, Christina Rossetti, Isaac Sharp, Spurgeon, Stoughton, Harriet Beecher Stowe, Tennyson, Dr. Watts, William Wilberforce. Other series are: Twenty-four poems, "Studies on Elijah," "Scripture Studies," "Women's Settlements in London," Serial Stories, "Sketches from Life," "Tombs of the English Kings" (twenty-nine, illustrated by Whympers), Stories for the Young, and Notes for the Month.

*The Leisure Hour.* Annual Volume. R.T.S. Pp. 812. Price 7s. 6d.

The Religious Tract Society is preparing to celebrate its hundredth anniversary, but its magazines show perpetually renewed youth. The present volume is exquisitely illustrated, and replete from end to end with interest. It contains seven Australian sketches, fifteen biographies, six astronomical papers from Mr. Maunder of Greenwich Observatory, a long and striking series of "Oversea Notes" (American), eight sketches of English Ports, a valuable collection of papers on "Science and Discovery," serials by Mary Palgrave, Charles Lee, and E. E. Overton, besides a number of short stories, sketches, and varieties.

*The Quiver*. Annual, Volume. Cassells. Pp. 1148. Price 7s. 6d.

This wonderful magazine is as full of charm as ever in picture and letterpress. Among its contributors are the Bishops of Ripon, Winchester, and Derry; Lords Herschell and Roberts; Sir Edwin Arnold, Sir Lewis Morris, and Sir George Martin; Agnes Weston, Lady Meath, Agnes Giberne, Katharine Tynan, Mrs. Molesworth; Dean Farrar; Drs. Barnado, Joseph Parker, Arnes, Hopkins, and Preston; Mark Guy Pearse, F. B. Meyer, and B. Fletcher Robinson. It aims at giving attractive and suitable reading for Sunday and every day in the Christian households, including sermon-papers, philanthropic and missionary narratives, stories, sacred music, Scripture lessons, children's papers, and Short Arrows. It is, as it wishes to be, *a library in itself*.

*The Church Monthly*. Annual Volume. Office: 30, New Bridge Street. Pp. 283. Price 1s. 6d.

This favourite and widespread journal is again a triumph of its able editor. Amongst the writers are the Archbishop of York, the Bishops of Exeter, Gloucester, Peterborough, Newcastle, Wakefield, Derry, and Calcutta (designate); Dean Spence, Edgar Sheppard, E. A. Stuart, J. W. Horsley, Theodore Wood, Sir George Martin, Professor Shuttleworth. The representative Churchmen are the Bishops of Bristol, St. David's, Wakefield, Ossory, Ripon, and Stepney. Fourteen papers on Sunday Questions are contributed by the Rev. W. Sunderland Lewis; twelve on "Thoughts for Holy Days" by the Rev. W. H. Draper.

*The Dawn of Day*, 1898. S.P.C.K. Pp. 286. Prices 1s. 6d. or 1s.

This popular and well-edited serial maintains its usual high reputation. The story is by Austin Clare; Bishop Winnington Ingram contributes a series of "Popular Objections to Christianity"; May Cochrane one on "The History of the S.P.C.K."; and the Rev. Montague Fowler narrates "Church Progress at Home and Abroad" from month to month.

*Light in the Home* (the old *Tract Magazine*), 1898. R.T.S. Pp. 288. Price 1s.

This excellent little monthly pennyworth is calculated to do much good in cottage life in town and country. Among the biographies are: Janet, Lady Colquhoun, and Dr. Donald Fraser. "The Bible Readings," "The Characteristics of the Spiritual Life" (Rev. W. A. Challacombe), "The Scripture Exercises and Texts," and "The Tract Union Supplement" (Bible study by correspondence), are all suited to promote religion in family life.

*The Church Worker*, 1898. Sunday-School Institute. Pp. 192. Price 2s. 4d.

The bulk of this useful periodical is taken up with fifty-two "Lessons on the Book of Genesis." The Sunday-School Institute is untiring in providing useful matter for its teachers. Amongst other contributors are the Bishop of Ripon, Professor Gwatkin, Lady Frederick Cavendish, Mrs. Nisbet, Rev. Selwyn Blackett, and R. E. Daniel. The Notes and Comments and the Outlook are well done, and the whole forms a valuable exponent of orthodox Church of England teaching.

*Friendly Greetings*. R.T.S. Pp. 208. Price 2s. 6d.

These "Illustrated Readings for the People" are an agreeable collection of well-chosen sketches and papers.

*The Cottager and Artisan*, 1898. R.T.S. Pp. 144. Price 1s. 6d.

The illustrations and letterpress of this attractive volume are worthy of its established popularity.

*Our Little Dots*, 1898. R.T.S. Pp. 188. Price 1s. 6d.

A really beautiful book.

*The Child's Companion*, 1898. R.T.S. Pp. 188. Price 1s. 6d.  
Charmingly illustrated, and full of instruction and amusement.

*Sunshine*, 1898. Stoneman, Warwick Lane. Pp. 188.

This lively magazine for children contains numerous competitions, several stories in parts, Editorial Notices, Editorial Letter-box, "Scripture Portions for the Sunshine League," and papers on "Everyday Helpfulness." It is a capital means of communication for intelligent children between each other and the editor.

*Brave Deeds of Youthful Heroes*. R.T.S. Pp. 96. Price 2s.

Thirty-one finely-illustrated stories of courage amongst boys and girls, ancient and modern, forming a handsome gift-book.

*The Gold of that Land*. By MARGARET S. COMRIE. R.T.S. Pp. 320.  
Price 5s.

A well-told tale of Italian and Scottish cousins in Italy, their various adventures, misfortunes, and experiences, with final prosperity and religious enlightenment.

*The Wishing-Well*. By LUCY TAYLOR. R.T.S. Pp. 192. Price 2s.

A lively story for young girls, with a moral in favour of candour.

*Shadows*. By Mrs. O. F. WALTON. R.T.S. Pp. 308. Price 3s. 6d.

It was a pretty idea to take the varied vicissitudes of an old armchair and weave them into an autobiographical story. There is no limit to what it may go through, and the experiences are touched in with pathos and interest.

*The Cry from the Sea*. By Rev. T. S. TREANOR. R.T.S. Pp. 256.  
Price 3s. 6d.

Twelve splendid stories of heroic adventure and manly courage by the well-known and popular Deal Chaplain. The book is sure to be a great favourite with boys.

*Asceline's Ladder*. By ELLEN L. DAVIS. R.T.S. Pp. 288. Price 3s. 6d.

A bright story of social life in country and town, with a gradual weaning from the wiles of Vanity Fair. But why do good young women marry elderly men?

*Antonia's Promise*. By author of "Joseph's Little Coat." R.T.S.  
Pp. 160. Price 1s. 6d.

A pretty narrative of English clerical life, with the temptations and restoration of a son at college, and the devotion of a sister.

*The Secret Room*. R.T.S. Pp. 192. Price 2s.

A salutary and timely illustration of the dark days of the never-forgotten Marian persecution.

*A Girl's Experiment*. By MARGARET KESTON. R.T.S. Pp. 192. Price 2s.  
An excellent and wholesome story for girls.

*Ruth's Path to Victory*. By EVELYN L. THOMAS. R.T.S. Pp. 160.  
Price 1s. 6d.

An account of children from India coming home to live with an aunt in England, and of the heroine's progress to the unselfish life.

*Janie Fletcher*. By F. E. READE. S.P.C.K. Pp. 160.

A capital tale of girls' life at school; thoroughly wholesome and English.

*Rough-Cast*. By CHRISTABEL COLERIDGE. S.P.C.K. Pp. 159.

A charming and sympathetic representation of humble life, where a young man with promise in him is saved from destruction by his love for a true-hearted girl.

*By the Gail Water.* By ELLA N. LEFROY. S.P.C.K. Pp. 124.

A Scottish story of a child left in a village, adopted by a maiden lady, enlisting after her death, discovered to belong to a good family, and dying heroically in the Crimea. The opportunities for characterization and pathos are well taken in hand.

*Mar and Lettice.* By HESTER WHITE. S.P.C.K. Pp. 128.

A vigorous reminiscence of the days of George III., wherein the son and daughter of a gamekeeper, and their lord and his family, go through various characteristic adventures.

*Number One.* By CHRISTABEL COLERIDGE. S.P.C.K. Pp. 126.

A sympathetic glimpse of humble life in London.

*The Splendid Stranger.* By ROBERT LEIGHTON. Sunday-School Union. Pp. 190. Price 2s.

An episode that brings vividly back the exciting times of the Duke of Monmouth's blow for the Crown.

*The Fireside,* 1898. "Home Words" Office, Paternoster Square, E.C. Pp. 762. Price 7s. 6d.

We have only space to mention, as we go to press, that this thoroughly readable volume maintains the reputation of its predecessors. "By the Way," "Chats about Authors and Books," Miss Giberne's story, "Heart Cheer for Home Sorrow," "Present Day Topics," and "Sunday Readings," are all full of interest.

*Hand and Heart,* 1898. "Home Words" Office. Pp. 236. Price 2s.

This may also be strongly recommended.

*Life of the Right Hon. Sir Joseph Napier.* Cheaper edition. Longmans.

Of this excellent work Mr. Gladstone wrote :

"January 2, 1893.

"DEAR LADY NAPIER,

"I am glad to hear that you have published in a form adapted to an extensive circulation the life of your distinguished husband, who set us all a good example by the high cast of his principles and actions, and by manifesting at an early date his kindly interest in the mass of his countrymen. Believe me, faithfully yours, "W. E. GLADSTONE."

*Stories of Bible Nations.* By EDITH RALPH. Sunday-School Union. Price 2s.

Seven stories of Egypt, six of Chaldæa, and nine of Assyria, drawn from the evidence of the monuments, ably told and admirably illustrated.

*Four Little People.* By ADA J. GRAVES. Sunday-School Union. Pp. 96. Price 9d.

A pleasant little book for young children.

*Nelly's Work.* By E. CHILTON. Sunday-School Union. Pp. 95.

The ups and downs of a child who was led to do good in humble life.

*The Young Reporter.* By WILLIAM DRYSDALE. Andrew Melrose. Pp. 298. Price 3s. 6d.

An American story of resolution, adventure, and success, founded on principle and conduct, and told with vigour and experience.

*By Strange Paths.* By FANNIE NEWBERRY. Andrew Melrose. Pp. 304. Price 3s. 6d.

An admirable book for girls. The scene is laid in America, and the lesson inculcated self-sacrifice.

*The Knight's Quest.* By Rev. EDWIN GREEN. C.E.T.S. Pp. 123. Price 1s. 6d.

Eight stories for boys, recommending total abstinence : seven for the sake of others, the eighth from prudence. A useful addition to temperance literature.

*A Legend of Reading Abbey.* By C. MACFARLANE. Archibald Constable and Co. Pp. 248. Price 3s. 6d.

Macfarlane's "Reading Abbey" has been selected by the editor, G. L. Gomme, to represent the reign of King Stephen in Constable's Library of Historical Novels and Romances. It was first published in 1846. It is extremely interesting as a careful illustration, fortified with antiquarian research, of one of the least known periods of English history, under a King with whom most of us are unfamiliar.

*The New Home.* By Mrs. C. S. PEEL. Archibald Constable and Co. Pp. 276. Price 3s. 6d.

A perfect treasury of useful and artistic advice on the arrangement, decoration and furnishing of a house of medium size, to be maintained by a moderate income, with separate inventions at the end of things necessary and desirable in different departments. Agnes Walker's suggestive illustrations add to the attractiveness of the book.

*The Church of England.* A History for the People. Vol. iv., Dean of Gloucester. Cassells and Co. Pp. 484. Price 6s.

In this fourth and last volume Dr. Spence brings his labour of love to a close, and his readers will be sorry that they are to have no more. He takes us from James I. to the present day, passing over ground soon thick with controversy. The Dean is so moderate in his judgments, and anxious to do justice to all, that strong partisans on either side will not be satisfied, yet, so full is the information, so varied the subjects, and so abundant the illustrations, that even they cannot help being fascinated by this charming narrative of English religious life.

*A Settler's Story.* By F. B. FORESTER. S.P.C.K. Pp. 320.

An illustration of the tonic of colonial life on young, restless, and inexperienced blood.

*Helen's Probation.* A. E. D. S.P.C.K. Pp. 150.

A story of resistance to worldly pressure happily rewarded.

*Ralph Rodney's Mother.* By H. LOUISA BEDFORD. Pp. 224.

An example of the happy effect of a mother's patient love in rural life.

*Great Books.* By Dean FARRAR. Isbister and Co. Pp. 235. Price 5s.

The Dean of Canterbury uses his eloquent pen and keen intuition to introduce young readers to the habit of reverence for great books, to interest in special branches of literature, and specially to the study of Bunyan, Shakespeare, Dante, Milton, and Thomas à Kempis. It is needless to say that these fascinating pages throw brilliant light on the character and genius of these immortals.

*St. Botolph, Aldgate.* Rev. A. O. B. ATKINSON. Grant Richards, 9, Henrietta Street, E.C. Pp. 244.

The local histories of our great parishes, when compiled with knowledge and skill, are an important contribution to the internal and domestic history of the people. We have here the annals of a great City Ward (Portsoken), of an important City Priory (Holy Trinity), a great City Gateway and its surroundings (Aldgate), the Parish Church, the Chantry, the Church in the reign of Elizabeth, the traces of the Commonwealth, Plague, and Fire, Aldgate Worthies, the present classical Church, and the last ten years of progress and consolidation under the able, wise, sympathetic leadership of the Rev. R. H. Hadden, Vicar, who has lately been appointed to St. Mark's, North Audley Street.

*Present Day Tracts.* Vol. xiv. R.T.S. Price 2s. 6d.

The present volume of this invaluable series contains "Testimony of Earlier Prophetic Writers to the Primal Religion of Israel" (Professor Leathes); "Whom say ye that I am?" (Rev. H. R. Reynolds, D.D.); "Modern Views of Zoroastrianism in the Light of Christianity" (Rev. M. Kaufmann); "Non-Christian Religions: their State and Prospects" (Rev. J. Murray-Mitchell, LL.D.); "The Trinity in Sacred History" (Rev. D. W. Simon, D.D.); and "Culture and Christianity" (Rev. M. Kauffmann). All are full of suggestion, thought, and encouragement.

*Health at Home Tracts.* By Dr. SCHOFIELD. R.T.S. Pp. 192. Price 1s. 6d.

This excellent book is a compendium of useful knowledge for the house, the district visitor, and the clergy. It contains papers on "Cleanliness," "Nursing and Medical Terms," "Cholera Epidemic," "Value and Cost of Food," "When to see the Doctor and How," "Effects of Alcohol," "Rest in Health and Sickness," "Moral Training of Children," "Plain Words on Health Laws," "Old Age and its Claims," "Hospitals, Dispensaries, and Infirmarys," and the "Five Laws of Health." Dr. Schofield is a member of the National Health Society, and has been providing lectures on these and kindred topics for the clergy.

*Our Indian Sisters.* By Rev. E. STORROW, Missionary. R.T.S. Pp. 256. Price 3s. 6d.

An admirable account, at first hand, of the condition of the women of India, with thirty photographic illustrations: a real stimulus to missionary sympathy.

*A Letter for You, and Other Readings for Mothers' Meetings.* By J. M. K. R.T.S. Pp. 192. Price 2s. 6d.

Twenty thoroughly good addresses for reading to meetings of women.

*Midland Sketches.* By W. J. GORDON. R.T.S. Pp. 160.

A very instructive and interesting work, by the author of "How London Lives," on the life and industries of our great Midland towns: Coventry, Nottingham, Wolverhampton, Northampton, Redditch, Kidderminster, Walsall, Leicester, Birmingham, with fifty-eight charming photographic illustrations.

*Insect Lives as Told by Themselves.* By EDWARD SIMPSON. R.T.S. Pp. 126. Price 1s. 6d.

This is an amusing and instructive adaptation of the principle of "interviews" to the wonder of insect life. Autobiographies are given by the Black Water-Beetle, the Whirligig, the Tiger Beetle, the Ladybird, the Earwig, the Mole Cricket, the Cockroach, the Death's-Head Moth, the Goat Moth, the Dragon-Fly, the Caddis Worm, Thrips, the Wasp, the Cuckoo-Spit, the Water Boatman, Stylops, the Chameleon and Drone, Flies, the Gnat, and the Flea.

*Musings for Quiet Hours.* By GEORGE S. BARRETT, D.D. R.T.S. Pp. 128. Price 1s. 6d.

Twenty-three very useful devotional papers from the well-known Norwich preacher on vital subjects, full of spiritual experience.

*Assyria* (Ancient History from the Monuments Series). By GEORGE SMITH. Revised by Professor Sayce. S.P.C.K. Pp. 206.

This is a new edition of the valuable little work of the late George Smith of the British Museum, brought up to date by the learned editor. Much progress has of late been made in Assyrian discovery.



*Blessed are Ye.* By F. B. MEYER. Sunday-School Union. Pp. 142. Price 2s.

Able and thoughtful meditations on the Beatitudes by a spiritual teacher of eminence, experience, and acceptance.

*The Revised Version of the Holy Bible, with Revised Marginal References.* Henry Froude, Oxford University Press Warehouse, Amen Corner, E.C. Minion 8vo. Price 5s.

The importance of this edition can hardly be exaggerated. The whole old scheme of references has been thoroughly revised and greatly enlarged. A flood of new light is thrown on the text of Holy Scripture and its scope and meaning. While the revision was in process, a small company of the New Testament Revisers, especially Dr. Scrivener and Dr. Moulton, prepared a very elaborate body of marginal references, which were printed for the use of the Revisers. The University Presses agreed to print at least one edition of the Revised Version with these references. After the death of Dr. Scrivener, the task was entrusted to Dr. Moulton, after whose death, in February, 1898, it was finished by the Rev. J. H. Moulton and the Rev. A. W. Greenup, Dr. Moulton's assistants.

The general work was superintended by Dr. Price, Master of Pembroke, Oxford, Archdeacon Palmer, Dr. Aldis Wright (Vice-master of Trinity, Cambridge), Professor Kirkpatrick, and Professor Ince. Dr. Stokoe of Lincoln College was general editor, and prepared the references for the Old Testament and Apocrypha, with the help of Dr. Barnes of Peterhouse, Mr. Greenup, Rev. E. R. Massey, of Exeter College, and the Rev. J. W. Nutt, of All Souls. All students of Scripture will welcome this completion of the utility of the Revised Version.

#### MATERIALS FOR THE PRESENT CONTROVERSY.

*The Papal Attempt to Reconvert England.* By One born in Romanism. R.T.S. Pp. 142. Price 1s. 6d.

This is one of a powerful series issued by the Religious Tract Society giving information on the present crisis. It is a melancholy but impartial account from within of the more repulsive side of Romanism—its claims and liabilities, its intrigues, its monopoly of interpretation, its treatment of private judgment, and the like.

*Present Day Primers: A Primer of Roman Catholicism.* By Dr. WRIGHT. R.T.S. Pp. 160. Price 1s.

A valuable exposition by an expert of the constitution and teaching of the Roman Church, Rule of Faith, the Church, the Sacraments, the Sacrifice of the Mass, False Assumptions, False Teachings.

*Present Day Primers: The Reformation in England.* By W. H. BECKETT. R.T.S. Pp. 160. Price 1s.

This invaluable manual should be in the hands of everyone who wishes to form a fair judgment of the present conflict.

#### TRACTS.

1. *The Worship of the Virgin Mary.* By REV. A. R. PENNINGTON.
2. *What Great Englishmen have said Concerning the Papacy.* By Dr. MACAULAY.
3. *Shall we reunite with Rome?* By DEAN FARRAR.
4. *The Claim of Rome to Infallibility.* By REV. A. R. PENNINGTON.
5. *Think for Yourself.*
6. *Shall I go to Confession?*
7. *True History of Gunpowder Plot.*

## The Month.

BY Her Majesty's direction the following letter has been sent by Sir Arthur Bigge from Balmoral to Mr. Henry Froude at the Oxford University Press: "I am commanded to beg that you will convey to the joint committee of the Church of Scotland, the Free Church of Scotland, the United Presbyterian Church, and the Presbyterian Church in Ireland, the thanks of the Queen for the copies of the Church Hymnary and music which you, on their behalf, have been good enough to submit for Her Majesty's acceptance. The Queen fully appreciates the spirit of concord which has prompted the compilation of this work."

The Archbishop of Canterbury last month visited Swansea as the guest of Sir John Llewelyn, to take part in the reconsecration of the Parish Church of Swansea, which has been rebuilt at a cost of between £25,000 and £30,000. The rebuilding of the Parish Church is the completion of a great scheme of Church Extension which has been carried out during the last ten years in the town of Swansea for the provision of accommodation for the Church people of a rapidly extending town. Since Canon and Chancellor Smith, the Vicar, has been at Swansea, over £30,000 has been raised and expended on the erection of churches in new parishes, the acquisition of mission halls, and the erection of vicarages. The church has been rebuilt in accordance with plans by Sir Arthur Blomfield.

The Archbishop of Canterbury forwarded a cheque for £5 as a contribution towards the rebuilding of Whitefield's Tabernacle in the Tottenham Court Road. At the recent stone-laying by the Rev. Dr. Joseph Parker, the Anglican Church was represented by the Rev. J. J. Coxhead, Vicar of the Church of St. John, Fitzroy Square. The outlay of the new building will be £11,000, of which over £5,000 is now in hand.

It is not a good sign that the supply of curates is decreasing. Never did the Church of England require able men more than she does to-day. Here are the numbers of those ordained since 1886, when the figures touched high-water mark:

1886	...	...	814		1892	...	...	737
1887	...	...	771		1893	...	...	747
1888	...	...	739		1894	...	...	684
1889	...	...	777		1895	...	...	720
1890	...	...	746		1896	...	...	704
1891	...	...	745		1897	...	...	652

These figures speak for themselves. Those of 1897 show a falling off of twenty per cent. when compared with the figures of 1886.

A memorial is in course of erection on the Gallows Hill, Boughton, Chester, to mark the martyrdom near there of George Marsh over 300 years ago. The cost of the memorial, which is to take the form of an obelisk, is being defrayed by Miss Nessie Brown.

Rev. J. J. Glendinning Nash, Vicar of Christ Church, Woburn Square, has been appointed by the Bishop of London to the prebendal stall of St. Paul's Cathedral, vacant by the death of Mr. Wilson, of Tottenham. Mr. Nash is secretary of the Church Congress, to be held in London next year, and also of the London Diocesan Conference.

The Dean Vaughan memorial church is to be built on a site at Kensal Rise, and is estimated to cost £7,500. Messrs. J. E. K. and J. P. Cutt's plans were approved on Saturday at a meeting of the committee at Church House.

The Bishop of Liverpool has forbidden the Vicar of St. Thomas's, in that city (of which Mr. Gladstone was patron), to hear confession, except in the case of sick people who voluntarily chose to confess some burden which lay on their minds.

A copy of the celebrated Mazarin or Gutenberg Bible, from the well-known library of the Rev. W. Makellar, was sold quite recently at Messrs. Sotheby's for £2,950.

It is the first printed edition of the Bible, and the earliest book printed with movable metal types.

The new organ, costing £6,000, was dedicated at Lincoln Cathedral on November 17, in the presence of a congregation numbering nearly 5,000 persons.

The Rev. C. H. H. Wright, D.D., late Incumbent of St. John's, Liverpool, has been appointed Clerical and General Superintendent of the Protestant Reformation Society. Dr. Wright was Bampton Lecturer in 1878, has a European reputation as a Hebrew scholar, and is the author of several works of great value. No better choice could have been made, and the society is certainly fortunate in securing the services of so distinguished a scholar.

Mr. F. C. Arkwright, of Willersley Castle, has presented to the Ecclesiastical Commissioners a vicarage-house of the value of £3,000 for the use of the incumbent of Cromford, Derbyshire. The Commissioners have decided to place a sum of £1,000 to the credit of the living, and to apply the interest, £30, in augmentation of the vicar's income.

The first British missionaries to start for work in the Soudan, under the auspices of the C.M.S., the Rev. Dr. Sterling and the Rev. Douglas M. Thornton, have left London. At Cairo these two pioneers will be joined by Dr. Francis John Harpur, the C.M.S. senior medical officer in Egypt, who will accompany them to Khartoum, and possibly beyond.

#### APPEALS AND BEQUESTS.

The Bishop of Barbados, who is coming to England next month, by doctor's orders, to get the best advice he can for the severe disease from which he is suffering, writes to the press appealing for his poor St. Vincent people, as he will be unable when he is over here to go about pleading for them. The picture which he draws of the distress in the West Indian Islands is a very sad one, and he points out that the disestablishment of the Church there, except in Barbados and Trinidad, where there is a concurrent endowment, renders the work of relief and support of the Church most difficult.

The Archbishop of Canterbury has made a grant of £1,000 from the Marriott Bequest to the Missions to Seamen towards the endowment of its efforts in the Diocese of Canterbury. The Society maintains a chaplain, etc., for the shipping and light vessels in the Downs, and three readers, etc., with two honorary chaplains, for seafaring men at Deal, Dover, Margate, Whitstable, and Broadstairs in the Archbishop's Diocese,

at a cost of about £765 per annum. There is also a chaplain, etc., on the River Medway and its estuary, which are partly within the Canterbury Diocese, and on which the Missions to Seamen spent £1,145 last year.

On November 7, for the first time, a festival service of the United Friendly Societies was held in St. Paul's Cathedral, some 6,000 members of various orders, representing a total of 2,814,573 persons, being present, wearing many-coloured regalia. The service sprang from a suggestion of Archdeacon Sinclair, who was last July initiated a member of the "Pioneer" Lodge of Oddfellows, which meets in Clerkenwell Town Hall, and who has for many years been a member of the Foresters and the Ancient Shepherds. The Archdeacon suggested holding such a service to Mr. J. Summers, by whom it was arranged, and it is hoped the service may become an annual function. More than 9,000 tickets were applied for, but as the seating accommodation was limited, only 6,000 could be issued. The seating of the vast concourse was admirably carried out by the stewards, and the choir was furnished by the Lay Helpers' Association. The prayers were intoned by Archdeacon Sinclair, and the sermon was preached by the Bishop of London, who delivered an eloquent address on thrift. Several well-known hymns were sung, and the service was an entire success.

A Birmingham Church Mission has just been held. The *Westminster Gazette* says: "The Bishop of Worcester, one of the most evangelical of prelates, in a speech at the opening of the Birmingham Mission, requested any of the missionaries who proposed to hear private confessions to do so in the open church."

Mr. John Kirk, of the Ragged School Union, which is now largely devoted to the care of cripples, states (says the *Daily Mail*) that recent inquiries revealed the existence of over 6,000 cases of affliction in London alone. By means of Kindergarten teachers, and gifts of clothing and nourishing food, the lot of these suffering children has been much alleviated. The society has sixty-six cripple centres, with twenty-six divisional superintendents, and has arranged "days in the country" for 1,453 sufferers. Surgical instruments are supplied in many instances, and parlours have been opened where those children who are able to hobble or to be wheeled or carried gather several times a week for social evenings.

The Hon. and Rev. F. A. Lyttelton, Bishop Designate of Southampton, has been appointed provost of Lancing College, in succession to the Rev. Canon Hoare, who retires on December 15. The Rev. G. H. Ward, assistant-master at St. Paul's School, and curate of St. Matthias's Church, Earl's Court, has been appointed headmaster of the school at Bloxham.

The most important scholastic appointment of the month is that of Dr. Wood (of Tonbridge) to Harrow, in succession to Dr. J. E. C. Welldon.

Mr. Gladstone's trustees will be greatly obliged if anyone possessing letters or papers likely to be useful for the purposes of Mr. Gladstone's biography will send them either to the trustees, at Hawarden Castle, Chester, or to Mr. John Morley, care of Messrs. Macmillan and Co., St. Martin's Street, London, W.C. All such letters or papers will be carefully and promptly returned.

## Obituary.

CANON CHARLES WAREING BARDSLEY, formerly Vicar of Ulverston, and brother of the Bishop of Carlisle, is just dead, aged fifty-four. Canon Bardsley took his degree from Worcester College, Oxford, in 1868, and was ordained two years later. After serving the curacies of Kersal Moor and St. Anne's, Manchester, he was Vicar of Ulverston from 1878 to 1893, and during part of that time he was Proctor in Convocation for the Archdeaconry of Furness. In 1886 he was appointed an Hon. Canon of Carlisle. Canon Bardsley was best known as the author of "English Surnames: Their Sources and Significations," a standard work. He also wrote "Memorials of St. Anne's, Manchester," "Romance of the London Directory," and "Curiosities of Puritan Nomenclature," and was joint author of two books on the parish registers and the town chronicles of Ulverston.

We regret to announce the death of Canon Eden, the Vicar of Wymondham, who was one of the oldest clergymen in the Church of England. Born in 1803, he was ordained deacon in 1827 by Bishop Lloyd, and priest in the following year. In 1833 he became headmaster of the Hackney Proprietary Grammar School, and was afterwards principal of a school at Camberwell. He was minister at St. Mary's Chapel, Lambeth, from 1840 to 1851, in which year he was presented to the vicarage of North Walsham, Norfolk, where he remained until 1854, when he became Vicar of Wymondham, in the same county.

The Rev. Charles Dent Bell, D.D., Honorary Canon of Carlisle, the late Rector of Cheltenham, died suddenly on Friday, November 11th, at the National Club, Whitehall Gardens. Canon Bell (says the *Guardian*) was the son of Mr. Henry Humphrey Bell, and was born in 1819 at Ballymaguigan, county Derry. After attending the Edinburgh Academy and the Royal School at Dungannon, he entered Trinity College, Dublin, as Queen's Scholar, in 1839, and was Vice-Chancellor's Prizeman for English verse in 1840, 1841, and 1842. After graduating in 1842, Mr. Bell was ordained in the following year. He served the curacy of St. Mary's in the Castle, Hastings, and in 1855 was appointed incumbent of St. John's Chapel, Hampstead. There he remained till 1861, when he was presented to the vicarage of Ambleside. In 1869 he was appointed Hon. Canon of Carlisle. Three years later, after holding the vicarage of Rydal for a short time, he was preferred to the important rectory of Cheltenham, where he remained till his retirement in 1895. In Cheltenham his congregation were largely in sympathy with his pronounced Evangelical views. He was one of the promoters of the Dean Close Memorial School, Cheltenham, which has become a successful institution, and he also testified to his interest in education by acting as *ex-officio* chairman of the committee of the Cheltenham Training College for Male and Female Students. During his incumbency he restored the fine old parish church, and built a large new district church. Canon Bell was the author of a number of hymns and works of a religious and devotional nature. Among these may be mentioned: "Night Scenes of the Bible and their Teachings," "Life of Henry Martyn," 1880, and "Gleanings from a Tour in Palestine and the East," 1886. In company with the Rev. H. E. Fox he published, some four years ago, a collection of Church hymns which met with a cordial reception.