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THE

CHURCHMAN

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ART. I.—NEW YEAR THOUGHTS.

WE hail the advent of a New Year. We change the date which marks the current of earth's fleeting time. Thus this morning can scarcely fail to be the parent of most solemn feelings. May the Holy Spirit visit our hearts with the plenitude of His sanctifying grace!

Let us not pass this threshold without holding close converse with our souls. It should be among our earliest exercises to review the past. Let our conduct, then, in the last annual course, be brought as a prisoner to a searching tribunal.

An address designed for general reading cannot comprise particularities. Broad outlines only can be drawn within which each reader may trace the specialities of his own case. Individuality must do its own work. But let it be suggested, that each one as he probes his heart should use the Heaven-taught prayer, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me." Then let meek contrition bewail the sad disclosures. For surely the page of the past will record a mass of evil. No shred of self-satisfaction can remain, and distinct instances will humble us as miserable sinners.

If reflection should be imprisoned within these limits there could be no escape from uttermost despair. But it is our happy privilege from the depths of self-condemnation to look to the heights of glorious acquittal. On New Year's morning then, let faith act strongly, hope shine brightly, peace flow calmly, and praises superabound. We are privileged to see Jesus—the everliving, everloving Saviour, seated on the right hand of God, having entered heaven with the offering of His most precious blood. We are called to view Him

obliterating every past iniquity: and rejoicing ears may drink in the word "Son, be of good cheer. Thy sins are forgiven thee." Thus the condemning crimson becomes whiter than snow. Grateful adoration should swell within: and we may enter another year fervently breathing, Thanks be unto God for His unspeakable gift: thanks be unto Jesus for His full salvation: thanks be unto the Spirit for the revelation of this Gospel.

Next, gratitude for experienced mercies claims its place. The retrospect tells that some who began the departed year younger and stronger than ourselves have ceased their course. Their opportunities are buried with them. We yet live: and means to glorify the Lord are ours. This grace thus vouchsafed to us demands thanksgiving. Memory too testifies that often in the past year we provoked the Lord to cast us away from His presence: but forbearing mercy beamed over us. Many temptations strove to roll us in the mire; but restraining grace kept us from polluting falls. Our feet often neared some fearful pitfall; but we escaped. Again and again we were enticed to stray into unrighteous paths; but a gracious voice counselled, "This is the way: walk ye in it." Our spirits were sometimes disposed to sink in billows of despondency: but a reviving smile raised us to go on our way rejoicing. Thus the sight of these Ebenezers gives proof that goodness and mercy followed us throughout the past year. Hence we are called loudly to utter the voice of praise.

Among our earliest acts it is our duty to fly on rapid wing to renew our dedication to the service of God. We feel with shame that in time past intruding lords have usurped injurious sway. Barriers should now be erected against recurrence of such invasion. Our God deserves our all. To our God all should be given. Vows thus early made will guard against declensions.

But general consecration may fail in particular force. It may be as the ascending smoke, the sport of sudden breeze. It is wise then to form definite resolves. Here the study of God's Word should be foremost in our determinations. We should early pledge ourselves to dig unweariedly in this field. Our primary search should be for the gem of gems, Christ Jesus. To learn lessons of Him is to grow in grace—to make each day a feast of joy, and to meeten for the inheritance of the saints in light. This exercise can never weary. It is a cup of inexhaustible delight.

It will be our wisdom not only thus to discover Christ as our full salvation—to rejoice in His finished work—to put Him on as the robe of justifying righteousness: but we shall thus be led to follow Him fully as our grand Exemplar. Let then the desire be kindled, that in this year Christ may dwell in us, our total life, and be our pattern in every step; and that in every transaction at home—abroad, His life should stand the sign-post of our path.

Each step will thus be raised above the mire of a defiling world, and each revolving day will witness in us transformation into heavenly likeness.

The year now dawning will probably give us leisure for instructive rambles in the fields of literature. Abundant choice is spread before us. No language exceeds ours in the treasures of grand and ennobling volumes. But amid the abundance calculated to elevate and delight, the annals of the heroes who have won triumphs in the fight of faith pre-eminently attract. Scripture presents holy precepts. In Christian biographies we see these precepts like a machine in motion. We learn in these pages what grace can accomplish in men of like passions and infirmities as ourselves. They were assailed by the arch-enemy who is ever active in his hostility against us. The same temptations which beset our path were not weak enticements to them. Our human nature was human nature in them. In their records we are taught how they used the weapons which are ready also for our hands: and we may daily learn to trust as they trusted—to hope as they hoped—to pray as they prayed—to fight as they fought—to overcome as they overcame—and thus fully to follow the noble company who through faith and patience now inherit the promises. These heavenly memoirs should not slumber this year on our shelves. It would be a pleasing task to supply a catalogue of these biographic portraits. But space utterly forbids. Suffice it to say, we walk with God when we walk in retrospective spirit with His favoured servants.

Perhaps foreboding thoughts may strive to mar our happiness on this morning. Apprehensions may intrude and ruffle the waves through which our barks must pass. We are entering on an unknown path, and it may occur that afflictions may be at hand. Let us bless our God that obscurity conceals the events of the coming days. If it were otherwise we should no longer walk by faith, but rather by sight. There would be no exercise for the sweet grace of hope; for "hope that is seen is not hope: for what a man seeth why doth he yet hope for?" Let it then be granted that we know not the future: but we do know that no blind chance turns the wheels of Providence, and that afflictions rise not from the dust. We do know that our "God worketh all things after the counsel of His own will"—that His will is love: and that "all things work together for good to them that love God: to them who are the called according to His purpose": and "that all things are ours—things present and things to come." We have the assurance that He "will never leave us nor forsake us." We have heard the rapturous inquiry, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" We know the reply, "Nay, in all these things we are

more than conquerors through Him that loved us." We have heard the exhortation, "Fear thou not for I am with thee." Shall we not each one reply, "I will trust and not be afraid." Let us then enter on our unknown career with trust in the Lord firmly ruling in our hearts, and joy in the Lord shining on our brows. Each trial may seem for a little while to be grievous, but it will afterwards yield the peaceable fruits of righteousness. Each will come as a messenger to call us to the mercy-seat where we shall realise the smile of God, which smile is Heaven begun. Soon shall all tears be wiped from our eyes; and joys will commence of which eternity will be the duration.

We must expect, too, that this year will not be without its peculiar difficulties. Satan will not slumber. We must be on our watch-tower, and ponder the import of current events. The sons of Issachar are commended as "men that had understanding of the times, to know what Israel ought to do." It is to be feared our troubles will not be of pigmy form. They will stand as giants well armed and strong. In too many quarters we may see proneness to slide downward from the high ground of Protestant light, and to turn indulgent glances to Rome's bewildering errors. The blessings of the Reformation are not now universally and pre-eminently prized. They fail to awaken the rapturous and grateful commendation which is undoubtedly their due. Shame that any son of England should close his eyes to the glory of that work! It rescued us from the vilest degradation, and from dangers which imperilled never-dying souls. It broke the shackles of base bondage. It brought back the reign of spiritual and intellectual brightness. It ennobled our nation as the nursery of what is free, and great, and glorious. We may be called this year to hear in too many places sneers bespattering our country's brightest crown; and to witness declensions from pure truth.

Let a notable instance be adduced. How often now is the precious Sacrament of the Lord's Body and Blood degraded into the mimicry of the idolatrous Mass. In too many churches our ministers imitate the dress and adopt the childishness of Sacerdotal imposture! To enumerate these signs of retrogression is pain from which we turn. But let us open our eyes widely to the fact that floods threaten to submerge our Protestant position, and let us take our station valiantly by the standard of the Reformation. Valour for pure truth is a good motto for this opening year.

From the clouds which overshadow us infidelity casts its gloom. Reason spreads conceited wings, and boasts that it can fly higher than the throne of God. It dreams that by some innate power it has discovered blemishes in revealed truth. It would uproot the grand foundation on which faith rests. It arrogates wisdom wiser than the All-wise. Thus

scientific researches have strayed into mazes of misguiding fallacy. This infidelity, which is becoming the fondling of these days, is not of recent birth. Since man has lived, feelings have existed, striving to usurp the throne of God. These baneful errors have been often combated, and often wounded unto death. But they revive, and wield again their blunted weapons, and propagate again their oft-refuted follies. They will surely meet us this year. Let us be ready, clad in the panoply of truth, bold to maintain that "All Scripture is given by inspiration of God," and resolve to give place by subjection no, not for an hour, to those who would impugn the Bible—the Spirit's all-enlightening gift to man. May infidelity this year find undaunted and intelligent foes in us!

It is almost superfluous to exhort, that slumber should never be allowed to close our eyes without review of the preceding hours. As this morning we review the past year, so each evening we should review the past day. No words can be needed to enforce this duty. Let one inquiry never be omitted, "What good have I got—what good have I done to-day?" This search will quicken our steps to run with diligence—with zeal—with faith—with patience, our allotted course.

Moreover, when each morning dawns, the thought should solemnise our minds, we may have awakened upon earth for the last time. Death surely advances with ceaseless step. Let familiarity with its advent be encouraged. It is recorded of an eminent saint, that on each day, for a short interval, he reclined as on the bed of death, and closed his eyes as if things temporal had for ever vanished. He then arose, as if to enter on a resurrection-life. To him when death should really come, it would not be as an unknown stranger. He would extend his hand to meet an oft-realised touch. Such habit would utterly wean us from all attachment to fleeting things, and make each day the vestibule of things eternal.

But if death should not bear us hence, the heavens may part asunder, and our returning Lord descend. Longing expectation should daily anticipate this bursting glory. An elder in the faith stated, that he lived with the last trumpet ever sounding in his ears. Let us thus always be ready to welcome the glorious consummation. The song of triumph would thus be ready on our lips, "Lo! this is our God: we have waited for Him, and He will save us: this is the Lord: we have waited for Him, we will be glad and rejoice in His salvation."

Can there be a concluding desire for this New Year better than that each day should witness our use of the prayer ascribed to St. Patrick:—

"To-day, may the strength of God pilot me—the power of God preserve me—the wisdom of God instruct me—the eye of God watch over

me—the ear of God hear me—the Word of God give me sweet talk—the hand of God defend me—the way of God guide me. Christ be with me—Christ before me—Christ after me—Christ in me—Christ under me—Christ over me—Christ on my right hand—Christ on my left hand—Christ on this side—Christ on that side—Christ at my back—Christ in the heart of every person to whom I speak—Christ in the mouth of every person who speaks to me—Christ in the eye of every person who looks upon me—Christ in the ear of every person who hears me to-day."

H. LAW.

ART. II.—EGYPT AS IT IS.

THE interest felt in Egypt is much greater now than it was some twenty or thirty years ago; and of course the facilities for travelling, and the influx of tourists, make it far better known. Yet a cursory view of a country, taken by strangers ignorant of the language, &c., gives but a very faint idea of anything beyond the merest outside; and besides, thousands of our countrymen cannot obtain even this cursory view. English libraries, however, abound in works on Egypt—works of every degree of merit, from the admirable and reliable volumes of Sir Gardner Wilkinson, Lane, and others of the same class, down to the shallow observations of some youthful traveller who has accompanied a "Cook's party" of excursionists for a three weeks' trip on the Nile.

How is it, then, that after all, we know but very little of the people and their ways, or even of the country? Probably it is the rapid life and the less studious disposition (of the average class, that is to say) in this generation; so this number, especially of young people, scarcely ever really *read* anything longer than a magazine article. A solid book is merely glanced over. Otherwise, how should we hear such questions as these—"Are the Egyptians a black race?" "Do they speak always in Coptic?" "Do you understand the Egyptian language?" "Are Copts Mohammedans or Christians?" &c. &c. A few observations from one resident more than eighteen years in the country may therefore be not without interest, in spite of the mass of information within reach.

The people demand our first attention. They consist (besides the foreign inhabitants, who are very numerous, and quite distinct from the natives and from each other), of three divisions: namely, the Copts, the remnant of the old Christian Egyptians who escaped the sword of the Moslem invaders, and remained faithful to their religion—the Mohammedan Egyptians, and the Turks. The second of these classes, the Moslem Egyptians, constitute by far the greater number of the inhabitants, and are

descended from the Arab invaders, mingled with the native Egyptians who conformed to the religion of their conquerors through fear, and who must have been very numerous. The pressure on them was strong, and their language was driven out of the country by the enforced use of the Arabic tongue, not only in all legal documents, &c., but in the schools; so that Coptic soon became a dead language, only kept up by a few learned men; and though used in the Coptic churches, it is even less generally understood than Latin among Roman Catholics.

The generality of Moslem and Coptic Egyptians are not outwardly different from each other in type. They are dark-complexioned; in the northern provinces not more so than Italians or Spaniards, though black eyes are more universal. In the "upper country," as it is called, the peasants are much browner, almost approaching to mahogany-colour in skin, especially when exposed to the sun. In the cities a fair-haired person is now and then seen among the Egyptians, but it always appears that such are the children or grandchildren of a Circassian slave-wife; or if Christians, descended from an intermarriage with a Greek family, which, though not very common, does take place occasionally, as the Coptic and Greek Churches resemble one another closely.

There is a branch of the Coptic Church which has entered into communion with the Church of Rome, retaining, like the United Greeks, the marriage of priests. The greater number of Copts, however, are under their own Patriarch, who is always chosen from the inmates of one of the monasteries, and is also the head of the Abyssinian Church.

Formerly, the Copts were very much oppressed, and subjected to humiliating restrictions, even their dress being ordered by law (they were obliged to wear black turbans, instead of white or coloured); but these things are of the past: the Copts now having almost, if not quite, the same advantages as the Moslems.

The Turks, though a smaller minority by far than the Copts, are yet a very important one, as they are the latest conquerors of this oft-conquered land; and the "lion's share" of wealth and the richest portions of land are accordingly retained by them. But it is strange how little they have intermingled with the people of the country. They speak Turkish still in their families, and retain their dress and habits of life with scarcely any modification. The harems of wealthy Turks are supplied with Circassian slaves, and when a free wife is taken, she is almost always a Turkish lady. Being the dominant Power, they are looked on as a sort of aristocracy, and everything Turkish is considered fine and grand; but it is singular that their admiration does not lead to assimilation. The Arabic language reigns in every school, and Turkish is only learned by a few: French in fact, is more used latterly, in many ways.

There are in the larger cities, as before observed, a considerable number of foreigners, especially at Alexandria; but for the most part they keep entirely distinct, the Syrians excepted, who having the same language (Arabic), of course mix more with the natives of the country, though intermarriages are not very frequent. The Arabic-speaking Jews are a large body, and are similar in dress and many of their habits to the Egyptians, but their belief keeps them, as ever, a people apart.

Egypt is a country full of interest, in spite of the monotony of a great part of the scenery. The northern provinces are all a dead flat, which in a cold, grey atmosphere, would be absolutely dreary. Not a hedgerow to break the level, as in flat parts of England—no smiling village, with its church-spire peeping from among venerable yew-trees, and its white parsonage house clustered over with roses, to enliven the monotony; the vast plain, broken only by groups of miserable mud huts, stretches before the eye, scorched with heat in summer, and flooded in autumn till it looks like a marsh. Yet such is the magic of the atmosphere, that colour, light, and shade make a considerable degree of beauty where one would not expect it. The purple shadows on a half-ruined mosque—the group of palms waving their feathery foliage near the poor mud village—the rich green of the clover-fields, glowing like emeralds in the sunshine—the clear blue of the sky, and the soft pink and amber of the desert in the far distance, delight the painter's eye. Further south there is more variety; the Nile valley is bounded by cliffs on one side, and the Mokattern range stretch away into the desert, presenting all the changing hues that exist in dry, pure air at different times of day. In the neighbourhood of the cities, or wherever there are *abbadeyehs* (or farms), there is foliage enough, for trees grow rapidly; and the mulberry, and sycamore fig, and an Indian tree called *lebich* (introduced by Mehemet Ali, and prized for its quick growth and delightful shade), are abundant, as well as gardens of oranges and other fruits, and countless groves of palms, which in the early autumn (when very few travellers come to Egypt) are extremely beautiful, hung with immense clusters of dates, some kinds of a rich gold colour, others like polished red coral. Later in the year the luxuriant fields of maize, cotton, and sugar-canes, make the landscape rich with "garlands gay, of various green."

But it is the Nile on which the special charms of Egyptian scenery are concentrated, and not scenery alone, but the interest of the whole country. The Nile is its pulse, on which the well-being of the whole frame depends. In summer the people's talk is of their hopes and fears as to whether it will be a high or a low Nile; from the wealthy pasha with acres upon acres of sugar and corn and cotton, down to the peasant whose little

plot is cultivated in the sweat of his own brow, all the root crops depend on the Nile,—or, as the common people always say, "the sea;" for they denominate the ocean by the name of "the salt sea." The word "river" is rarely used among them at all, many of the ignorant women especially do not even know the word in their own tongue; and the name of "Nile," though understood, is rarely heard from a peasant. It is a wonderful river, coming down from its distant mountain birthplace, far beyond the dominion of Egypt, and overflowing its banks just at the time when the land would be a desert but for its fertilising streams. The canals that intersect the Nile valley might be extended over a far larger space, and no doubt were so in ancient days, as the district now under cultivation is far too limited to make it conceivable that other countries should have been so largely supplied with corn from Egypt as appears to have been the case. But the desert sand creeps over the country, unless kept at bay, as surely, though more slowly, than water flows; and wherever canals are not kept up, if the land be *higher* than the level of the water-flow at the inundation, of course the "fruitful land becomes a desert," as says the Psalmist.

It seems to the observer who can judge of the art of irrigation merely by observation, as if a better opening for reclaiming waste lands, and both giving and imparting to others valuable property, could hardly be found than by introducing some more widespread system of irrigation in the desert land bordering the rich but narrow valley of the Nile. It would, however, be necessary to carry on such an enterprise with the aid and counsel of Egyptians, as they understand better than any stranger their own soil and river, and the many peculiarities of both.

The principal cities of Egypt—Alexandria, its seaport, and Cairo, its capital—have been described so many times, that it is superfluous to add anything, perhaps, to the volumes of descriptions already existing. The foreign element has of late altered the aspect of both these towns; the first has long been swarming with foreigners from every country of southern Europe, Italy especially; but it is only of late years that Cairo has been filled with European shops, and that natives engaged in Government employments, as well as many of the better class of Copts and Syrian residents, have laid aside their gay costumes and appear in the dull greys and blacks which Europeans seem to think most suitable for this world of care and woe, and try to spread among their fellow-men with greater perseverance, or, at any rate, greater success, than they do with the extension of learning and civilisation. There are however vast multitudes, even in modern Cairo, who still don the rich and graceful garb of their ancestors.

A visit to the law courts shows a very picturesque assemblage of this kind, and amused me in its contrast to our sober black

gowns and grey wigs. The building is ancient, and the arched doorways, and long wide gallery where a crowd of persons were waiting their turn to go inside, made quite a picture.

There were a very few in European dress, but most of them wore their own costume—Arabs from Jeddo, in robes of deep crimson cloth and snowy muslin turbans—peasants from the villages, with huge mantles of brown homespun, sturdy bare arms peeping out from under them, and generally fine, handsome, bronzed faces—countrywomen, muffled in dark blue linen sheets with only the bright black eyes peering curiously at the spectator above the black face-veil: these were usually accompanied by a son or brother, but two or three were alone, except for some half-clad little children crouching at their knees as they sat in the corners of the gallery.

These lonely ones were no doubt widows, coming to besiege the judge day after day, to try and get their little rights, like the importunate widow of our Lord's parable. All over the East, a widow has hard work to get or to obtain any property at all; her brothers-in-law and all the husband's relatives generally taking the chief, if not the whole. The expressions in the Scriptures about "oppressing the widow and fatherless," are much more *realised* in the East than they can be with us. Passing through the gallery we come to a hall, with numerous rooms, small and large, opening into it, some up short flights of steps, all occupied by scribes and officials seated on divans with writing materials beside them. Small tables, indeed, there were in plenty, covered with papers, &c.; but each scribe writes on his hand, and folding back the paper, or, if it be a book, holding it up as he writes. To avoid blotting and to be able to write so beautifully as most of them do, seems quite a feat. If it be near noon, servants, black slaves, and even ragged street-sellers of provisions, enter the rooms quite freely, and deposit small trays of bread, cheese, pickles, eggs, &c., before the officials. I observed one who was in the midst of apparently an important piece of business, pause and keep the persons who were engaged with him waiting, while he coolly shelled a hard egg, and leisurely devoured the same. After which, and a draught of water, he resumed his pen and beckoned them forward again. There was not, in the three or four rooms I visited, a single European or Turkish official to be seen—all were genuine Egyptians; the chief was a fine-looking man of colossal proportions, wearing a robe of apple-green cloth with embroidered pockets, and a turban that might have been a roc's egg for size.

The leisurely way of transacting business is a disadvantage, which has, however, been modified in some degree, by the introduction of railways; and it is curious that though used to such slow ways, the people are very rarely behind time at a train, but,

on the contrary, are usually waiting long before it starts. Groups of ladies, slaves, and children, with goods tied up in cloths or great pocket-handkerchiefs, are seen sitting in corners for hours before the time; and men, literally as well as metaphorically, "smoking the pipe of expectation," sit calm and unruffled watching the bustling Frank come along with his leather portmanteau just in time to save the last bell.

In spite of slowness and waste of time, and of much mismanagement in many ways, there is a vast amount of wealth and prosperity in Egypt. The climate and soil make it extremely productive, and the distribution of property, though very unequal of course, is not more so than in other countries; while a native youth of average intelligence and very moderate education, can get employment and good wages with half the trouble and ten times the certainty, that an English lad similarly endowed can in any part of the British Isles. But the chances of being left *unpaid* by some irregularity of Government—the chances of being, if a peasant, oppressed, falsely accused, overtaxed, made to pay twice over, and even cruelly beaten to extort a bribe—all this makes the condition of the working-class far less advantageous in reality than it seems at first sight, or than it *ought* to be in a land blessed with so fine a soil and climate, and where the expenses entailed by cold and wet and variable seasons do not exist.

The peasant class of modern Egyptians are naturally a quiet, cheerful, and patient race—hardworking and affectionate, and susceptible to kindness. When their fanaticism is aroused, indeed, they are violent and savage; but this is always the case with ignorant fanatics of every race.

The poorer people can rarely afford more than one wife at a time; but the extreme facility of divorce is a source of much misery. A woman is not safe from being turned out to make room for a younger wife, when her only fault is getting old; and also on a trivial quarrel a divorce often takes place, or the ill-will of some of the husband's relatives drives away a woman without any real cause. I once met a touching instance of this in a village on the Nile, when reading aloud from the Gospel to a group of women in the court of a house belonging to a Coptic family, almost the only one in that village. The master of the house had assembled his relatives and the few other Copts, who with some neighbours of the Mohammedan faith were willing to hear the Scripture; the missionary was outside the house with these men, and the female part of the household within the walls with me. But some neighbours from curiosity scrambled over the wall to see and hear what was going on.

Two or three observed,—"She is reading a Christian book," and withdrew; others said, "These are good words," and stayed

to listen. One, a woman looking about thirty years of age, but probably younger, seated herself beside me, and kept gazing at me with the most beautiful black eyes I had seen, whenever I paused in the reading to explain and talk about the meaning. Seeing her interest, I addressed her, when the hostess pulled my sleeve and said, "She is a Moslem—don't talk to *her;* the Gospel is not for her!" Before I had time to expostulate, the woman said with tears on her sunburnt cheek—"I too like to hear the good words;" and she gave a deep sigh as she spoke. I hastened to assure her that the good Lord loved all sinners, and wanted to save and pardon all, and to comfort their sorrow; adding, "I am sure you are not happy." She rubbed her eyes with the end of her veil, without replying; but a girl on the other side whispered her story. It seems her husband and she had been particularly happy and attached, till a sister of his became jealous and at last contrived to poison his mind against her, and to get him to divorce her; "though," said the girl, "every one knows she was really a good wife, and she won't marry again, though *he* has taken another, and it is two years ago now, and she works hard and lives alone." The poor woman heard, for the whisper was not a very gentle one, and said, looking at me, with such a touching expression, "I *can't* marry, for I *loved* him —oh, how I loved him! my heart! my heart!" and she hid her face, sobbing softly, and trying to hide her grief as if every one did not know it, poor thing! Of course, I did my utmost to cheer her by telling of that Friend who is "above all others," who never forsakes and who never forgets us! I did not see her again, and do not know her subsequent fate; but doubtless the story is only too common.

Some families, however, make a rule never to divorce, and hold their heads rather high, and justly so, for not giving in to this odious custom.

The man's power is of course greater here than in Europe, as not only the strong arm, but public opinion and law, agree in giving him power, among the lower class especially—almost of life and death; in rich or influential families, on the contrary, the wife has great power, as her own people support her. A curious little tragedy happened in my own neighbourhood not many years ago, which reminded me of the old tale of "Blue Beard." A certain man had married two or three wives in succession, but, being reported well off, found no difficulty in obtaining a successor, and married a very pretty young widow, who was specially noted among female friends for her magnificent long and silky hair. Her new husband said he was but moderately well off, and so excused himself from bringing her the customary gift of jewels; however, they had not been married more than a few weeks before he was called away for some business, which

would detain him a few days away from home. The wife happened that morning to see a certain chest which she had often been vainly curious about, with the key in the lock—in his haste to start, her husband had forgotten it! she quickly unlocked it, and found it nearly full of gold.

"Now," thought she, "I see he is a miser, and this is why he never gave me bracelets;" so she resolved to get them for herself, and in her childish ignorance (for many Eastern women are not able to count beyond a very low rate, and have no practical knowledge) it never struck her that he would *count* his money, and thus detect her theft. She took a handful of the glittering coins, and immediately went to a jeweller and ordered a pair of gold bracelets; the man took the money, and promised to bring the articles next day. The husband was not expected for some time, but returned the very next day, and the first person he saw was a jeweller at his door; on being asked his business, he replied he had brought the bracelets his honour's wife had commanded for the fifteen guineas! Seriously the husband abused both the innocent jeweller and his unhappy wife; he flung the bracelets into the mud, and told the man to give him his money and begone, which he hastened to do. Then the house was in a turmoil with inquiries, curses, &c., and an old woman who was used to come occasionally, betrayed the poor wife; it seems she had spied her unlocking the chest, and feared to be herself suspected, unless she told what she knew. The man's fury now knew no bounds; seizing the plaits of long and beautiful hair he twisted them round his hand, and thus holding his victim, struck her with his stick while she screamed for mercy in vain. When he had dragged her round the room and beaten her till her shoulders and arms were black with bruises, he left her; but her little daughter had run in and seen all, and alarmed the neighbours; and her own friends, who found her nearly dead, insisted on bringing the doctor of the district. He came; but it was too late to save the unhappy woman, who died in a few days, and the husband then gave a bribe of twelve guineas to the doctor to conceal the truth and prevent him from being summoned for murder. The miserable doctor pocketed the bribe and told some lie in his certificate, which set all *right*. A year or two later the "Blue Beard" husband found another pretty bride—an innocent sweet young girl, sister-in-law to an old pupil of mine (which is how I know all the details). What her fate will be is still unknown; when I saw her before the marriage she had not yet seen her delightful bridegroom, the custom here making that ceremony subsequent to the one that ties the knot.

It may seem as if I were giving the dark side only in these stories, and it is quite true that I know several families where

there is a fair amount of domestic happiness; but they are the exception certainly, and though actual tragedies may not be the rule, wife-beating, quarrelling, and frequent divorces *are* the rule, and that not among the lowest of the people; the law of Mahommed gives a licence for these things, and man's nature is ready enough to take advantage of it, of course. There are some noble examples among the highest class of men who, instead of filling their palaces with scores of poor young white slaves purchased from Circassia, are married to a single wife and treat her with due respect and regard, and we must hope that, though as yet quite exceptional, their example will be followed by many, and the women given their right place as mistresses in their husbands' homes. But as yet it seems far enough off, and the example set by Europeans is not such in too many cases as to give a just and true idea of Christianity and Christian homes to uneducated Egyptians, or even to such as have some degree of European cultivation. The number of low people who come from Italy, the Greek islands, Malta, and France, &c., to get employment here, because they failed at home, give a bad impression to the natives. The recent introduction of French theatrical amusements, &c., are also calculated to do harm *even* greater here than in Europe, for various reasons. The higher class of modern Egyptians are frequently good French scholars, and some are unhappily imbued with French rationalistic views, but all profess strong attachment to the creed of their race and country, probably more from patriotic than really religious feelings.

The mass of the people cling fondly and blindly to the Moslem faith, however—that very faith whose tenets were forced on their ancestors by fire and sword—and are very far from imagining on how rotten a foundation its doctrines stand, or how their venerated book contradicts itself, and says things that may be differently interpreted from the ambiguity of some of the words used. Many who can read its fine flowing sentences with fluency, have but a faint understanding of the meaning conveyed, being accustomed to a more homely dialect in daily life. The students at the great college of the Azhar, indeed, are very learned, so far as the narrow round of studies permit men to be so, either the Koran itself or treatises upon it being the only books; there exist histories and other works, indeed, of great antiquity, but comparatively few read these, and copies are scarce. The oral traditions, like the Jews, "traditions of the Elders," are nearly as much venerated as the book itself; and among the women, oral tradition is, generally speaking, all that they know of religion. They do not go to the mosques, and rarely pray, but rich devout women have, during the fast month —or at periods of bereavement in the family—a sheikh or

learned mollah to read aloud and recite passages of the Koran; he sits behind a curtain, and the females assemble to hear him.

I have had a good deal of personal experience among Egyptian Moslem women, and have found that most have very faint and vague ideas of a future state, and *many* have none at all. "Only think!" exclaimed a devout Moslem woman of the wealthier class, who had visited Mecca in pilgrimage many times, addressing a sister when I was visiting her one day: "only think, this lady believes she has a *home* in Heaven! is not that wonderful? and very good also," she added. If you ask if they have such hope, they will not say plainly "*no*," but with an air of either indifference or of sadness will reply, "Inshallah!" (please God), "by the Prophet's help"—often adding, "Who knows?" and shrugging the shoulders expressively enough, try to leave the subject. As to a sure and certain hope there is really none: fatalism may give outward calm, and does sometimes; but joy and peace belong only to those who have an unction for the soul.

Some English persons have a notion that the remnant of the old Egyptian Church ought to be the missionaries *par excellence*, to bring their countrymen to the knowledge of the Gospel; but that Church needs reform itself as much, or very nearly as much, as ours did when the glorious Reformation brought the forgotten Gospel to light in the days of Ridley and Latimer; and the corruptions of the Coptic Church are peculiarly offensive to Mahommedans, who among many errors of their own, are free from that of bowing down to pictures and similar things. They have, indeed, a good deal of saint worship in their own way, but both they and their Coptic neighbours need to be pointed to God's way of salvation in simplicity, and to put aside whatever is not found in His inspired Word. That Word is not now actually out of their reach, as in times past. The Church Missionary Society formerly, and the American now existing in Egypt, have been the means of making the Scriptures attainable at a reasonable price, as well as of instructing many young persons in reading and in the truths of the Gospel. This work has been carried on now for many years, chiefly among the Copts, and latterly among other Oriental Christians settled in Egypt, a few Mahommedans being occasionally reached also. My own schools and mission were specially directed originally towards these last, although after a time Coptic scholars joined the Moslems at my first little school, and at present, when we have upwards of 500 children in the Cairo school, usually called the Egyptian Mission, there are a good number of different Christian denominations and a few Jews, but the greater number are Mahommedans. On the short Nile trips, which I make in the winter with some of my missionary assistants and the missionary superintendent, the poor Moslem villages are

the places we chiefly visit, and most interesting meetings have been held in some of these among the peasantry. But it is not listening to the Scripture, or even reading it for himself, that is enough to make a Moslem give himself to Christ. The Spirit of God must work in his soul until he is ready to make real, and to him often terrible, sacrifices. He must give up his family and friends, be looked on as a man false to his country as well as his creed; for there is as much of patriotism as of religious belief in Islam here. In many cases he runs a real risk of either secret poisoning, or open persecution and imprisonment, if he makes the profession by baptism. He is, however, far better off than the seeker for truth in the days of the Inquisition, as no hindrance is put in the way of his obtaining and studying the Word of God. Some, we know, who from their youth and other circumstances could not enter the earthly fold by baptism, *did*, we feel sure, enter the heavenly fold by faith, and are now with the Lord, doubtless blessing the school where they learned to trust in Jesus. Others yet struggling with the difficulties of earth, are divided between love of truth and fear of man, and for such much prayer and much patience are needed. English travellers who visit the English Mission Schools can hardly fail to be pleased to see so many little ones with the Gospel in their hands, and learning to sing the praises of God in their native tongue, as well as receiving a secular education better than they could obtain at native schools; because, however large their pecuniary means are compared to mine, they need the constraining love of Christ and the blessing which accompanies the study of His word.

The Medical Mission which I have lately been privileged to add to the work in Cairo, is the first that city has yet known, and promises to be a great means of blessing. Already, though only a few months in existence, the poor gladly come in numbers to avail themselves of free medical aid—as much as possible they have their souls attended to as well as their bodies. The teaching can only be of a desultory kind from the circumstances, and much of the seed, no doubt, falls by the wayside; but some will, we feel sure, bring forth fruit one day for the Master, some thirty, and some a hundred fold.

M. L. WHATELY.

ART. III.—CONVOCATION, SYNODS, AND DIOCESAN CONFERENCES.

I.

WHEN in future years the historian records the fortunes of the English Church during the Victorian era, four distinctive features will claim inquiry at his hands—viz., internal controversies, Missionary efforts, Church and School extension, and the revival of Diocesan organisation. Of the four it is the last with which this Paper is mainly concerned, and whilst it is being written it is the one which prominently occupies the minds of English Churchmen. Its sounds are everywhere in the air. In the spring of this year thousands of our Easter vestries were summoned, not merely for the due election of fit persons for the time-honoured and well-understood office of churchwardens, but also for the selection of representatives in the Ruridecanal and Diocesan Conferences. Now in the late autumn whilst our November skies glitter with the unusual light of meteoric showers, our Church horizon also gleams with the strange illumination which Diocesan Conferences diffuse in every part of the ecclesiastical firmament. If the clouds drop water the columns of the secular as well as of the religious press overflow with the utterances of Dioceses in Convention. London is the notable exception; but there also the Bishop states, in his recent Charge, that the establishment of an Annual Diocesan Conference is under careful consideration, its adoption having been discussed with considerable favour.[1]

Whilst, however, these phenomena will prove matters of interest to the future historian, they demand at the present time most careful consideration on the part of those who have at heart the well-being of the body ecclesiastic, and through it the spiritual interests of Christ's cause. As the movement, of which they are manifestations develops form and gathers strength, it will be seen that the agency is one which for weal or woe will do much to control the immediate future of the Established—and it may be in the more distant future to mould the fortunes of our disestablished—Church. It would be suicidal to the influences of Evangelical truth, and utterly unworthy of a party which justly boasts that the historic lines of the National Church are based on Evangelical principles, if we were to say nothing and to do

[1] Bishop of London's Charge, October, 1879, p. 31.

nothing because we thought nothing, whilst changes, revolutionary in their effects, were being thus enacted before our eyes. All who take a comprehensive view of our religious activities cannot but recognise that, in common with other religious bodies, the Church of England throbs with quickened energies in every part, and is stirred by noble impulses of which she knows not herself the full purport. Like other bodies she recognises her corporate strength, and she longs to "go out as at other times before and shake herself." On the great problems which wait for solution she yearns for occasions of common counsel, and for opportunity for the expression of her deliberate voice.

For those who have not fully studied this outburst of conciliar movements, and who might therefore distrust the estimate here formed as to their potential character, I will quote an extract from the most impartial and best informed organ of public opinion:

Diocesan Conferences are the symptoms of a striking movement by which the Church of England is being affected. Within very recent memory nothing could be less conceivable than such assemblages. The result is that the Church now finds itself provided with the working machinery of an organisation which is capable, if well managed, of bringing all its parts and members into direct relations with each other, of constituting in each Diocese an appreciable public opinion, of compelling each class within the Church to listen to the others, to understand them, and to consult their wishes. These Conferences are still to a great extent in their infancy, but that they or some assemblies like them have a great part to play in the future of the Church cannot be doubted by those who can appreciate the course of current events and the natural tendencies of a great institution. Corporate life is essential to the full vigour of any society of men, and it is now fairly reawakened within the Church of England. The form it may ultimately take may still be obscure, but it can never again be repressed.[1]

Such a movement may, under God, be wisely guided, but cannot, with due regard to our common safety be wholly ignored. If the vessel be lost on the rocks surely it is the consolation of a coward that he shirked the responsibility by shunning his turn at the wheel. If the vessel be found at last safely in port, it is the act of a braggart to boast if his help were wanting when the sails were to be set. The motto of a mediæval monk who sought only present ease might well be "*Sinere omnes res eo vadere quo vadent*," but a great party, such as the Evangelical body, can never divest itself of its responsibility to the master of the ship. Not less to our care than to others its keeping and safe conduct have been entrusted. We know His help will not be wanting, for He has given the compass, and with it all necessary sailing instructions, whilst His Own counsel when sought is never with-

[1] Leading Article *Times* Newspaper, Weekly Edition, Oct. 31st, 1879.

held. In this crisis, then, let us, so far as we are concerned, see to it that our hand is on the helm to steer, our hand on the sail to speed the good ship to the haven where we would have her to be.

I have spoken of "the Revival of Diocesan Organisation," and it will be well to keep in mind that the English Church had in her earliest ages her diocesan, provincial, and national synods. If the Archbishops gathered their suffragans in their provinces, and if the whole body of Bishops with some of the clergy were occasionally called together in national synods by *their* rulers, it is a fact absolutely attested that the Bishops also in their respective dioceses were in the habit of assembling their Presbyters at stated times. The records which have come down to us of all these assemblies are very scanty, but they suffice to prove the independence of the British Church, and to show that for ages the Bishop of Rome had no authority in our ecclesiastical councils. St. Albans, which must always possess a peculiar interest as the traditional scene of our first English martyrdom, and whose grand abbey-church within the last few months constituted the cathedral of a new diocese, is in itself an eloquent illustration how our English Church can bring forth fruit in her old age, claims the additional interest of having, under its older name of Verulam, witnessed the first English Council of which any record survives.[1] There, in 446, according to Matthew of Westminster, in a great gathering of Presbyters and laymen, the heresy taught originally by Pelagius, a British convert, was condemned by the Bishops then assembled.

Interesting, however, as any historical review of conciliar gatherings in our own country would be, it will have more weight if we go back to that sacred soil whence all these movements trace their first roots. In the very earliest days of the Apostolic Church prompt and vigorous action amid circumstances of peril and perplexity, difficulty and danger, was impossible then as now without that guidance which arises from consultation and prayer. In the simple phrase, "the apostles and elders came together for to consider of this matter,"[2] we have the germ from which all similar movements in later ages have sprung.

In this preliminary Article I propose to investigate the narratives of Acts xv. and xxi., in search of certain general principles which may thence be deduced. In a future Article I purpose briefly considering the present position of the conciliar assemblies which, under the guise of Convocations, Diocesan Synods, and Diocesan Conferences, seek to gain our suffrages and to enlist our sympathies. And, in the last place, being firmly convinced that a recognition of the due rights of Presbyters, and of

[1] Lathbury's "History of Convocation," chap. i.

[2] Acts xv. v. 6.

the spiritual character of the laity (points ever dear to the Evangelical section of our Church), lie at the very foundation of a Diocesan Conference, I will urge that, whilst reforming Convocation and letting Diocesan Synods sleep, we should, as Evangelical Churchmen, heartily develop and cordially, though watchfully, support the Diocesan Conference.

The precise title to be assigned to the first general assembly recorded in Acts xv. 1-31 is a matter of dispute; but whether it be called a Council, a Provincial Synod, or a Diocesan Conference, it must rightly take its place as the first in the long series of councils or synods which mark the course of the Church's history, and as "the model of all succeeding ones," says Bishop Wordsworth. From a careful consideration of the narrative the following facts are to be derived in reference to its constitution and character:—

(1) *Presbyters or Elders had their place in its deliberations.*—Their presence, v. 6—their participation in the discussion, v. 7—their hearty assent to the final arrangements, v. 22—the promulgation of the decree in their name as well as in that of the Apostles, v. 23—these are facts beyond dispute. In full accordance with these statements we find that when, seven years later, St. Paul once more arrived at Jerusalem and was received by St. James, "all the Presbyters were present" (Acts xxi. 18) at a meeting, which has been fairly regarded as a true and proper Diocesan Synod. Of this assembly Benedict XIV. testified that it possessed "speciem quamdam et imaginem synodi." It must further be remembered that at this latter gathering the Presbyters "ventured to advise St. Paul, Apostle though he was, to perform a certain ceremonial act in the Temple. So Paul acted on their advice, and evidently did not think that in proffering their suggestion they had encroached on any prerogative that belonged either to him or to St. James." Further, let it be borne in mind that these same Presbyters recalling the former Council seven years before claimed that they had written and concluded the decree on the question of circumcision (Acts xxi. 25). Full justice is rendered to this remarkable claim in the interesting Article in *The Church Quarterly Review*, from which I have just quoted. "We have written and concluded—not simply ἐπεστείλαμεν but ἡμεῖς ἐπεστείλαμεν. No doubt the ἡμεῖς included St. Paul and St. James, but it most certainly includes the Presbyters too. And on referring to the account of that Council we find this statement of theirs fully borne out. Whether the Presbyters of the Church at Jerusalem sat in the Council by right or by privilege, they no doubt sat in it, and sat in it as *bona fide* members of it. 'The Apostles and Presbyters,' not the Apostles only, were the board of reference or court of final appeal, to which the cause of dissension was referred." Nothing can be more satisfactory than this admission, remembering the quarter in

which it is made, but, unhappily, the admission graciously made, is in the course of a few pages as ungraciously withdrawn. "If Presbyters were present (says the same writer) in the Council at Jerusalem, and spoke in it, as most likely some of them did, it was because the Apostles were pleased that it should be so. But to infer from thence that they had the power of voting against the Apostles would be to introduce a principle into Church Government at variance with the Apostolical commission and destructive of Apostolical authority."[1]

Without doubt, the fact brought out in reference to the presence and active participation of the Presbyters at the first Church Council must constitute a difficulty to those who, accepting the high views of Cyprian concerning the Episcopal office, regard Bishops as not only indispensable channels of grace, but as indispensable bonds of Christian brotherhood; and who therefore believe that the unity of the Church must consist in the unanimity of the Bishops as appointed directly by God—inspired directly from God and responsible directly to God. The temperate conclusion of Professor Plumptre is one however which will commend itself to all but those who have some special theory to be upheld at all costs. This Council "bore its witness that the government of the Christian society was not to rest in the autocracy of a single will, but in the deliberate decision of those who, directly or indirectly having been appointed by the choice or with the approval of the people, represented the whole community. Presbyters had an equal voice with the Apostles whose position was analogous to that of the later Bishops."[2]

(2) *Lay Members of the Church had their place in this first Assembly.*—Those who hold that Bishops are the only pastors of the Catholic Church, and that as a consequence every office of the priesthood is but a delegated function when otherwise exercised, will not be very ready to admit that laymen, if present at the first Council, were there in any other capacity than that of simple spectators. The precious ointment that ran down Aaron's beard is not said to have descended lower than the skirts of his priestly garments, and as laymen, according to this theory, have not received the grace, so they cannot share the responsibilities of the priesthood, nor can therefore be expected to be fit advisers concerning those sacred functions that pertain essentially to the priestly office. "There are spiritual questions of exceeding difficulty, and pastoral questions of exceeding delicacy, on which a Bishop would naturally desire to have the opinion of his clergy, but on which the laity from the very nature of the case would be most unfit to give counsel."[3] In simple reply to

[1] *Church Quarterly Review*, October, 1879, p. 162.
[2] Bishop Ellicott's "New Testament Commentary," *in loco.*
[3] *Church Quarterly Review*, p. 171.

all this assumption of special fitness on the one hand, and assertion of special unfitness on the other, it may suffice to remark that it is a matter of historic certainty that in the first Council the lay-members not only were present but did exercise some such responsibility. So far as the true rendering of the words in our own version translated "The apostles, and elders, and brethren send greeting" (Acts xv. 23) is concerned, it may readily be conceded that by the variety of readings the exact position of the laity is lost in clouds of textual criticism. The present Bishop of Lincoln in his note on the passage has adduced in a brief compass all that can be advanced in favour of the reading which omits the conjunctive "and" leaving the word "brethren" not to indicate a third constituent portion of the Council, but to comprehensively describe the before-mentioned "apostles and elders." When all has been said that can be advanced, and, without doubt, very much can be said, the weight of authority inclines in favour of the English rendering "and the brethren" as the correct reading. This judgment may, in the opinion of some, be strengthened by the fact that such a rendering as the one advocated by Bishop Wordsworth—viz., "the apostles and elders brethren" is entirely foreign to the usage of the New Testament, and may naturally have originated in a desire to bring the text into harmony with that usage of the Church, whereby the laity had been excluded from all participation in the Synods.[1]

It is, however, to be remembered that the settlement of the principle as to the position of the laity in our Church Councils does not depend upon a single phrase. We will omit this passage from our discussion, and it is still claimed that the part taken by the multitude of the disciples in the election of deacons (Acts vi. 2) as well as the expressions employed in reference to the Council "all the multitude kept silence" (Acts xv. 12), "then pleased it the apostles and elders with the whole Church to send chosen men" (v. 22), abundantly justify the conclusion of Canon Norris, "That this Council included the laity is clear for—the whole Church is mentioned as taking part in the consultation with the Apostles and Presbyters" (Key to the Acts of the Apostles, p. 72), and also the fuller statement expressed on the passages, in Bishop Ellicott's

[1] The last opinion given by an expert may here be adduced. "Although καὶ οἱ is omitted (ℵ, A,B,C, the Vulgate and Armenian versions, Irenæus and Origen, and the καὶ by D), I still believe them to be genuine. The diplomatic evidence seems indeed to be against them, the weight of the above uncials, &c., being superior to that of E, G, H, the majority of Cursives, and the Syriac, Coptic, and Æthiopic versions. But objection to the apparent parity assigned to the brethren might have led, even in early days, to their omission, while, if not genuine, it is not easy to see why they should have been inserted."—*Farrar's Life and Work of St. Paul*, v. i. p. 429, Note.

"New Testament Commentary." "The latter words are important as showing the position occupied by the laity. If they concurred in the letter it must have been submitted to their approval, and the right to approve involves the power to reject, and probably to modify. The exclusion of the laity from all share in Church Synods, though it may be defended as a safeguard against the violence of a barbarous or faithless age, must at any rate be admitted to be at variance with primitive and Apostolic practice." To those who would sum up the whole duty of a good Lay Churchman in matters ecclesiastical under the two brief tables of "pay" and "obey," it may conclusively be urged that the old rule "Illud quod omnes tangit ab omnibus comprobari debet" is a rule of Scriptural precedent as well as of Canon Law, and of that still more binding authority—viz., common sense.

(3) *The decision of the Council was the result of no immediate revelation.*—This point is one which must be kept in mind by those who might be disposed to object that in this first Council we ought not to look for any principles as precedents, inasmuch as all its members were specially inspired. The decree when sent forth ran in the name of those who were assured that they had been Divinely guided. "It seemed good to the Holy Ghost and to us" (v. 28), but the decision was finally attained by such exercises of prayer and discussion as are equally available for any gathering among ourselves where opinions are divided on subjects of pressing and vital interest. It is under this conviction that the decrees of Councils have been commonly prefaced by the phrase "Sancto Spiritu suggerente," and that the English Convocation invokes the help of the Holy Spirit on their deliberations in the words "Concede ut Spiritus tuus, qui concilio olim Apostolico, huic nostro etiam nunc insideat." The entire history of the first Council is most worthy of careful study for the light which it sheds on the way and manner in which such assemblies should be conducted. At the very outset, the attendance of St. Paul and St. Barnabas, ascribed as due to revelation by St. Paul himself (Gal. ii. 2), is, in the narrative of St. Luke (Acts xv. 2), represented as due to the determination of the Church at Antioch. Arrived at Jerusalem, St. Paul employed the interval before the assembling of the Council, as he himself informs us, to discuss the vexed question privately with the leading Apostles, a course of conduct which, under similar circumstances, in our own day would be described as a manifest proof of tact and wisdom. It was thus that St. James and St. Peter were convinced that to insist on Gentile Christians being conformed in all respects to orthodox Jews would break up the very foundations of the Christian Church. With the touching appeal on behalf of their own poor, they wholly resign to St. Paul, the mission to the Gentiles, and he enters the Council with the know-

ledge that his purpose would not be shipwrecked by Jewish prejudice, and that he had not run in vain. In the Council itself there is "much disputing" (v. 7), and as inall other similar gatherings of the Church to settle disputed questions, "there would be mutual recriminations and misunderstandings, instances of untenable argument, of inaccurate language, of confused conceptions. The Holy Spirit, indeed, was among them then, as now, in all gatherings of faithful Christian men. But neither then nor now, as we see by the clearest evidence of the New Testament then, and as we see by daily experience now, did this influence work to the miraculous extinction of human differences or obliteration of human imperfections."[1]

(4) *Mutual Concession was a distinctive feature of the ultimate decision.*—When on the ground of the logic of facts, relating his own experience in the case of Cornelius, St. Peter had argued the question of the admission of the Gentiles, and Barnabas and Paul had testified how God's blessing had crowned their labours among them with signs and wonders, James, the Apostle of the Circumcision, having reminded the Council how the calling of the Gentiles was in accordance with the teaching of their own prophets, gives his sentence: "For the Jews, whose prophets are read publicly every Sabbath Day, he makes it abundantly clear that there can be no desire to abrogate that Law in which they made their boast: For the Gentiles, on the other hand, it is expressly declared that this same Ceremonial Law shall in no wise further be binding than charitable regard for the prejudices of their Jewish brethren may demand." Some topics are then enumerated on which this restraint of Christian liberty is to be observed. That this Concordat was not intended to be of universal, much less of perpetual, obligation a little consideration will make plain. The decree itself is addressed only to "the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia." The decreed abstinence from things strangled and from blood would entail considerable inconvenience and conspicuous singularity among the Gentiles in days when food thus prepared was in frequent Greek and Roman use, and where, therefore, the disputed questions had not been raised no such obligations are imposed. In his future dealings with the members of the Churches in Corinth and in Rome, St. Paul treats the eating of things offered to idols as an open question to be decided by each man's conscience on principles of Evangelical expediency, and makes no reference to the decree of Jerusalem. Against fornication he urges stronger pleas than those which any Council can furnish in its canons—viz., the eternal decrees that "the will of God is our sanctification," and by reminding his converts that

[1] Farrar's "Life and Work of St. Paul," vol. i. p. 421

their bodies are the temples of the Holy Ghost, and that as they have been bought with a price so they ought to glorify God in their bodies and in their spirits which are His. It is from this decree of the Council at Jerusalem that Hooker, in his "Ecclesiastical Polity," illustrates the truth that though commands be Divine, they are not of necessity perpetually binding, inasmuch as they can only be regarded as of obligation so long as the circumstances continue under which they were originally given.[1]

Among those who would promote conciliar action in Church affairs in our own time, are some who would never stir a step without a solemn precedent. There are others who regard all such reverence for precedent as ecclesiastical red tapeism. Whilst to the one we admit that it well befits a great Church to move cautiously and claim with the other that our Church can well afford to make precedents, so that the changes introduced are not contrariant to but based on the lines of great historic principles,—we would say to both that the four lessons which the Council at Jerusalem thus illustrates can never be safely overlooked by those who, through conciliar action, would strengthen the foundations and enlarge the functions of our English Church.

JOHN W. BARDSLEY.

ART. IV.—THE CHRISTIAN SABBATH:

OR,

IS THERE NO SABBATH DAY DIVINELY PROVIDED FOR CHRISTIANS?

DIFFERING views upon any point cannot, it will be admitted, be all equally near to the truth. One of the points upon which Evangelical Churchmen differ from the Ritualists (not from the Old High Churchmen) and from the Broad Church School, is, regarding the sanctity, under the Divine authority, of one day in every seven for Divine worship. The Ritualists, in particular, would convert the Sunday from a Holy Day into a holiday, after the example of the School of Laud, and of their prototypes in the Church of Rome. The Broad Church School esteem the Sunday as no more sacred by Divine sanction than any other day of the week; only they would observe it on the ground of expediency, though not as of Divine authority. Are either of these parties borne out by Scripture, rightly interpreted? We think not.

[1] See Bishop Ellicott's Commentary on the whole passage.

But though it should be proved, as we think it can be, that the Sabbath Day is still obligatory in its *principle*, it is fairly open to question, we admit, whether it is to be a Puritanical Sabbath, or an Evangelical Sabbath, under the Gospel; a Jewish Sabbath, with its rigid restrictions and bondage, or a Christian Sabbath, to be observed in the spirit and in the liberty of the new Law of Love.

Our object in this Paper is to investigate the question, and to endeavour to put it in its true light; also to bring forward proof that a Sabbath Day has been provided for Christians in the New Testament. It may be that we shall advance some positions respecting it which will appear to be new; but a thing may be new, let it be remembered, without its being a novelty; and at all events, we hope to show that we have given the whole question our thoughtful consideration. We will first examine the Scripture grounds upon which the modern opinion about the non-obligation of any special day for religious worship professes to be founded.

The only two passages in the New Testament upon which either of the before-mentioned parties can ground their opinion, are Romans xiv. 5, and Col. ii. 16. In the first of these we read, "*One man esteemeth one day above another: another esteemeth every day alike.*" In the second the words are these: "*Let no man judge you in meat, or in drink, or in respect of a holiday, or of the new moon, or of the Sabbath days.*"

The important point to be observed, in regard to the interpretation of the first of these passages, is, that it must, by every rule of reason, be ruled by the general principle laid down in the first verse of the chapter, namely, that we are "*to receive him that is weak in the faith,*" but not to judge him for his doubting thoughts about such indifferent things as meats and drinks and days. This determines all the matters here intended to be included to be questions in which there existed doubtfulness of obligation, giving rise in the minds of weak Christians to differences of opinion between them and others. The primary question, then, in relation to it is, Was there any such doubtfulness with the Jew about the obligation of his seventh day Sabbath, or with the Christian about the Lord's Day, which had become his day of sacred rest? There is no evidence of anything of the kind: and before the passage can be applied to subvert the obligation of one day in seven, as set apart for religious observance, he who would make use of it for this purpose must first prove that what we term "the Sabbath" was intended to be included. For, to quote the words of Robertson, of Brighton, only for a different end, "We may be sure that St. Paul would never have risked so certain a misconstruction of his words," as not to have specified the Sabbath or

Lord's Day, had he meant us to understand that that day was included, and was not obligatory upon a Christian's observance. On the other hand, if it was known to be obligatory, that alone would render it unnecessary that he should tell the Roman Christians expressly that that day was excepted. St. Paul was wont to deal in broad general statements, like the one before us, and to leave it to others to supply the exceptions. The best interpreter in all such cases as this is common sense. If, for example, we heard anyone say, "Here is one man who judges it right to fast every Friday; and there is another man who thinks it not necessary to fast on any day, esteeming every day alike;" should we take the Sunday in the latter case to be included, that being known to be always, and in every case, an excepted day? That day is, in fact, excluded, by the very definition the Apostle gives of the questions that he supposes to be matters of doubt. He is speaking here *avowedly* only about things that are matters of *indifference;* but the observance of one day in seven, as set apart for Divine worship, was most certainly not one of these matters of indifference in the eyes of the Apostle, for he himself observed the Lord's Day, as κατ' ἐξοχήν, sacred—a day standing apart from all other days, and to be observed by all believers in Christ. Unless, then, we would make the Apostle contradict himself about all days being "*alike*," including the Lord's Day, we cannot, with reason, put the construction upon his words which some now put. The wish must with them have been father to the thought. There were other days known to be open to questionable obligation, just as there are such days among ourselves, and these were, obviously, the days to which the Apostle referred, without including the one day in seven known as a day of sacred rest. At all events, the contrary is all *assumption*, not *proof*.

But let us not be guilty ourselves of prejudging: there is the second passage touching the matter to be considered.

The first point to be observed in respect to this is, that there is a manifest reference in it to Isaiah i. 14. The very words, "new moons and Sabbaths," and "appointed feasts," answering to "holidays," are there in a similar manner denounced. If, therefore, the seventh day, or Sabbath of the Fourth Commandment were included in this, as by parity of reason it would be, then it would be God denouncing the very day, the strict observance of which, He had elsewhere, in this very Prophet, commended and enjoined (see Isaiah lvi. 2-4, and lviii. 13). Similar injunctions occur in Ezekiel xx. Even if *the* Sabbath Day was included in the words of Isaiah i. 13, it would be only as denouncing the abuse of its observance as made a covert to iniquity; just as our Lord afterwards denounced the misapplication of the law of the Sabbath by the Pharisees; and, at the utmost, all that the Apostle intended in

the two passages referred to, might be to guard Christians against laying too much stress upon days, and other periodic observances, as he had done also in Gal. iv. 10. To infer more than this from the Prophet's words would be to prove that the Sabbath Day was not obligatory, even under the Old Testament; and just the same kind of argument applies to the inference which some would draw from the similar expressions of the Apostle (supposing them to relate to the Lord's Day) under the New Testament—namely, that it would prove too much.

To our view, the inference sought to be established from the two passages referred to in St. Paul is broader than the premises. It is, in fact, begging the question. It is even false reasoning. At all events, it exhibits reasoning without reason. For what man, in the true exercise of his reasoning faculties, would ever, if he heard the counsel given, "Let no man judge you in respect of vestments, or of postures, or of Saints' days," infer from this, that no vestment of any kind was obligatory to be worn, when the surplice, in the "ministrations" of the Church is known to be obligatory; or that it was not obligatory to kneel in prayer when receiving the Holy Communion, though it is ordered to be received "kneeling;" or that even the Sunday, being, like the Saints' days, a Feast day, might be set aside as of no obligation to be observed! Would not the man who drew such an inference from the words be set down as deficient in logical acumen? And such reasoning as this, if reasoning it could be called, would carry us even further into the region of absurdity. For the Apostle includes "meat and drink," as things by which we are not to judge others, nor to allow others to judge us. If, then, the words "Sabbath Days," as falling into the same category, justified the conclusion that no Sabbath Day, in any sense of the word, need be observed, then, by parity of reason, the words, "Let no man judge you in meat, or in drink," would justify no kind of eating or drinking, not even to the partaking of the Lord's Supper! A conclusion for which, I suppose, no Christian would be prepared.

In neither of the two passages relied upon is *the* Sabbath (το σαββατον) of the Jews mentioned, much less can the Lord's Day be included. It is of "Sabbath *days*," σαββάτων (without the article, in Col. ii.) not of that which the Jews, by way of distinguishing it from all other days, commonly designated distinctively by the definite article το (το σαββατον); and the plural form, it cannot be denied, included a number of other less sacred days observed by the Jews. "Judge no one by the observance of these," the Apostle seems to say; which is as if he should say to *us*, "Judge no one by the observance, or the non-observance, of the Saints' days of the Church."

The very different way in which the Apostles and their Lord

speak respecting things that were to be abolished or superseded, such as circumcision, the Temple, the Priesthood, the sacrifices, &c., under the Law, as compared with what they do *not* say respecting the Sabbath, ought to be particularly noticed. Here there is no want of explicitness, or of decisiveness: we are not left here to doubtful or negative grounds for our conclusions.

If we go direct to what the "Lord of the Sabbath" has Himself said upon the subject, we do not find the case of the All-days-alike-party in any degree confirmed, provided we restrict ourselves to just inferences alone from His words. It is true, He put a different construction on the Commandment respecting the Sabbath Day from what the Pharisees had done, and He vindicated it from their abuse; but how He could, with any consistency, have vindicated, as He frequently did, the right observance of the Sabbath, if He knew that the obligation of its observance was altogether to cease under the Gospel, we must leave others to explain. The very fact, that He vindicated it from its *mis*-use, is, to our mind, one of the strongest arguments for its *use*, as of perpetual obligation in its *principle*. Nor can we understand how our Lord, and His Apostles, could have so frequently referred to the Decalogue *as a whole*, and quoted some of its Commandments separately, without making an express exception of *any one*, if any one of them had ceased to be morally binding upon Christian men. They never give the slightest intimation that the Fourth Commandment was to cease to be part of the Ten Commandments or Law for Christian people. In speaking of the Law *as a whole*, as well as in mentioning most of the Commandments separately, without making an express exception of this or that one, they recognise all its parts, just as a person quoting any parts of an Act of Parliament recognises the whole as being, unless expressly repealed, the law of the land. The principle, indeed, in this matter is the same as that laid down by St. James in its *consequence*: "He that offendeth in one point, is guilty of all" (he is speaking of the Law of the Ten Commandments), because, as he adds, "He who said, Do not commit adultery, also said, Do not kill:" he might have added, said also, "Remember that thou keep holy the Sabbath Day."

The reason why the Fourth Commandment is not quoted separately (it is referred to several times) by our Lord and His Apostles, or included with the other commandments in their quotations, probably is, that this was not one of the points in which the Jews needed correction, except in the matter of over-strictness: and to correct this over-strictness in the observance of the letter to the neglect of the spirit, all their rebukes were directed. Our Lord, in fact, did not quote the Commandments of the First Table at all, except as they were included in His generalisation of the First Table. Was the second, or the third,

then, of these Commandments void in consequence of this? or, was not the Fourth Commandment also included, as a part of the whole? That our Lord never contemplated its cessation, as long as man exists upon the earth, is plain from His Own declaration, "*The Sabbath was made for man.*" From this it clearly follows that, under the present conditions of man's nature, the Sabbath rest is necessary, and is to be enjoyed.

Even Robertson, of Brighton, though he asserts that "there is not in the Old Testament a single trace of the observance of the Sabbath before the time of Moses" (an assertion the truth of which we utterly deny), yet he maintains most strongly that the Sabbath "was made for man *as a necessity of his nature*;" and if so, why, we may ask, was it not necessary for man before Moses as much as after? That the Sabbath existed from the time of the Creation is evident, without any other evidence, from the reason given for it in the Fourth Commandment. It was re-enacted to the Jews after they were brought out of Egypt, for reasons having special respect to them, and with restrictions added that were to be peculiar to themselves: it was made a part of their national law; but, so far as its *principle* is concerned, it is as much binding upon Christians as ever it was upon the Jews, in so far that one day in every seven is to be observed as a sacred day of rest. All this follows by just inference, we submit, from the proofs which we have advanced in the way of argument.

Very few persons, however, can be made to see that negative evidence is, in some cases, much more conclusive than positive. Where a practice has existed before, and has become generally recognised, it is usually taken for granted, and not named. So it has happened with respect to the Sabbath Day. Its observance having been enjoined as a command, in the Moral Law, it needed no fresh enjoinment. Seeing that the thing had been long before ordained, and observed, express *abolition*, and not renewed *enjoinment*, is what we ought rather to look for, if its observance was to be discontinued, as a thing no longer obligatory.

But though, on these grounds, no direct mention or enforcement of the Sabbath Day was to be expected, yet we might expect to meet with it incidentally somewhere in the Epistles of the Apostles, in the way of allusion, or of argument, supposing its continued observance to be obligatory. And one instance of this we are prepared to adduce.

It is quite possible, let it be remembered, that we, like the Jews of old, may have suffered ourselves to adopt views of some passages of Scripture which, upon a closer or more critical examination, may be seen to involve a mistake. One such passage we conceive to be Hebrews iv. 9. The well-known words, "*There remaineth therefore a rest to the people of*

God," have come to be generally, if not universally, assumed in our day to relate solely to the future, the celestial condition of God's saints. We think we shall be able to show that, to prove this, was not the writer's object; and that, in these words, taken in connection with the Apostle's argument, we have proof of a Divinely-provided and a *present* Sabbath rest for us as Christians.

This fourth chapter to the Hebrews is, confessedly, one of the most obscure and difficult in the whole of the New Testament. All the commentators show themselves at a loss for a connected and conclusive exposition. It seems, indeed, almost impossible to make out what the writer is aiming to prove. His quotations from the Old Testament Scriptures are so brief, his transitions of thought so sudden, that it is hard to follow him with the clue of any guiding sense. It is not my intention to be dogmatical upon the point; my aim will be only to examine, both the argument of the Apostle, and the terms he uses, with a view to discover, if possible, and to show his true meaning and object.

Let it be borne in mind, then, in the first place, that the writer was addressing *Jews,* who certainly could not need to have it proved to them that there was a future rest in Paradise, or Heaven, for the people of God; for this was what the faithful among them already fully believed. This fact alone might suggest to any thoughtful mind that the inference here drawn by the Apostle has some other relation. To discover his meaning, we must carefully observe the object and drift of his argument in this whole Epistle. What, in the other parts of the Epistle, is he seeking to establish? His object is to show these somewhat unsettled Jewish converts that everything of a ceremonial nature in the Mosaic economy was typical, and that, for everything done away in Judaism, or changed, as being only type, there was the anti-type—the reality, in a substantial substitute in Christianity. He begins by showing them the superiority of Christ, as a Lawgiver, to Moses; and then he goes on to show the superiority of His Priesthood to their High Priest; the superiority of His sacrifice to their sacrifices; the superiority of the Temple of His Body to their Temple; the superiority of the Christian Covenant to their Covenant; the superiority of the Christian's Altar to their Altar; "Your Lawgiver," he says, in effect, "was human, ours is Divine; your High Priest is done away, but we have a permanent High Priest in God's Own Son, who ever lives; your sacrifices are done away, but we have a better sacrifice in the Lamb of God, who actually takes away sins; your Altar is done away, but we have an Altar, at which they have no right to eat who serve the Tabernacle; your Temple service is done away, but we have a truer Temple in the human heart, consecrated by the indwelling of God's Holy Spirit; your Sabbath is done away, which was the

type of a *real* rest to come." Is there to be a hiatus here, by the absence of any substitute for that, we might ask, if it be not filled by the better Sabbath denoted by the word σαββατισμὸς, "that remaineth," not "*for*" (this is the gloss unconsciously put upon it by those who have become possessed with a wrong idea) but "*to* the people of God." This is evidently the line of the Apostle's argument. It is of a thing to be realised *now*, though never realised before, he speaks; for, as he had just before stated (verse 2), "We which have believed *do* (not *shall*) enter into rest." Of the heavenly state he does not speak at all, till he comes to chapter xii. 22; and there, even of that, he speaks, not as a state *to come*, but as already *present* (as in its commencement it is in "the kingdom of heaven," the Christian Church), and as it is in its σαββατισμὸς, and other spiritual and supernal advantages. And if there were not, in some sense, and that a higher sense, a present keeping of a Sabbath, and enjoying it, Christians would, obviously, be in a worse condition than the Jews, and the Apostle's argument would fail in one particular.

The question now is, How far do the terms, the writer makes use of, bear out this interpretation. First, there is the Greek verb used, to be noticed, which is here translated "*remaineth.*" In what sense remaineth? Is it in the sense of something *to come in the future*, or is it in the sense of something *left behind from* and *after* some other thing has been done away, and that is now existing to be enjoyed? The Greek verb ἀπολείπεται means, beyond question, *left behind*, as a thing now existing; for it is the very verb used by St. Paul, when he writes (2 Tim. iv. 13), "The cloke that I left (behind) with Carpus, bring with thee." This is also its frequent sense in classical authors. According to the verb used then, "the *keeping of a Sabbath*," σαββατισμὸς, is a thing *left remaining from* something that is gone, as a present blessing to the people of God.

There is another point which appears not to have been noticed in connection with this verb. In the first verse of this chapter the writer had used the compound καταλειπομένης, in relation to the rest *to come;* and here, in the ninth verse, he changes the preposition from κατα to ἀπο in the verb ἀπολείπεται, as he had also done in verse 6. Now, there must be some reason for this change. What is the difference? When he uses the form καταλειπομένης, he is speaking of the *promise* of the rest in question as a thing left to come *down* (κατα), as an *heirship* to us; but when he comes to speak of the *inheritance itself* as a thing to be entered into, and possessed, then he changes κατα to ἀπο; it is then ἀπολείπεται, *is left remaining.* This sense here, it is also to be observed, is borne out by the necessary sense of ἀπολείπεται, in verse 6; for there this verb is used

in relation to what was *left* for others *actually to enter into now*; consequently, the same verb in verse 9 must have relation to an *actual entering now into* the kind of rest denoted by the substantive σαββατισμὸς.

What the kind of rest is intended to be expressed by this new-coined term will appear on a careful examination of the word used by the writer in this chapter for "*rest*;" and also by the use he makes of the word "*day*." Throughout, the word for rest is κατάπαυσις, expressive of *ceasing from* one thing, and *resting down upon* another. It is applied by the writer to God's rest on the seventh day at the Creation, when He ceased from all His works and rested. This rest of God is made the ground of all the Apostle says about "*rest*" in this chapter. This being so, do not they who deny a Sabbatical rest "from the foundation of the world" (verse 3) leave no foundation for his argument, nor occasion for what the Psalmist afterwards says about a κατάπαυσις, *a rest to come*, and to be really enjoyed? They do, in fact, take away the foundation-stone in the building, and make the Apostle's argument a "baseless fabric." For, if there were no Sabbath rest from the foundation of the world, as some assert, on a special day, what need was there for him to prove that the rest foretold in David was not that which, upon this assumption, never had any existence at all? He is arguing, it appears to us, from what the rest was at the Creation, to what the Christian's (not the Jew's) rest would be. It is contradistinguished by him from that proposed under the Law. For the Apostle proves from the Psalmist that there is *another* rest yet to come, under the Gospel—the rest of faith. This rest the Jews entered not into, as a Body, in the wilderness, as he shows, nor in Canaan, nor under the Jewish economy at any time. It is another than the Mosaic Sabbath rest the Psalmist intended, when he spake of "*a certain day*." And the Apostle's argument goes to prove, on this ground, that the Jews had no true ground for continuing in Judaism. He meets one of their assumed objections to Christianity by saying, in effect, "Do not suppose that, because your seventh day Sabbath is abolished, there remaineth no Sabbath rest to the people of God, there remains a Sabbatism, a better rest than yours—a rest not for the body only, but for the soul, through faith in the work Christ has now finished; and this intended better rest, I prove to you, out of your own Royal Prophet David."

This view of the Apostle's argument is strengthened by the application he afterwards makes of the word "*day*" as used by David. He observes that David does not say, "There is to be another *rest*," but only that "another *day*" was determined, the rest being included in the day (v. 7, 8). And in speaking of it,

not as a *rest*, but as a "*day*," it is worthy of notice that he makes the antitype correspond to the type, which, without a special day for it, it would not. The other day of rest referred to was the seventh, both from the foundation of the world, and also under the Law. But the Psalmist speaks of "*another* day" than this, and what day could that be but the Lord's Day?" "Another *day*" is of itself an intimation of another *rest*, or *keeping of a Sabbath*," to come. As there was *a day* for the one, so it seems to follow there must be *a day* for the other. If this were not so, the introduction of the seventh day rest into his proof, and then going on to designate the Christian's rest by the term "*a day*," would only have confused the Apostle's argument; there would have been no *parallelism* had he not designed to prove that there was to be *a day* for rest, as there had ever been before. There was a particular *day* for the κατάπαυσις, so there must be *a day* for the σαββατισμὸς. The word σαββατισμὸς, in fact, includes both a spiritual rest and a day for this Sabbatism, or enjoying of rest.

What this new kind of rest, implied in the word σαββατισμὸς, is may be thus defined, as distinguished from the Sabbath of the Jews under the Law. The Jew could rest only *after* working, the Christian rests *before* working. His six days of labour *preceded* his Sabbath or day of rest; whereas the Christian's Sabbath, or day of rest, comes *first*, and he works afterwards. The Jew *worked in order to rest*, the Christian *rests in order to work;* the one sought rest *in* working, and found it not, the other finds rest *without* working, or in ceasing from his own works.

In this change of the day from the last to the first of the week, a very important principle is involved, for it involves the grand distinction between the Law and the Gospel, and was designed, we may believe, to teach it. To observe the seventh day now would be to put ourselves under the Covenant of Works. The "*another day*," as the Apostle terms it, (verse 8,) let it be noticed, immediately precedes his inference, "There remaineth *therefore* a rest (*a keeping of a Sabbath*, as it is expressed in the margin) "to the people of God," and implies that it is not the same rest as the first—a rest *after* works—but "another," namely, a rest *from* works. And in the very next verse he gives this, as the very reason why there is a new Sabbatism introduced and established: "For he that is entered into his rest, he also hath ceased from his own works, as God did from His." Whether we take the pronoun "he" here to mean Christ, or the believer in Him, the principle is the same. Christ, as the Redeemer, has ceased from working, as the Father ceased when Creation was completed. The expression here, "*his* rest," not *our* rest, seems to imply what we know to be a fact, that

our rest comes through His. We have still a Sabbath ensured to us, in the best and highest sense of the word. If there is to be a rest to the Christian, in body as well as in soul, there obviously must be a day for it, for any time would be no time. A known day for it is evidently implied in the exhortation to these Jewish Christians, further on in this Epistle (chapter x. 25), "not forsaking," literally, not *utterly leaving off* (ἐγκαταλείποντες) "to meet at the synagogue" (τὴν ἐπισυναγωγὴν), or, as we should say, to meet at Church. Then follows (verse 26), "for if we willingly sin" (meaning, evidently, as the first step to apostacy, in the leaving off to assemble for Divine worship) "after we have received the knowledge of the truth, there remaineth (ἀπολείπεται, again), there is *left behind* for us no more sacrifice for sins" (chapter x. 27). Ἀπολείπεται must have this sense here, because he has already told them (chapter ix. 26, 28) that the sacrifice offered has been offered *once for all* (ἅπαξ), and that there is no other to come. Had he intended to say that there was another to come καταλείπεται would have been the verb required.

It is remarkable, as confirming our view of chapter iv. verse 9, that the Syriac version renders it, "wherefore it is certain that the people of God ought to keep a Sabbath." The day of the Resurrection was the day on which Christ rested from all His works of Redemption and entered into His rest, and consequently this became the day appointed for the Christian's Sabbath or rest. The best evidence of this is that Christ observed it Himself in all His appearances to His disciples afterwards, which must be viewed as giving it His sanction. Christ sent the Spirit on that day also (Rev. i. 10). In the post-resurrection period, too, μία σαββάτων *one*, or *the first* day of the week was the notation adopted for what we term now "*the Lord's Day.*" (See Matt. xxviii. 1; Mark xvi. 2; Luke xxiv. 1; John xx. 1; 1 Cor. xvi. 2; also Rev. i. 10.) The conclusion, herefore at which I arrive from all this evidence is, that there is still a day provided, ordained, and "that remaineth to the people of God" in which for them to observe and enjoy a *Sabbatism*, or period of sacred rest.

But if this be so some may think, What is the difference between being under the Law and under the Gospel? If the observance of one day in seven be obligatory, is not this the very principle of the Law? The difference, I conceive, lies in this—that the one kind of Sabbath was to be observed as a matter of *Law*, and the other is to be observed in the spirit of *Love*. To the ungodly, even this is to be, and will be, viewed still as *a law* (see 1 Tim. i. 9); but to them that believe, it is not so much a law as a *principle*. We, as Christians, are not under the law of bondage, but the law of liberty; it is in the *spirit* of the commandment we are to act, and not merely in the letter. The

believer, indeed, enjoys this rest in his spirit every day, but his body can have the rest only one day in seven, and, by the Divine provision, is still to have it. This sufficiently vindicates for the Fourth Commandment the place which it still occupies in the Decalogue, as maintained by the Christian Church.

Our condition now may be thus described:—It is as if a father should say to his children, when come to full age, "Hitherto I have required you to observe my commands as a matter of law; henceforward I shall trust you, as you are no longer children, to observe what you know to be my will out of love." To put ourselves into bondage to the letter of the Law now, would be to fall into the very error of the Jews, with far less excuse for it. We have been called unto liberty, only we are not to abuse that liberty. We should abuse our liberty, if we devoted the Sabbath to somnolent sloth, secular occupation, or the chase of worldly pleasure; but, on the other hand, we are not required to make it a day of gloom and moroseness, under self-imposed restrictions; rather, it is to be a day of restful action, in the exercises of devotion, in holy joy and realised freedom in Christ Jesus. This, in our view, constitutes what we may term the *Evangelical Sabbath.* That the Jewish ordinances were only shadows (their seventh day Sabbath included), and that the "body is of Christ," we should contend as earnestly as the broadest Broad Churchman. But with us it is the shadow of a reality, not of a nonenity. It was a shadow, according to our own interpretation of Hebrews iv., of the Christian σαββατισμὸς, and this, again, we believe to be a further shadow—a type and pledge of an eternal Sabbath or rest to come. The rest, in short, of which the Apostle speaks here, of which the original Sabbath and the rest in Canaan were the foreshadowing, may be viewed as consisting of two parts—spiritual and eternal; the rest of *faith* here, and of *fruition* hereafter; the one a rest *in* trouble, the other a rest *from* trouble; the one *in* Christ on earth, the other *with* Christ in Heaven.

Not to pursue this question any further, I may observe that, if my exegesis of Hebrews iv. stands good,[1] it settles the whole question of Sabbatism; it proves that a Sabbath is provided for us under the Gospel; it shows also what the Christian Sabbath is, as distinguished from the Jewish Sabbath; and I submit my arguments in its support to thoughtful men, not because I wish to restrict their liberty of opinion, but only in the hope that it may help to ascertain truth. STEPHEN JENNER.

[1] Lest any one should hesitate at my view of the import of Hebrews iv. 9, under the idea of its being entirely novel, I may state that the same interpretation is given of it by the great Dr. Owen, in his learned and voluminous work on the Epistle to the Hebrews; only that even he has missed the evidence latent in the Greek terms used by the Apostle, and also several other points of importance.

ART. V.—THE HAPPY VALLEY.

The Happy Valley: Sketches of Kashmir and the Kashmiris. By W. WAKEFIELD, M.D., Author of "Our Life and Travels in India." With Map and Illustrations. Pp. 300. London: Sampson Low and Co. 1879.

WE fear that during the last twelve months, owing to the famine, the so-called "Happy Valley" has been the scene of great suffering, all the more terrible that the appliances which existed, or were created for the relief of our famine-stricken districts of India, had no existence in Kashmir, and that such efforts as were made to assist the people in their desperate distress largely failed of their object through the combined incapacity, indolence, and venality of the Kashmir officials. Nature is very bountiful in Kashmir both on land and water, but occasionally, as in Hindustan, the crops fail from drought or other causes, and then the direst results follow. No great store of grain exists in adjacent countries, and even if it did, the difficulties in the way of transport are described as almost insurmountable. The people, from their rulers downward, true to the Eastern character, scarcely trouble themselves to guard against these evils, and when they come just submit to them with a dogged fatalism. In fairly abundant years, the produce of the Valley seems almost illimitable. Vegetables and fruit are sold at ridiculously low prices. This, of course, makes the reverse all the more keenly felt when it comes. Dr. Wakefield visited it under prosperous circumstances, when everything was seen at its best and happiest. So seen, it is evident from every page of his volume that everything made upon him a vivid impression. Nor can we be surprised at this, for certainly there must be few places which can compare with the "Happy Valley" in beauty and variety of scenery. Our author seems never to weary of describing its luxuriant beauty. Here is his opening picture:—

> Kashmir is a theme well worthy of a poet. Nowhere in Asia, nor even, perhaps, in the remaining quarters of the globe, can the parallel be found of such an earthly paradise; a paradise in itself as formed by Nature, but made doubly beautiful by its surroundings. For these are bare, rugged and frowning rocks, a wilderness of crags and mountains, whose lofty summits tower to the sky in their cold and barren grandeur—a solitary and uninhabited waste. Yet in the midst of this scene of unutterable desolation, there lies spread out a wide expanse of verdant plain, a smiling valley, a veritable jewel in Nature's own setting of frightful precipices. Everlasting snows, vast glaciers, which,

while adding to its beauty by the contrast, serve also as its protection. Shielded from the cold and piercing blasts of the higher regions that surround it on the north, it is equally protected by the girdling mountains on its other sides, whilst its elevation places it beyond the reach of the fiery heat of India's sunny plains, and thus it exhibits in the midst of a wide waste of desolation a scene of almost constant verdure and perpetual Spring.

Of the value of Kashmir as a protection to our Indian territories, Dr. Wakefield naturally entertains a high opinion. It is easily defended, and the possibilities of an invasion on this side are but scanty, since even if a hostile force should succeed in penetrating the few passes of the surrounding mountain range, it would only be at the beginning of its difficulties. The author once and again speaks with mournful regret of the short-sightedness of the Indian Government in not retaining Kashmir as a part of our Indian possessions, alike for its strategical and political importance, as well as for the benefit which must have resulted to the people from our rule. The architecture of the ancient temples now in ruins, which are met with by the traveller at various points of his route, gives rise to speculations equally interesting and equally difficult of a positive conclusion, one great authority thinking that their builders were Hindu imitators of the Roman style, while another believes the Kashmir architecture to be not a copy, but a prototype. It can hardly, however, be disputed that these sacred buildings are evidences of the populous and prosperous condition of the country in former days. What with wars, pestilence and famine, there has been, no doubt, a serious depopulation of the Valley. Formerly its inhabitants were numbered by millions, now the estimated number is barely half a million, and of these more than a third are found in Srinagar, the capital and its environs. The pure Kashmiris are physically a fine race, "the finest perhaps existing in this part of Asia, and the type of the old Aryan race, the stock from whence they have sprung." In cast of countenance they are described as somewhat like the Afghans—Jewish in character. At the capital, which includes in its population some 38,000 Hindus, chiefly Brahmans, there is a tendency to split up into castes. The army is almost entirely composed of men drawn from the hill-country outside the Valley, which is under the sway of the Maharajah, the proverbial cowardice and timidity of the Kashmiris in the presence of danger preventing them making good and reliable soldiers. The hill tribes, called Dogrâs, are, in fact, the ruling class, the head being the present Maharajah, and Jamoo, the capital of their territory, where the Maharajah resides during the greater part of the year. Dr. Wakefield speaks confidently of him as an enlightened and

studious ruler, anxious to act fairly towards his people, but with the best intentions unable to accomplish much, owing to the incapacity and selfishness of his advisers.

In the absence of hotels, there are provided, at Srinagar, good bungalows for the accommodation of strangers, which are the subject of special regulations. These buildings are in two ranges, one for married people, the other for bachelors. The occupants are expected to provide themselves with furniture. The married visitors are allowed to leave their houses for seven days, without being required to permanently vacate them. After that time, the native official, having charge of the arrangements, is empowered to assign the house to another visitor, the contents being removed at the owner's risk. Bachelors are allowed three days' absence, under the same conditions. The capital itself extends for three miles along the banks of the river Jhelam, and on this account may be regarded as the Venice of the East. The river is the great highway of the city, the supplementary canals answering, as in Venice, the purpose of communication with the parts removed from the river. Wheeled vehicles are unknown, boats taking their place. But to whatever uses the water is applied, personal ablution, according to Dr. Wakefield, is not one. "Familiarity with water must have bred contempt for one of the greatest, if not also the most useful, of its many virtues; personal washing is unknown, and from childhood to old age the people never so employ it; and instead of a people that one would expect to find the cleanliest of the cleanly, they are veritably the dirtiest of the dirty."

The author was fortunate in the time of his visit to Srinagar, as during his stay he received an invitation to a fête given by the Maharajah, at the Shálimar Bagh, on the Dal Lake, on the occasion of launching a small steam vessel on the lake. The Shálimar Bagh was the favourite residence of the Great Moguls when visiting the Valley, and though shorn of much of the splendour which invested it in former days, it retains its prestige as one of the "lions" of Kashmir's central capital. The Dal Lake is the chief scene of the localities which have been immortalised in Lalla Rookh, and around it are to be found some of the most attractive spots of the whole neighbourhood. It abounds in luxurious aquatic vegetation, the most striking plant, especially when in flower, being the lotus.

Lilies of various colour peep from amidst the verdant covering, the leaves forming which, rest lightly and gracefully on the water; while the queen of all this species, the magnificent lotus, with its gigantic leaf and tall and quivering stem, drooping under the weight of the exquisite and noble tulip-shaped pink and white flower, appears in the midst of this floating garden, like a reigning beauty, bowing with modest yet dignified grace at the homage and admiration of her gaily-bedecked, but less favoured, rivals.

But we have wandered from the launch of the steamer and its attendant festivities.

A memorable day indeed it was to the inhabitants of the Valley, and long-talked-of both before and after; for steam power was a mystery to them, and never before had the mountains surrounding their homes echoed back the sound of the whistle, the shrill scream of that invention which proves, wherever it is introduced, the [? a] most civilising agent, and the potent uprooter of old ideas and prejudices. At an early hour of the day which was to mark the first step of the onward march of progress in Kashmir, the city was full of people, and the river crowded with boats of every size and description. The entire population of the Valley were gathered together, all thrilling with excitement, and all actuated by the same motive, that of getting as good a place as possible near the scene of action, so as to obtain a sight of that mystery of mysteries, a boat moving over the water without the usual, and to them well known, agency of hands.

The hour fixed for the important ceremony was four o'clock; and arriving at the scene about that time, we found ourselves in a mass of boats, all wedged closely together and ranged in double line, so as to keep a space of clear water in the centre for the steamer to proceed on her triumphant way. On the bank of the lake at one extremity of this space a grand stand had been erected, which was occupied by the Maharajah, his Court, and the majority of the strangers then visiting the Valley.

The boat was one of the steam launches usually carried by ships of the Royal Navy, and was a present to the Maharajah from our gracious Queen, having been sent to his country in pieces, which were finally put together under the direction of an European engineer, who accompanied the gift, and remained in charge to instruct the recipient and his attendants as to the management of the machinery. Very soon after our arrival, the occupants of the boats that surrounded us became if possible more excited than ever, and shrieked, gesticulated, and swayed about on their frail crafts, each laden with human beings to the utmost extent of its carrying power, and we knew the crisis was at hand. The Maharajah took his seat on the deck in a solemn and dignified manner, but having withal an anxious appearance, as if not quite certain what was going to happen. Probably he had been told that steam, like fire, is a good servant but a bad master, and that boilers sometimes burst, and accidents will happen, despite every reasonable precaution. This may have had some effect as he was that day brought into personal contact with the power of steam for the first time, for he looked grave: but with the courage worthy of his royal descent he took his seat, and gave the word to start. The whistle sounded, the musicians blew their loudest, the drummers smote their drums until their arms ached, and the people shouted so that the mountains echoed back the sound. Yet, with all this, the old adage of "man proposes" was exemplified, but the vessel would not move.

It may suffice here to say that happily the next day the defect was remedied, and the steamer was brought out of the lake into

the river Jhelam, where the Maharajah steamed up and down the watery highway, pleased as a child with his new toy, and to the delight of his faithful subjects, who clustered like bees at every point which afforded a view of the royal progress. Meanwhile, the author and his friends reached the gardens.

Myriads of lamps illuminated the whole place, causing the jets from the countless fountains to fall apparently in showers of flame. By the side of the walks, on each side of the canal that runs through the centre of the garden, soldiers were stationed, motionless and erect, about a yard apart, each holding in his right hand a blazing torch. The entire structure at its upper end, and the surrounding garden, was literally bathed in light, the tanks and watercourses appearing like fiery lakes, and when viewed from below, the nature of the ground and the terraced form in which it was laid out added much to its beauty. This was, however, seen at its best from the uppermost terrace, on which the pavilion stood. From this elevated standpoint we could take in the whole scene, and observe the lines of fire descending in regular gradation, tier after tier, until lost in the calm dark waters of the lake, and standing in this hall of a thousand lights, could picture to ourselves that evening, where—

> The Imperial Selim held a feast
> In his magnificent Shálimar.

It was truly a lovely spectacle, and the numerous servants and soldiers of the prince, in their gay and fanciful costumes, added to its charm. Imagination was carried back to the days of childhood. The fairy-tales one had read at that time appeared to be realised, and the elfin land of our dreams, so often pictured in our thoughts, stood revealed at last.

For an account of polo-playing, which is said to have its home in Ballistan, and to be a game engaged in by all classes of society, as if it were one of the chief objects of their life, much as cock-fighting is in the Manillas, we must refer to the author's pages. His account of the arts and manufactures of Kashmir is full and interesting. Among the latter he very naturally gives the largest share of his description to the celebrated shawls which come from its looms. At the present time the decrees of fashion, as Dr. Wakefield remarks, have almost banished them from Europe, and in the race of competition they are far too costly to stand against the clever imitations of France and Scotland. But their importance as necessary appendages to rank and state in the East ensures a steady demand for them there, and by the Treaty of Amritsar, 1846, which wisely or unwisely transferred Kashmir to Golab Singh, the Maharajah, in token of the supremacy of the British Government, is bound to present annually one horse, twelve perfect shawl-goats of approved breed, and three pairs of Kashmir shawls.

These productions of the Kashmirian loom are made from what is termed "pushmeena," which is the short under-coat or fleece of the

Kashmir goat, a variety of that animal remarkable for very long, fine, and silky hair, but whose appellation is evidently a misnomer, since it is not so generally found in the country whence it derives its name as in Western Tibet, where immense herds are reared upon the mountains. The under-fleece, called "pushm," is a cotton-like down, which grows close to the skin, beneath the usual coating of hair, and is evidently a provision of Nature against the effects of the intense cold experienced in these inhospitable regions; for it does not exist on the same or any other animal in warmer latitudes. Each goat possesses but little "pushm," a single one not yielding more than three ounces, which is of a white colour if the animal be white, and dun-coloured if it be black or any other shade. The shawls are woven in pairs, in very rudely constructed looms. The weaving takes some considerable time, more than a year being occupied by three or four hands in producing a pair of good size and quality. They are woven in many pieces, being afterwards joined together with great artistic skill. The pattern is worked in with wooden needles, a separate needle being required for each colour. There are a great variety of patterns worked on the various shawls and on their borders, but the one with which we are most familiar, is the well-known "pine" or Kashmir pattern, and the "fool's-cap" or cypress-shaped ornament.

The curves made by the windings of the river Jhelam before it enters the city are said to have afforded the idea of the first-named pattern, and the second is an imitation of the aigrette of jewels worn on the turban of every great man in the East. The manufacture of shawls being under Government control, a duty is imposed on every pair made, heavy penalties being also inflicted if a genuine article is not produced. The manufacture is carried on in the city, in single houses, or in factories, and the weavers, or "wabster-bodies" as they would be termed at Paisley, are easily distinguishable from the mass of the population by their stunted frame and sickly look, the usual characteristics of those who follow this occupation in every other part of the world.

Were the capabilities of Kashmir better appreciated, and its resources thoroughly developed, there is little doubt that it would be found to contain all the elements of commercial and domestic prosperity. The finest breeds of horses could be reared on its extensive mountain pastures, where every variety of temperature could be ensured. Veins of lead, copper, silver, and gold, are known to exist in the hills of the Valley, only waiting for the experienced hand of a Cornish miner to rifle their rich and precious treasures. Aware of the existence of all this mineral wealth, the inhabitants have made no attempt to ascertain their extent, or work them in any way—iron, and that of bad and indifferent quality, being the only metal as yet produced at their hands. The richest soil in the Valley is said to be at Pampoor, about eight miles from the capital Srinagar, and advantage has been taken of the fact for ages past to cultivate there the *Crocus sativus*, the stamens of whose flowers, known as saffron, is not

only a chief article of commerce, but yields a large revenue to the Government. How ancient is the cultivation may be inferred from the current traditions which have been embodied in the native histories of Kashmir, that when the armies of Alexander invaded the country, the soldiers were lost in admiration at the extensive beds of the beautiful and delicately-tinted purple flowers which lay spread out before them. From the fact that saffron is used largely in Cornwall as a flavouring and colouring principle, and has been so used, according to Dr. Wakefield's information, from time immemorial, and is also extensively employed in Asia, and especially in India, he suggests the ingenious inference that we have here a further proof of the supposed direct Asiatic origin of the Cornish people, "connecting their race with the first swarm of the primitive Aryan stock on their migration to Europe, which subsequently became almost entirely colonised by the successive streams that poured down from the mother nation on that part of the Iramian plateau near the Hindu Koosh!"

The author's account of the commerce of Kashmir with neighbouring countries presents but a poor prospect of anything like material development and prosperity. Between the Happy Valley and the Punjab there is some slight interchange of its native production for such things as English piece goods, cotton, tea, sugar, copper, tin, dye-stuffs, and other articles foreign to the country. Great hopes, he tells us, were entertained a few years back of an increase of the trade between Eastern Turkistan and India through Kashmir; but though the Punjab traders were sanguine, and treaties had been negotiated, the actual results do not as yet appear to be very appreciable.

Dr. Wakefield has given us in this volume not only a readable but an interesting book. The illustrations are good, if not numerous, and the map leaves nothing to be desired in the way of route-outlines, &c.

ART. VI.—HOMER'S ODYSSEY IN ENGLISH PROSE AND VERSE.

1. *The Odyssey of Homer done into English Prose.* By G. H. BUTCHER, M.A., and A. LANG, M.A. Macmillan and Co.
2. *The Odyssey of Homer in English Blank Verse.* By WILLIAM CULLEN BRYANT. 2 vols. Osgood: Boston.

DR. BENTLEY, the prince of English classical critics, gave the world no inappropriate distinction between the Iliad of Homer and his Odyssey, when he laid it down that "Homer composed the Iliad for men and the Odyssey for women." All that is most heroic in the heart of man is stirred to its lowest depths by the Iliad of Homer as by no other poem, as the poet sings of the shock of battle, the horrors of the ghastly field of fight, and the glory and the rapture of triumphant and heroic patriotism. But it is in the Odyssey that we see mirrored, as in no other poem of classical antiquity, a reflection of conjugal and filial affection in its strength and beauty, as well as of the surpassing loveliness of maiden love, pure as the sunbeam, and ardent as its warmth. All the leading heroes and heroines in this marvellous poem, as well as all its incidents, are more or less made subordinate and subservient by the poet to his consummate design to ennoble the domestic virtues, as the truest and purest source of human happiness. In the Odyssey, therefore, even more than in the Iliad, are found the best exemplifications of the commendation of Homer by Horace and St. Basil, that he was a better teacher of morality than the professors and philosophers of morality. As we come to measure the magnitude of the family life and the family affections which fill up a large portion of the Odyssey, we shall all the more fully appreciate Bentley's description of it as "a lady's book," and Fénelon's practical insight into its character, when he based upon it the adventures of Telemachus and gave to the world the most popular of all French text-books in girls' schools. The charming picture of Ulysses, the hero of the story, who is tossed so long from sea to sea, and from temptation to temptation, but whose "heart untravelled" always turns to his true wife, Penelope, and yearns for the old home in Ithaca, is only equalled by the charming portraiture of that truest of true wives, whose all-enduring love no temptation can lure away, no distance of place or time can diminish. Add to this the blooming youth of Telemachus, their son, and his unfailing devotion to his parents, the faithful domestic Eumœus, "faithful alone among the faithless found," and further

the dog Argos, who knows his returning master even when disguised in a beggar's garb, after so many years' absence and dies of very joy at the welcome sight, and we have a perfect picture of domestic affection and fidelity, painted by a master-hand in colours as fresh and as powerfully appealing at the present hour to the human heart as when it was painted more than two thousand years ago.

The two translations of the Odyssey before us are to our mind the most worthy of all recent reproductions of the great original in prose and verse, and typical as they are, they naturally force upon us the comparison between the choice of prose and verse as the most adequate form of presentation of Homeric poetry to the English ear. The prose version by Messrs. Butcher and Lang, two of the most eminent Oxford scholars of our day, is avowedly made on the model of the archaic simple style of the Authorised Version of our English Bible. The contention of these translators is that the verse translation either adds to Homer or takes from Homer, while, as prose translators, they profess to give Homer as he is, "without modern ornament, with nothing added or omitted." While we accord to Messrs. Butcher and Lang the praise of having written by far the truest and most faithful prose rendering of the Odyssey in English, we must at the same time take leave to say, that we cannot endorse their theory of translation, which lays it down that prose is the most fitting vehicle for the Homeric poetry, and further we must say that their own version does not secure to the English reader Homer without addition or subtraction. They have given us the story without the song, or rather, we may say, the song without its accompanying music and its appropriate tune. The manner of the Odyssey is more essentially its poetry than its matter, and any attempt to present the Odyssey in an unpoetical form without metre or rhyme is sure to reduce its poetry to prose, and to present it as Ulysses presented himself to the Suitors, disguised, if not disgraced, in the tattered garb of a beggar. The American poet, Mr. Bryant, on the contrary, with a true instinct of a poet, has rendered the Odyssey into English blank verse, half Miltonic and half Shakspearian, the noblest form of presentation ever used by our greatest poets, and one we hold to be the most capable of reproducing the marvellous music and the majestic movement of the grand old hexameters of Homer.

Let us now take, for the sake of comparing these rival methods of reproducing Homer, the beautiful scene in the sixth Odyssey, which describes the abode of the gods and the appeal of the gentle and guileless Nausicaa to her father.

MR. WILLIAM CULLEN BRYANT.

—Olympus! where the gods have made,
So saith tradition, their eternal seat,

The tempest shakes it not, nor is it drenched
By showers, and there the snow doth never fall.
The calm clear ether is without a cloud;
And in the golden light, that lies on all,
Day after day the blessed gods rejoice.
Thither the blue-eyed goddess, having given
Her message to the sleeping maid, withdrew.
Soon the bright morning came. Nausicaa rose,
Clad royally, as marvelling at her dream
She hastened to the palace to declare
Her purpose to her father and the queen.
She found them both within. Her mother sat
Beside the hearth with her attendant maids,
And turned the distaff headed with a fleece
Dyed in sea purple. On the threshold stood
Her father going forth to meet the chiefs
Of the Phœacians in a council there;
Their noblest asked his presence. Then the maid,
Approaching her beloved father, spake:—
"I pray, dear father, give command to make
A chariot ready for me, with high sides
And sturdy wheels, to bear to the river brink,
There to be cleansed, the costly robes that now
Lie soiled. Thee likewise it doth well beseem
At councils to appear in vestments fresh
And stainless. Thou hast also in these halls
Five sons, two wedded, three in boyhood's bloom,
And ever in the dance they need attire
New from the wash. All this must I provide."
She ended, for she shrunk from saying aught
Of her own hopeful marriage. He perceived
Her thought and said: "Mules I deny thee not,
My daughter, nor aught else. Go, then; my groom
Shall make a carriage ready with high sides
And sturdy wheels, and a broad back above.

MESSRS. BUTCHER AND LANG.

Olympus, where they say is the seat of God, that standeth fast for ever, not by wind is it shaken, nor ever wet with rain, nor doth the snow come nigh thereto, but real clear air is spread about it cloudless, and the white light floats over it. Therein the blessed gods are glad for all their days. Anon came the throned morning, and awakened Nausicaa of the fair robes, who, strange to say, marvelled on the dream, and went through the halls to tell her parents, her father and her mother dear. And she found them within, her mother sitting by the hearth with the women, her handmaid spinning yarn of the purple stain, but her father she met as he was going forth to the renowned kings in their council, whither the noble Phœacians bade him. Standing close by her dear father, she spoke, saying, "Father dear, could'st thou not lend me a high waggon with strong wheels, that I may take

goodly raiment to the river to wash, so much as I have lying soiled? Yea, and it is seemly that thou thyself, when among the princes at council, should have fresh raiment to wear. Also, there are five dear sons of thine in the halls, two married and three trusty bachelors, and these are always eager for new-washen garments, wherein to go to the dances, for all these things have I taken thought." This she said because she was ashamed to speak of glad marriage to her father; but he saw all, and said, "Neither the mules nor aught else do I grudge thee, child, for thy will, and the thralls shall get thee ready a high waggon, with good wheels, and fitted with an upper frame.

In the prose version we have quoted "the *white* light floats over it," is by far too prosaic a rendering of the original, which is literally the "white *splendour* (αἴγλη) is wont to overrun it" (ἐπιδέδρομεν), with which we may compare Propertius' "*percurrit* luna fenestras." Then, again, the rendering *renowned kings* leaves out of sight the real force of the original (κλειτοὺς), which here means "*summoned*," and as well as its structural harmony with the cognate verb which follows—the council to which the glorious Phœacians *summoned* him (κάλεον). With a like disregard to Homeric literal phraseology, these literal translators altogether omit the cognate expression βουλὰς βουλεύειν, "to counsel." Nor can, "to *speak* of *glad* marriage," be accepted as a literal equivalent for the Greek, which here means "to speak *out* (to her father) of marriage *in the bloom of her youth*." If we turn to other passages of this literal prose version, many errors and inadvertences will be observed which call for revision. We have, for example (I. 13 and elsewhere), "Those that live by bread," the old and altogether misleading rendering of ἀλφησταί, forgetful of the fact that Homer uses σιτοφάγοι for "bread-eating," and that the most acceptable sense of ἀλφησταί to the best scholars of our day is that of "gain getting," formed as the word really is for the root αλφ, as in ἀλφαίνω, to *earn*. Again and again, too, are the Homeric particles and compounds which play so important a part in the development and force of the Homeric poetry either altogether omitted or slurred slovenly over by the translators, who give us "*fair* handiwork," for "handiwork of *surpassing beauty*" (περικαλλέα ἔργα). The opening of the 22nd Book, which details the vengeance of Ulysses on the vile suitors of his wife, is a very swarm of inaccuracies and inadvertences on the part of these literal translators, who, for example, translate an intensive and frequentative verb in Greek, which means "ye have again and again maintained," by "ye said," and render "the *righteous retribution*" (Nemesis) of the original by "*indignation*," and give us "pale fear got hold of *the limbs* of all," for "pale fear gradually or secretly (ὑπό) stole upon all," where the original says nothing at all of "*limbs*."

Then for "*terrible* trial," we prefer "*awful* ordeal" as closer

to the poet, and "poured *out*" instead of "poured *forth*" for the same reason. We regret to have to point out these inaccuracies in detail, but a translation which claims public attention and challenges public criticism on the merit of literal accuracy, must be judged by the standpoint and according to the standard to which it appeals. Of Mr. Cullen Bryant's version, which makes no claim whatever to verbal accuracy, we have little to say on that score. The chief merit of the American translator lies in the simplicity of his language, the measured music of his perfect form of presentation, and the Homeric spirit which animates so much of the body of the translation. We are far from saying that in the beautiful verse of the American poet we can recognise all the characteristics of the Homeric muse, convinced as we are of the truth of Dryden's dictum that everything translated suffers except it be a Bishop; but we can truly say that there is no version of the Odyssey in English which possesses so many attributes of Homeric poetry as this work, although, we regret to say, it is so little known and appreciated in England.

ART. VII.—THE LIFE AND WORK OF ST. PAUL.

The Life and Work of St. Paul. By F. W. FARRAR, D.D., F.R.S. Cassell, Petter and Galpin.

EVERY review we have seen of this work has contained a protest against its faults of style. The complaint is thoroughly justified. In what is, and will probably continue to be, Dr. Farrar's great work, "The Life of Christ," some literary defects of the kind lay open to remark. There was too much fine writing in it; it was, if one may so term it, overwritten; the word painting was exceedingly vivid, but there was over much of it. The mind longed for some repose. The very exuberance of descriptive power wearied the sense of admiration, and the reader longed, every now and then, to be left alone to realise for himself the conditions of the scene, and fill up out of his own living experience the broad outlines of time and place and circumstance. But the fault was one of which the mass of popular readers would not be conscious. There was, moreover, nothing in the language itself to offend the most exact taste. It was ever graceful and ever natural, simple and unaffected, and betrayed no sign of effort or of a conscious straining after effect.

The same credit cannot unfortunately be given to some parts of "The Life and Work of St. Paul." Throughout, and as a rule, there is a superabundance of technical terms, familiar enough to the scholar and to the theologian, but only impressive to the general reader on the principle "omne ignotum pro mirifico." There is

too much display of learning everywhere, and it is forced upon the attention, instead of being simply engrained into the structure of the thought. There is, moreover, an almost affected use of hard words and unfamiliar forms of expression, which contrasts not agreeably with the slipshod vernacular with which they are intermixed. The work abounds in such words as "forthrightness," "connotes," "athleticism," "glossolalia," "isopolity," "eponymous," "flaggelated," "antipathetic," "volitional," "subterraneous plots," etc. Nor does the fault end with this choice of forced and strained words; it extends also to the illustrations employed. It requires, for instance, no small effort to follow the meaning of such a sentence as the following: "No ages are worse, no places more corrupt, than those that draw the iridescent film of an intellectual culture over the deep stagnancy of moral degradation." Again, on the same page we find the following: "What religion there was at this period had chiefly assumed an orgiastic and oriental character, and the popular faith of many, even in Rome, was a strange mixture of Greek, Roman, Egyptian, Phrygian, Phœnician, and Jewish elements. The wild fanatical enthusiasm of the Eastern cults shook with new sensations of mad sensuality and weird superstition the feeble and faded despair of Aryan paganism." The fault is most apparent in the first volume, but it extends throughout both. In the description of Ephesus, in the second volume, the author writes, "Even the poor simulacrum of the Senate came in for a share of their fulsomeness, and received its Apotheosis from their complaisance." Such passages may appear to some people to be very fine writing; to our taste they run into verbiage; the diction is not rich but rank. It is much to be regretted that one who can write so admirably as Dr. Farrar, should not maintain a tighter discipline over his vivid imagination and exuberant command of words. Nor must we omit a few expressions of passing notice to the excessive ornamentation of the whole work. We remember hearing a man of very distinguished learning and ability, remark in regard to Canon Liddon's "Bampton Lectures," that he seemed to have made use of everything he knew. So in the present work, the whole stores of a wide and multifarious reading, and of a learning more varied than accurate, and of a scholarship more versatile than solid, have been used by the author to give variety to his matter, and to relieve, with the lighter graces of literature, the deeper discussions of theology.

But, after all, these faults lie upon the outside. They are the minor imperfections which mar what is, upon the whole, a work of much beauty and excellence. The book will not be so popular, indeed, as Dr. Farrar's "Life of Christ." There the grandeur of the Divine figure, and the narrow local circle in

which our Lord lived and preached, give a unity and concentration to the portrait of His life and labours, which the more incomplete history of the great Apostle of the Gentiles, the more varied interests with which he came into contact, and the wider sphere of his labours do not possess to the same degree. Nevertheless the present volumes, however inferior to the others, will be read with great interest, and may convey much valuable knowledge and many useful lessons. The whole biography of St. Paul is illustrated by a vast mass of information, alike historical, philosophical, and descriptive. Much of it is, indeed, to be found in other books, such as Conybeare and Howson's and Mr. Lewin's "St. Paul," but not presented in the vivid pictorial manner in which Dr. Farrar presents it. This brings us to the characteristic principle of the book. It is the identification in expression, thought, and feeling of the biographer with the subject of the biography. Everything is viewed from the standpoint of the Apostle, and described as it must have been presented to the Apostle's eyes, and to the Apostle's experience. Thus the central figure is St. Paul himself, and all the accumulated details are subordinated to it. What the Apostle must have seen, what he must have done, what he must have suffered; above all, what he must have thought and felt, hoped and feared, remembered and expected, constitutes the very substance of the whole. It is the man everywhere. Hence the beauty and charm of the book. But, at the same time, such an identification is not without its dangers. For an author to throw himself into the position and the habitudes of another man, especially if that other man lived nineteen hundred years ago, in a very different stage of the world's development, and under external conditions which have been utterly changed in the vicissitudes of centuries; above all, if that other man was one of such extraordinary mark, such force of genius, such depths of inward experience, and of such a special mission as St. Paul—needs an immense effort both of the thought, as well as of the imagination. The American, Theodore Parker, in one of his eloquent passages, makes the striking remark, that none but a Christ could have conceived a Christ. The remark is equally applicable to a lower subject. None but a St. Paul could have understood a St. Paul. The eloquent author of these volumes has endeavoured to do it, and to identify himself with the Apostle. So far as he has succeeded, his work is admirable. But it is only slight dispraise to say, that he has not altogether succeeded. The effort is evidently full of risks, and it must have been impossible altogether to avoid them. There is the danger lest the picture presented should not be St. Paul himself, but Dr. Farrar in St. Paul's place, and in St. Paul's name, and thinking, speaking, and feeling as Dr. Farrar in such

a position would have thought, spoke, and felt. The danger has not been escaped. There is one somewhat curious illustration of this. The author makes the discriminating remark that St. Paul appears to have had no love of scenery, no eye with which to observe the beauties of the material world. He notes the fact that in the whole of the Pauline epistles, not "by one verse, scarcely even by a single expression, does he indicate the faintest gleam of delight and wonder in the glories of Nature." He places this peculiarity in contrast with the feelings of other men:

> Mungo Park, in a touching passage, has described how his soul, fainting within him to the very point of death, was revived by seeing, amid the scanty herbage of the desert, a single tuft of emerald moss, with its delicate filaments and amber spores; and the journals of those, whose feet in recent days have been beautiful upon the mountains, over which they carried the message of peace, abound in passages delightfully descriptive of the scenes through which they passed, and which they regarded as aisle after aisle in the magnificent temple of the one true God (p. 367, v. i).

But such feelings appear to have been unknown to the Apostle of the Gentiles. Canon Farrar conjectures with much probability that this insensibility to æsthetic impressions extended from natural objects to works of art, such as the temples and statues that adorned Athens, and with which the eye was greeted in every direction, from the Forum to the Acropolis. The reason of this is to be found in the absorption of a soul filled with the world unseen, and so agitated with deep concern for souls as to leave no room for any lower impressions. Yet along the whole course of St. Paul's journeys Dr. Farrar depicts every object that must have met the eye with that pictorial fullness and vividness which a creative imagination and a pliant pen enables him to give to every scene. But, if the Apostle himself was comparatively insensible to such impressions, the eye that has thus recalled them is evidently not the eye of St. Paul, but the eye of Dr. Farrar.

We do not in the least degree impute this as a fault. To the reader it is an infinite advantage; for it enables him to see, not only the Apostle, but also his surroundings; and if the mind is led to view the Apostle himself, passing on in his deep pre-occupation in Divine things, with little notice of the material forms that met his outward eye, this very indifference does but add another feature to the portrait of the man, another element to his character.

But there is another danger inherent in the conception Dr. Farrar has formed of his task. It is that of an unconscious exaggeration. It is no easy task to fill up all the outlines of an eventful and suffering life. In order to reproduce to the mental eye of the nineteenth century, not gifted always with the active

faculty of realisation possessed by Dr. Farrar, it is necessary that the lines of the picture should be strong and broadly drawn. If the drawing be indistinct, there can be no distinctness in the impression produced by it. There must therefore be a clear picture with strong lights and shadows in it. But do the materials exist for such a biography, we may almost say for such an autobiography of the great Apostle? The Acts of the Apostles certainly does not furnish them, and in our opinion the character of that book is mistaken, if it supposed to be in any sense a complete history, or any thing more than a collection of illustrative instances, chiefly drawn from the life of one Apostle, explanatory of the mode in which the primitive churches were established, and of the conflicts through which they passed. If these scanty outlines are to be filled up into an orderly and consecutive history, it can only be done from materials furnished by the Apostle himself, in the epistles which have issued from his pen. But these materials are rather hints than statements, and the hints depend in many cases of single words. There is consequently the greatest possible temptation to an author to press these words into the service of his own theory, to place a meaning of his own upon them, and then to lay on this supposed meaning a weight it will not bear. Into this mistake we think that Dr. Farrar has not unfrequently fallen. For instance, he endeavours to show that St. Paul's views as to the absolute freedom of the Gospel, and the spiritual equality of Jews and Gentiles in the sight of God, grew upon him by degrees; that on his first visit to Jerusalem, he was not himself clear upon the subject, and that he was anxious to submit it to the Church, not as a certain truth of revelation to which he desired to conciliate their acceptance, but as a probable truth on which he wished to get their opinion. In support of this idea he lays stress on the wording of Gal. ii. 2, translated in our version, "Then I went up by revelation, and *communicated* unto them that Gospel which I preach among the Gentiles." For "*communicated*" Dr. Farrar substitutes "*referred*," as if it were a reference to their authority for a decision. He appeals in support, to Acts xxv. 14, where our version has "*declared*." This is really the meaning of the word, and any other notion is fixed on the word by the theory, not gathered out of the word. The word is "*ἀνεθέμην*" and Cremer in his "Biblico-Theological Lexicon," states its meaning to be, to "lay a thing before a person—*i.e.*, to communicate it, to leave it for consideration." We do not mean for a moment to deny Dr. Farrar's assertion, that St. Paul's knowledge grew, as all human knowledge grows. The length, and breadth, and depth, and height, of the truth may have grown on the Apostle in the course of thought and by the light of experience; but the truth itself is the mere corollary of justification of faith, and

was an essential part of the Gospel which St. Paul preached from the time of his conversion, and which he emphatically asserts himself to have received "by the revelation of Jesus Christ." To reduce it into a principle, worked out by the Apostle's reason, even though it was an enlightened reason, and which he only gradually adopted as the great master principle of his apostolic career, is to reduce the divine authority of the truth itself, and to substitute a human element for a divine. The same uncertainty attaches to much of the reasoning conjecturally assigned to St. Paul. A not inconsiderable portion of the book, so far as bulk is concerned, is occupied by matter purely hypothetical. What might have been done, and was not done; what might have been said, and was not said, what might have been recorded, and has not been recorded, are topics treated over and over again, with unlimited diffuseness and rhetorical amplification. There are passages of very considerable length, which end in phrases like this: "To all these questions we can return no certain answer." "Over all these scenes the veil of oblivion has fallen." A notable instance is afforded in chapter eighteen, headed, "Judaism and Heathenism." The chapter contains fourteen pages, and no less than eleven of them are occupied with a purely conjectural train of reasoning, which might have been condensed with ease into two pages, instead of being multiplied into eleven.

We have spoken of the danger of exaggeration, inherent in the attempt to reproduce out of very imperfect materials a complete history of the life and work of the greatest of the Apostles. The accuracy of a portrait largely depends on the skill with which the artist seizes on some characteristic features. A definite conception must have existed in Dr. Farrar's mind, and be reproduced with more or less of exaggeration in his pages, since to make the picture effective to others it is necessary to heighten the lights and deepen the shadows, beyond the simple truth. To this conception we now turn. With what degree of success has Dr. Farrar realised to himself, and presented to others, the grandest human figure of all the saintly heroes of the Bible. To some degree he has succeeded; and if in some respects we still think the picture unworthy, and if faults, such as we have stated, are found in the workmanship, the failure is due to the inherent difficulty of the task; we may say the inherent impossibility of its successful accomplishment; for how shall the thoughts and emotions of an inspired man be fully comprehended by a man who is not inspired. Certainly, there has been no lack of both reverence and admiration in the biographer, who profoundly appreciates the intellectual and spiritual greatness of St. Paul. He lavishes the stores of his burning eloquence in exalting the unparalleled nobility of the

figure he portrays. No loftier conception of mere man can be expressed in words. There has been no lack of diligence in studying every word of the Pauline epistles, and collecting from every side the varied information which can illustrate the history, or throw light upon the writings. There is no lack of that retrospective force of the imagination which throws itself back into the past, and reproduces in the warm colours of life the outward form and inward self of the mighty dead. If entire success had been possible, no person could be better fitted to attain it, so far as intellectual gifts are concerned, than Dr. Farrar; though we doubt whether the same can be said for spiritual sympathies. To a certain extent he has succeeded, and we should do injustice to ourselves, no less than to the author, if we did not express our cordial admiration for many parts of the work. All that portion which deals with the conversion of St. Paul appears to us to be specially admirable. A deep insight into the working of the human heart stands side by side with a devout and adoring acceptance of the sovereignty of the Holy Spirit of God, and the freedom of His operations. No one can read the book without being charmed with its many beauties. But it is the duty of a critic to be critical; and what is needed in an organ of religious opinion is to point out mistakes, and state for the guidance of others how far an author may be safely followed, and how far he may not.

We recur therefore to the conception of the Apostle formed by Dr. Farrar, and represented in these pages. We take St. Paul in the first place as a man, and here his bodily appearance and constitution, powerfully affecting as they necessarily did the character and work, first claim attention. All tradition represents him as a small man in comparison with the full proportions and powerful frame of the Apostle of the circumcision; as a man, likewise of feeble bodily strength, and as one who suffered much from ill health. His own language to the Corinthians establishes the accuracy of the tradition. "His bodily presence weak and his speech contemptible." Conybeare and Howson describe him thus:—

> His stature was diminutive, and his body disfigured by some lameness or distortion, which may have provoked the contemptuous expressions of his enemies. His beard was long and thin. His head was bald. The characteristics of his face were a transparent complexion, which visibly betrayed the quick changes of his feelings, a bright grey eye under thick, overhanging united eyebrows, a cheerful and winning expression of countenance which invited the approach and inspired the confidence of strangers. It would be natural to infer from his continued journeys and manual labour, that he was possessed of great strength of constitution.

The first part even of this description appears to be somewhat extreme; for there is nothing in the Apostle's own

language to imply that his bodily appearance was in any way repulsive; he speaks of weakness, not deformity, ἀσθενής ἀσθένεια. The word πειρασμόν (Gal. iv. 14) evidently refers to the moral side of his infirmity and implies nothing as to its nature. But substantially the description we have quoted is probably true. But in the hands of Dr. Farrar the whole is exaggerated, and every shadow indefinitely deepened. He has apparently written under the idea that a depreciation of the Apostle's personal gifts would involve a corresponding exaltation of his genius and heroic force. But this is by no means the case. At all events, Dr. Farrar appears to us to go far beyond the truth when he makes the person of the Apostle painfully repulsive. He does not shrink from making use of, and applying to him the sceptical phrase, "the ugly little Jew." The thorn in the flesh, "the stake," as he somewhat pedantically insists on calling it, he believes to have been acute ophthalmia, taking its origin in the first place in the blinding vision on the road to Damascus. The paroxysms of pain arising from this disease were accompanied according to our author by "cerebral disturbance," a phrase which suggests an occasional touch of insanity—a most dangerous admission, as it is a most gratuitous assumption. He further imputes to him "fits of delirium." In another place further on, he states that he was subject to fainting fits, which would imply an affection of the heart, but he suggests no authority whatever for the idea, beyond the highly nervous constitution of the Apostle's frame. Further on yet, he adds the further particular that he was liable to epileptic fits. In an excursus on the thorn in the flesh, he states that epilepsy is a probable conjecture. But surely there is no ground whatever for adding all these things together, accumulating epilepsy on a disease of the heart and a disease of the heart on ophthalmia. He may have suffered from one of these causes, but scarcely from them all. In short, Canon Farrar imputes to the Apostle a whole complication of disorders, which we agree with Conybeare and Howson in thinking, would have made his laborious journeys and indefatigable exertions an absolute physical impossibility. He is further described as sensitive, even to fretfulness, plunged into the most hopeless despondency, a sad, careworn, depressed man, bowed down with sorrow, and eating away his very heart with ceaseless anxiety. There is of course, a measure of truth in all this—men of great energy suffer no doubt from fits of depression, as did the lion-hearted Luther; but they are only the passing clouds of a clear firmament, the passing weaknesses inseparable from the greatness even of the greatest of men. The brave heart, and the noble constancy, and the animating, exalting and refreshing influence of a grand call, and a grand work, which underlay the Apostle's infirmities, have, we think, been too much

forgotten by his biographer, nor has sufficient allowance been made for their effect on the happiness of St. Paul's life. In short, Dr. Farrar seems to have taken one-half of the double-sided description which St. Paul left on record of himself. He depicts the Apostle as troubled, perplexed, persecuted, cast down; but there he stops, or at all events depicts with far too feeble a touch, the other side. The Apostle himself does not stop there, but makes the triumph yet more conspicuous than the suffering—"troubled on every side, but not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down but not destroyed." In spite of all the author's eloquent eulogiums and genuine admiration, this conquering aspect of the Apostle's life is most inadequately represented.

But from St. Paul as a man, we pass on to St. Paul as an Apostle, and here, again, we think, that the author errs by defect in that he sees only one side of his subject. He traces with great fulness and discrimination all the causes which must have determined the course of St. Paul's life, and the influences which must have shaped his views and moulded his character. But the human side is prominent, and the divine side of the apostolic call is thrown into the background. Too much stress is laid all through on the personal qualities and consequent "personal ascendency" of the man, and too little on the equipment of the Apostle by the overruling will of God, and the inspiring influence of the Holy Ghost. The Apostle himself does not overlook this side of his own history. There is a pregnant passage in the Epistle to the Galatians, to which, so far as we recollect, there is not a syllable of reference in the whole of these two bulky volumes. We allude to the words "when it pleased God who separated me from my mother's womb, and called me by His grace to reveal his Son in me." Did not God, whose electing purpose rested on the Apostle from the first moment of his being, determine all the conditions of his life and order the bounds of his habitation? Was not every detail of place and time and circumstance, which moulded the future Apostle, as much predetermined and prearranged by God, as the potter determines by the choice of his mould the form of the plastic clay which he is about to frame into a thing of beauty? Is it conceivable that God should have elected the Apostle from his mother's womb to that great mission which has given shape to all the religious thought of the world, and yet should have left him alone to himself till the moment of his conversion? God's dealings are not thus divided by gaps, and separated into isolated bits; but they are a connected chain, out of which no single link is left without the superintending control of His will. The entire education of the future Apostle, including in the word education every influence, from the smallest to the greatest, which went to

make him what he was, was divinely ordered and entered into God's intelligent scheme for the man who was "a chosen vessel" unto him. The instruments which trained the Apostle were indeed human; but the wisdom which ever ordered them was the will of the only wise God, and that will takes up into itself, as it were, all the human elements, and places on them the seal of his own authority. Now the human instruments which made up the education of St. Paul, Dr. Farrar sees with great clearness, and has described with great force; but the Divine purpose which providentially shaped the whole course of his life and the formation of his character, and which at the set time revealed to him the Gospel he was to preach, and by the inspiration of the Holy Ghost enabled him to make known the "whole counsel of God," Dr. Farrar does not equally recognise. Hence the most unsatisfactory chapter in which he deals with the Apostle's mode of quoting the ancient Scriptures. The author sees in it simply the result of St. Paul's Rabbinic training—a human habit taught in a human school and received from an earthly master; and on this ground he labours to show that the quotations of St. Paul are used as mere illustrations of the truth which was present to his own consciousness, and not as arguments or authoritative proofs. Well, let us suppose that all which Dr. Farrar says on this subject is true. Let it be granted that St. Paul's mode of quotation is, in principle, the same as that of the Rabbis at whose feet he sat in his early years. What then? If, after his conversion and instruction by the Holy Spirit of God he still uses the same method, why should the mode in which he was first taught it detract from its authority? If the Apostle, by inspiration of God, thus uses Scripture, his quotations carry with them the sanction of God Himself as much as if they had been spoken in the audible voice of the Deity out of the clouds of heaven, instead of being imbibed from human teachers in the course of his early education.

This opens the large subject of the inspiration of the Scriptures, on which the limits of space compel us to say very little. The references to it found in these volumes are most unsatisfactory. The author sees the human side, which we recognise as fully as he can do, but he fails to see the Divine side; nor on his principles is there any possible mode of ascertaining what is true in the Word of God, and what is not true, unless it be decided by a verifying faculty in the individual, and as this faculty must differ in different men, what is one man's truth will be another man's falsehood. Nor has any mode been ever suggested in which certain truth can be conveyed in uncertain words, or by which it can be separated from the words that convey it. As to Dr. Farrar, the very mention of a plenary verbal inspiration acts upon him as a red flag on a mad bull.

He can never refer to it, and he does so not unfrequently, without the use of some contemptuous phrase. It would become him to be a little less self-confident, and less fond of charging those who differ from him on this subject with ignorance and folly. In some degree, at all events, the ignorance is with himself; for it is evident as the daylight from his own language, that, like others of his school, he does not understand the doctrine of a plenary and verbal inspiration, or the meaning of those who hold it. For ourselves, we are content to be followers of St. Paul. That the great Apostle believed in a plenary verbal inspiration, and held, in short, that very doctrine on the authority of the Scriptures which Dr. Farrar himself takes every opportunity of holding up to ridicule, Dr. Farrar does not attempt to deny. He says, "The controversial use which he (St. Paul) makes of it (the Bible) is very remarkable. It often seems at first sight to be wholly independent of the context. It often seems to read between the lines. It often seems to consider the mere words of a writer, as of conclusive authority, entirely apart from their original application. It seems to regard the word and letter of Scripture as full of divine mysterious oracles, which might not only be cited in matters of doctrine, but even to illustrate the simplest matters of contemporary fact. It attaches consequences of the deepest importance to what an ordinary reader might regard as a mere grammatical expression" (I. 478). In the face of this admission, how can he go on to say, "This extreme and mechanical literalism; this claim to absolute infallibility, even in accidental details and passing allusions; this superstitious adoration of the letters and vocables of Scripture," as though they were the articulate vocables and immediate autograph of God, finds no encouragement in any part of Scripture. Here appears the ignorance to which we have just alluded. The advocates of plenary verbal inspiration do *not* hold a "mechanical literalism;" nor do they maintain that the Scriptures are the immediate autograph of God, in such a sense as to exclude the freest possible action of the human element. But leaving these words out of the question, what is to be said of the assertion that plenary inspiration "finds no encouragement in any part of Scripture," when he had admitted only a few lines before, that it had the high authority of the Great Apostle of the Gentiles?

With these unsatisfactory passages in mind, we approached with considerable anxiety that portion of the work, which treats of the doctrine embodied in the Epistles to the Romans and the Galatians. We were thankful to find the treatment much more satisfactory than we had feared; that it is entirely satisfactory we do not say. But in the broad meaning of the word, Dr. Farrar maintains justification by faith with great fulness and decision. He adopts in a note Hooker's definition—"The

righteousness wherewith we shall be clothed in the world to come is both perfect and inherent; that whereby we are justified is perfect, not inherent; that whereby we are sanctified, inherent, not perfect." He sums up his estimate of St. Paul's doctrine in the following formal proposition: "In the Gospel is being made known to the world that inherent righteousness of God, which by a judgment of acquittal pronounced once for all in the expiating death of Christ, He imputes to guilty man, and which beginning for each individual with his trustful acceptance of this reconciliation of himself to God in Christ, and in that mystical union with Christ, whereby Christ becomes to each man a new nature, a quickening spirit." There are not absent important ambiguities in this statement; but he adds, in regard to faith and its place in the scheme of Salvation, the following satisfactory explanation: "When St. Paul says that this righteousness of God springs *from faith*, he does not mean that faith is in any way the meritorious *cause* of it, for he shows that man is justified of free grace, and that this justification has its *ground* in the spontaneous favour of God, and its *cause* in the redemptive work of Christ; but what he means is that faith is the receptive instrument of it—the personal appropriation of the reconciling love of God, which has once for all been carried into effect for the race, of the death of Christ." With this declaration of a true faith we are content to stop. There are some expressions used which might awaken a suspicion that the words "justification by faith" are not used by Dr. Farrar in precisely the same sense as we should use them ourselves; as, for instance, where he repudiates the doctrine of Anselm, that the atonement was an act of satisfaction to the Divine justice. But into these possible suspicions we do not care to enter. The subject would admit of endless discussion, and the author has not stated his own views with sufficient fulness and precision to enable us to discuss them in detail.

We turn to the more pleasant duty of paying a tribute of honour to Dr. Farrar, for the undeviating firmness with which he maintains throughout these volumes the authority of the Canonical Scriptures, against the speculative and destructive criticisms of the Tübingen School. Here there is no wavering; no indecision; no ambiguity. He stands firm from first to last. Thus he vindicates the authority of the Acts of the Apostles against Baur, Zeller, and Hausrath:—"Honesty of course demands that we should admit the existence of an error where such an error can be shown to exist; but the same honesty demands the rejection of all charges against the accuracy of the said historian, which must be nothing better than hostile prepossession. It seems to me that writers like Baur and Zeller—in spite of their great learning and great literary acumen—often

prove, by captious objections and by indifference and counter considerations, the fundamental weakness of their own system." Speaking of the Epistle of St. James, he writes: "The notion that it was written to counteract either the teaching of St. Paul, or the dangerous consequences that might sometimes be deduced from that teaching, is indeed extremely questionable; and all that we can say of that supposition is, that it is not quite so monstrous a chimera as that which has been invented by the German theologians, who see St. Paul and his followers indignantly, though covertly, denounced in the Balaam and Jezebel of the Churches of Pergamos and Thyatira, and the Nicolaitans of the Church of Ephesus, and the "synagogue of Satan, which say they are Jews and are not, but do lie," of the Church of Philadelphia. He vindicates St. Paul's references to the age of Timothy, against Hausrath (p. 460), and his description of Athens as full of idols, against the sneers of Renan (p. 528). He firmly rebukes those who have ventured to call the Apostle's arguments into question, in words which we venture to commend to his own attention, in regard to the subject of inspiration. "As regards St. Paul's style of argument, those who deem it a falsification of Scripture, a treacherous dealing with the Word of God, which St. Paul expressly repudiates, should consider whether they too may not be intellectually darkened by suspicious narrowness and ignorant prepossessions" (II. 228). On the Epistle to the Philippians we find the following remarks:—

The Tübingen School in its earliest stages attacked it with the monotonous arguments of their credulous scepticism. With those critics if an epistle touches on points which make it accord with the narrative of the Acts, it was forged to suit them; if it seems to disagree with them, the discrepancy shows that it is spurious. If the diction is Pauline, it stands forth as a proved imitation; if it is un-Pauline, it could not have proceeded from the Apostle. The notion that it was forged to introduce the name of Clement, because he was confused with Flavius Clemens, and because Clement was a fellow-worker of St. Peter, and it would look well to place him in connection with St. Paul, and the notion that in Philippians ii. 6-8, the words *form* and *shape* express Gnostic conceptions, and that the words refer to the Valentinian Æon Sophia, who aimed at an equality with God, are partly founded on total misinterpretations of the text, and are partly the perversity of a criticism, which has strained its eyesight to such an extent that it has become purblind" (II. 421).

In the same decided tone the author deals with the theory of a reaction against St. Paul's teaching in Asia (II. 466); with De Wette and his followers, in regard to the Epistle to the Colossians (II. 484); with what he calls the "astonishing objections" urged against the Epistle to Titus (II. 531); and he maintains against a whole army of critics the Pauline authorship of the Epistles to Timothy. On all these points, and others of the same character,

the treatment is most satisfactory, and leaves nothing whatever to be desired.

But we must close, yet not for the want of matter. This review might be indefinitely extended, if we attempted to discuss even a tithe of the questions relative to the Apostle and to his work opened in these pages. We have freely criticised some of the blots, as we conceive them to be, which mar their excellence. There are especially many points of interpretation in which we totally disagree with the author, and his paraphrases of St. Paul's Epistles we think to be the feeblest portions of the whole work, unsatisfactory in conception and poor in execution, neither anglicised Greek nor idiomatic English. Still, we wish to acknowledge again the many excellences of the book, and the loving labour and diligence which the author has evidently expended upon the varied materials brought together to elucidate the person, character, history, and work of the great Apostle of the Gentiles.

Art. VIII.—THE MAGNIFICAT; OR, SONG OF THE BLESSED VIRGIN MARY.

THE Magnificat is the first voice of joy before the sun-rise.

> Sweet is the breath of Morn; her rising sweet,
> With charm of earliest birds.

And as it is in Nature so it was with the breaking of the day of grace. It dawned on the world which was not awake to see it; yet were there songs and canticles, thanksgiving and the voice of melody. The Virgin Mother, Zacharias, Simeon and the choir of angels sang at the dawning of the day, and their utterances having been preserved for us by the reporter chosen of God, form a little psalter of the Holy Incarnation and Nativity.

In this collection the Song of the Blessed Virgin Mary stands first, so that she who brings the Lord into the world, also leads the praises of His Church, and gives the key-note to the universal choir.

The song, like many other words in Scripture, may either be read as the speaker's utterance of personal feeling, or recited as the Church's expression of permanent truth. Regarding them in the one way, we consider how the speaker meant them; but in the other, what the Spirit made them. We find in them, as used at the time, more lively emotion; as used afterwards, more ample meaning. For a due appreciation they must be considered from both points of view. On the present occasion we shall consider them in the first point of view.

1. "Mary arose in those days and went into the hill country with haste, into a city of Juda, and entered into the house of Zacharias and saluted Elizabeth." Who can tell the thoughts of that journey, or the relief of that meeting?

The expressions show the journey as taken soon; yet not instantly on the angel departing from her; else, why should the words "in these days" (ἐν ταῖς ἡμέραις ταύταις) be interjected Alford thinks that time enough had passed for Joseph to have learned that his betrothed was an expectant mother, to have received the Divine direction, and to have taken her to his home. But the reason given for this long delay—viz., that a betrothed maiden could not travel, seems insufficient in a case where so much more than social custom is to be taken into the account. Lange's supposition that she herself immediately made the communication to Joseph, and left Nazareth, while he was intending the divorce, is still less admissible. Bengel suggests that she went at once, in order that the announcement of the angel might take effect on the sacred soil of Judæa, but the salutation of Elizabeth implies that she was then already in that first sense "the mother of the Lord."

However these things were, and however the journey was made, she was certainly urged to it by the great secret which could not be explained, and which, if explained, could not be believed, thus bringing on her soul an oppressive weight of glory and on her name an impending burden of reproach. What a load for a young mind to bear! Was there, in all the world, a person to whom this confidence could be made, and to whose sympathy it was possible to appeal? Yes, there was one; "Behold thy cousin Elizabeth." She, too, has a part in the history which is begun. She will understand. She will believe. Far off, in the hill country of Judæa there is a house where relief may be found from the silence of secrecy and the solitude of the heart.

Therefore she "arose and went with haste;" setting out, we must suppose, as soon as some sort of escort could be found, and then pressing forward on her way. For about four days she would travel through the thickly-peopled land, passing through the great city to which her southward road would naturally lead, and from which again it would proceed towards the region which she sought. The secret in her heart would cast a strange light on all she saw; on the multitudes scattered abroad, and the stir and movement of the world; on the haughtiness of spurious religion and the eagerness of money-making business; on Pharisees at their ostentatious devotions, and publicans at the receipt of custom; on the stately Herodian buildings, and the cohorts marching by; on the signs of Israel's vassalage, in the pomp and circumstance of Roman supremacy and Idumæan

rule. She looked around in the consciousness, confined to her solitary breast, that the hour was about to strike which was (as she expected) to change it all. He that should come was at the door, and she was herself His Mother. She knew not, indeed, the real greatness of the mystery of which she was the instrument; she knew not the course which things would actually take, nor the vast depth and long range of the plan of God; but she knew that the promised hour was come, that "the holy thing which should be borne of her should be called the Son of God, that the Lord God would give to Him the throne of His father David, that He would reign over the house of Jacob for ever, and that of His kingdom there should be no end (v. 32, 33). The scene without, and the thoughts within, wrought together in her soul, possessing it with the ideas and feelings which the song reveals.

She has reached the priestly city; she has entered into the house of Zacharias and saluted Elizabeth. What an unexpected welcome! No need to think how she shall explain her coming, or how the almost incredible communication will be received. It has been anticipated by inspiration. She hears, "The mother of my Lord is come to me,"[1] and is greeted with words which are the voice at once of womanly fellow-feeling and of high prophetic blessing. "She that believed" has found that her faith is shared and sealed afresh. Her joy has leave to speak, and exalted feeling vents itself, as it naturally would, in lyric tones and rhythmic cadence.

"And Mary said," so St. Luke reports, with exquisite discrimination between the two speakers. The one "was filled with the Holy Ghost, and spake out with a loud voice," as under the sudden illapse of a revealing inspiration. Of the other he only writes, "And Mary said," as uttering thoughts which, however guided by the Spirit, had yet become her own. Indeed the song, if regarded, not from an English, but from a Jewish point of view, contains nothing which is not natural to the situation. The thoughts, the words, are those of a high-souled Hebrew maiden of devout and meditative habit, possessed with the ideas and familiar with the language of the Scriptures, in which she had been nurtured. We feel the breath of the Prophets; we catch the echoes of the Psalms; we recognise above all the vivid reminiscences of the song of Hannah, who, in her time, by special gift of God, had been made the mother of the Great Restorer of Israel. This is not a case of artificial imitation. Natural it was, most natural, that there should have been floating in Mary's mind the words which belonged to the situation, and expressed the feelings most nearly approaching to

[1] "*Mater*" *inquit*, "*Domini mei*," *non tamen*, "*Domina mea*," Bengel.

her own, of all which were depicted in the beloved records of her faith.

It has been pointed out that the Canticle falls into four strophes; but its course of thought divides itself into two parts, the one personal and the other general.

Of herself the speaker says (46-50):—

> My soul doth magnify the Lord,
> And my spirit rejoiced in God my Saviour;
> For He looked on the lowliness of His handmaiden.
> For behold, from henceforth all generations shall call me blessed,
> For the Mighty One did me great Things:
> And holy is His Name,
> And His mercy is to them that fear Him, unto generations of generations.

Where, in so few words, shall we find blended together such assured faith, exalted joy, reverential adoration, sweet humility, and modest reserve? These feelings, in minds of a more common cast, are not easily combined in their due proportions; but here they breathe together in entire unison, expressive of a mind attuned to the perfect harmony of truth. The faith, the joy, the triumph, are apparent, but chastened by humility, which dwells on "the low estate of the handmaiden," and by the reverence which speaks in "God my Saviour," "He that is mighty," "Holy is His Name;" while a veil is cast over the great fact, which is left unspoken and only implied in such vague terms as "He looked upon me," "He did to me great things," "all generations shall count me blessed." Swiftly, too, does the mind pass on from self to that great company among whom she takes her place—the fearers of God, who in all generations share in His mercy.

With these words all personal reflection ceases, and the strain becomes general, breaking out in high prophetic tones, as of one beholding the work of God in its actual fulfilment, and already such as it would some day prove to be:—

> He wrought strength with His arm;
> He scattered the proud in the imagination of their heart;
> He pulled down the mighty from thrones,
> And exalted the lowly;
> Hungry men He filled with good things,
> And rich men He sent empty away;
> He took hold on Israel His servant,
> To remember mercy, even as He spake to our fathers, to Abraham and to his seed for ever.

Thus does a high-toned mind rise above personal experience, however wonderful, to the great principles of the kingdom of God, those principles which the personal experience may illustrate, and the actual events exhibit. So it is here. Some may have felt (as the writer once did) that the turn of thought is scarcely what might have been expected from such a person in such

circumstances. Was it quite natural for *her* thus to sing, not only of the lowly exalted and the hungry filled, but of the victory of the arm of God, the overthrow of things as they are, the reversal of the world's judgment, and the confusion of its pride? Yes! quite natural to a child of the Covenant, who beheld the domination of the heathen and the humiliation of her people Israel; quite natural to a child of the sunken and forgotten house of David, who had been passing by the palaces of Herod; quite natural to a child of God who saw in Israel itself the reigning power of worldliness, hypocrisy, and pride; and who also knew that on all this scene the kingdom of God was coming, with that utter reversal of its state, of which all the Prophets had spoken, and which was celebrated in the inspired song then, for other reasons, present to her mind.

But what these words imply, the following words express—namely, that all is seen in the light of prophecy and of the promise spoken to the fathers. The exact expressions are of great interest—"He helped Israel, His servant"—(ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ). So St. Luke gives it, using the Septuagint words for Isaiah xvi. 9—"Thou Israel art my *servant*. . . . . Thou whom I have *taken*," &c.—(σὺ δὲ Ἰσραήλ, παῖς μου . . . ὃν ἀντελαβόμην representing the Hebrew, which signifies the taking firm hold in order to strengthen or support). The concurrence of these two significant words directs us to that passage, and so to the promises into which it expands, promises entirely in harmony with the preceding thoughts in the Song (Is. xli. 8–14). But the title παῖς αὐτοῦ of itself recalls the whole range of prophecy in which it so frequently occurs, and intimates the view which it has taught the speaker to take of the true office of her people, as the servant of God appointed for the very purposes now at last to be fulfilled. The "mercy" to be shown is nothing new, but that which, though it might seem forgotten, is "remembered" in its due time. The "remembrance of mercy to Abraham and his seed for ever, as spoken to the fathers," brings with it a cloud of references, such as to Ps. xcvii., where (as in the song) the Lord's "holy arm has gotten Him the victory, and He hath remembered His mercy and truth towards the house of Israel;" or to the last words of Micah (vii. 20), "Thou wilt perform the mercy to Abraham, which Thou hast sworn to our fathers from the days of old."

Finally, let it be observed that the closing words give a vast expansion to the whole meaning of the Song. If spoken within the circle of Jewish ideas, it yet looks far beyond their horizon, for the promise cited is, that "in thee and in thy seed shall *all families of the earth* be blessed;" and this too "*for ever*" (εἰς τὸν αἰῶνα), the mind of the speaker ranging away into the unmeasured future, as the words of the angel had taught her,

"He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end."

The Virgin's thoughts are thus uttered once for all, for they are never heard again. But we know the habit of her mind (Luke i. 29; ii. 19-51). This observant, apprehensive, reflecting spirit, enlightened at the first in the measure which this Song discovers, has thenceforth to follow the unfolding of the great history of grace. She who retires from our sight receives, through the thirty unknown years, impressions which it is not permitted to divine, and afterwards watches, from without, the course of the manifestation to the world, till "the sword pierces through her own soul, in the sight of Israel rejecting and rejected, and of the cross of shame in place of the throne of David. Then all is interpreted by the Resurrection, the Ascension, and the coming of the Holy Ghost. "The darkness is past and the true light shines." Nowhere could it shine more serenely than in the silent home where Mary shared with the beloved disciple, his clear apprehension of the manifestation of the Son of God, and his sublime intuition of the glory of the Incarnate Word: Who now liveth and reigneth with the Father and the Holy Ghost, ever one God, world without end.—Amen.

T. D. BERNARD.

THE ABIDING COMFORTER.

I will pray the Father and He shall give you another Comforter that He may abide with you for ever.—St. John xiv. 16.

1.

ABIDE with us; for our dear Lord is gone,
And we are left in this bleak world alone;
But who shall dare to murmur, Ichabod,
While Thou art with us, Spirit of our God?

2.

O Holy Comforter, with us abide;
Are we not of His suffering sorrowing Bride?
He pleads in Heaven: in answer to His prayer
Vouchsafe Thy presence here, as He is there.

3.

We need Thee, or the morning dews too soon
Are dried and lost before the sultry noon;
But spring Thou up within our heart always,
A fount of penitence and prayer and praise.

4.

We need Thee, for the world is lapp'd in sleep:
Thy voice must wake them; we can only weep.
Come, Light of Life, and breathe Thy quickening breath
In hearts o'ershadowed with the gloom of death.

5.

Come, Lord, to us in this Thy mercy's hour,
Come in Thy plenitude of grace and power;
No wayfarer be Thou, no transient guest;
But ever here vouchsafe to reign and rest.

6.

O Spirit of the Father and the Son,
Thou in the everlasting glory One,
We worship Thee, we love Thee and adore.
The Lord of Life, our life for evermore.

E. H. BICKERSTETH.

Tune, DALKEITH.

Reviews.

Through the Light Continent; or, the United States in 1877-8. By WILLIAM SAUNDERS. Cassell, Petter & Galpin. Pp. 409.

WRITING of the Conservative feeling which prevails in a population of farmers owning their own land, Mr. Dale, in *Impressions of America*, says:—"If a couple of millions of American voters were suddenly transferred to English constituencies, the Conservative reaction would probably receive a great accession of vigour. Of course the Church would be disestablished within a few months after the first general election." What effect the suggested importation of American voters would have upon the Conservative reaction I do not propose to discuss, but the statement that it would of course lead to the disestablishment of the English Church, or have any tendency in that direction, involves a view of American opinion entirely opposed to anything which I was able to discover. Before I visited America, I had been constantly told that I should find there such a liberal voluntary support of religious teaching and services as would at once prove the non-necessity for any State aid for religious purposes. I did find throughout the States—in the North, the West, and the South—remarkable illustrations of vigorous and liberal voluntary support; but I also discovered that personal voluntary efforts were constantly assisted by State aid in the shape of grants, the aggregate value of which is enormous. I was unable to discover the slightest indisposition on the part of any persons to give or accept State aid for the support of religious or benevolent institutions; on the contrary, it seemed to be regarded as the most natural thing that the State should assist institutions which were found to be of public advantage. It was not an uncommon circumstance for the State to vote supplies for the support of schools or asylums which had been established by voluntary efforts, and in which religious teaching was an essential part of the scheme. . . . . This friendly feeling all round toward the State may lead to concurrent endowment, and in fact it has tended to this, but as to disestablishment it would not be thought of as a principle. If an institution supported by the State becomes useless or corrupt it must be reformed or given up, but it would appear to an American quite natural that the State should continue to support an institution, provided that it continued to be worthy of support.

The preceding paragraph we have quoted from the volume before us. Mr. Dale, in his sketchy—not to say—prejudiced "Impressions," we believe, is wrong; and Mr. Saunders, in his carefully written impartial work, we believe, is right. Mr. Saunders sums up his conclusions as follows:—

If an American had to consider the question of Disestablishment in England he would look at the subject from a practical point of view; he would make himself acquainted with what the Church was doing, how far her work was useful, and what it cost the State. It would not occur to him that the existence of an Established Church was of itself a standing injustice to Catholics or Dissenters; for as a Quaker is aggrieved by the existence of an army, so may a Catholic or Dissenter be aggrieved by the existence of a State Church; but in each case the Government are bound to regard the safety and welfare of the community from their own point of view, and it would be upon a balance of advantages to the community that an American would decide for or against Disestablishment.

The change in the so-called "Liberationist" policy during the last few years gives to such testimony as that of Mr. Saunders a peculiar value. It is now asserted among extreme "Radicals" in this country that "an Established Church is a naturally vicious institution;" and too often men of undoubted Christian principles are found allying themselves with Sceptics, Secularists, and downright Infidels, in action tending to the destruction of a National Religion in any shape or form.

Through the Light Continent contains readable information, with valuable statistics, on many points specially interesting as between ourselves and the United States at the present time.

Evangelical Opinion in the Nineteenth Century. By the Rev. DAVID DALE STEWART, M.A., Rector of Coulsdon. Pp. 40. Hatchard's.

THE substance of this Essay was read before two Clerical and Lay Societies some three months ago. On the title-page appears the well-known sentence from Sir James Stephen's "Ecclesiastical Biography":—"The system called Evangelical—that system of which (if Augustine, Luther, Calvin, Knox, and the writers of the English Homilies may be credited), Christ himself was the Author, and Paul the first and greatest interpreter." From the starting point that the Evangelical movement of last century was a Divine gift to the Church, Mr. Stewart dwells upon its growth, and then proceeds to point out how the present position of the Evangelical movement is endangered and disturbed. He also writes some practical suggestions. "The old principles of Evangelicalism, which are independent of all times and of all places, should be steadily reverenced." To many questions of detail, however—e.g., Should the choir wear uniform dress? "the proper answer can only be given when the peculiar circumstances of each locality are fully known."

Heartily commending this pamphlet to the attention of our readers, we cannot refrain from quoting two of its pages. Mr. Stewart writes:—

Two more than commonly excellent men—now, for many years, fallen asleep in Christ—who were resident in Oxford during my University career—were for a time steadfast to Evangelical views, and afterwards supposed they had bettered them by adopting, the one High Church, the other Broad Church, opinions. But when I came to read their memoirs, with loving interest (for I had the advantage of being acquainted with both of them at the University), it was intensely instructive to me to perceive, as I thought I could perceive, that, though the biographer of each set himself to show that each had gained much by his change of school, it was the essence of Gospel Grace, as the Evangelicals had originally taught it, which each, himself, revealed as his real and abiding comfort. The one was WALTER

KERR HAMILTON, some nine years my senior, whom I knew, in the respectful intercourse which an undergraduate could hold with a clerical M.A. The other was FREDERICK WILLIAM ROBERTSON, a man of my own standing, whom I had the privilege of knowing as a friend. Hamilton, after having been a conspicuous upholder of Evangelical opinion in Oxford, became, as we may all remember, the much-admired High-Church Bishop of Salisbury. And Canon Liddon, his biographer, though speaking highly of Evangelical sentiments, has set himself to show that they were but a fragment of the creed which had come from heaven, of which he says Hamilton afterwards discovered the unmutilated whole; *but*, when we come to the affecting story of Hamilton's last illness, which, as men would say, interrupted prematurely his self-denying, zealous life, a brief utterance which fell from him on his last day is richly suggestive: "*The only thing I want*," he said, in accurate accordance with his original Evangelical training, "*is to place my whole confidence more and more perfectly in the Precious Blood.*"

The First Epistle of St. John: a Contribution to Biblical Theology. By ERICH HAUPT. Translated, with an Introduction, by W. B. POPE, D.D., Didsbury College, Manchester. T. and T. Clark.

The History of the Passion and Resurrection of Our Lord considered in the light of Modern Criticism. By Dr. F. L. STEINMEYER.

THE work before us on the *First Epistle of St. John* does not profess to be a Commentary. Much is wanting in it that is ordinarily looked for in that kind of work; and, on the other hand, it contains much that goes beyond the design of a Commentary in the ordinary sense. The author's aim has been, he tells us, to unfold, with the New Testament only in hand, the order and the substance of thought in this Epistle. Labours of a critical, philological, polemical, and historical kind, he says, are only the preparation for the proper business of exposition. His pages, therefore, are not cumbered with references or replies. Evidently a deeply-read divine, as well as an independent thinker, he has desired simply and solely to extract from the hidden depths of Scripture its pure gold. As is remarked in the *Evangelische Kirchen-Zeitung*, Haupt places every expression of the Apostle, so to speak, under a microscope, and traces it back to its premisses and forward to its conclusions. His eye is always fixed on the process of thought. Dr. Pope, the translator, justly observes that although "a certain Platonic philosophy and the theology of Lutheranism underlie the exposition, these are not unduly obtruded. The reader and his guide are together in the presence of St. John as an independent witness of the truth of God." As a specimen of the style we quote the following from the exposition on Chap. ii. v. 2:—

Of the few meanings which have been assigned to this word παράκλητος, Comforter and Advocate, the former, in the sense of παρακαλῶν, the latter in that of παρακληθείς,—most decidedly the second is the only one admissible here; it alone answers to the passive form of the word, by the explicit use of the term in classical Greek. Now as, apart from these reasons, it is inappropriate to assume that in the same author, in the same general period of his writing, and especially in the case of an idea so very important, the same word has few distinct meanings, one passage must be regarded as shedding some light upon the passages in the Gospel where the word occurs. It is true that there it is the Holy Ghost that is spoken of, while here it is the Son; but apart from the fact that in John xiv. 16, the Holy Ghost is mentioned as ἄλλος παράκλητος, which indirectly at least calls the Lord a παράκλητος also, the difference is only an apparent one; for the Holy Ghost is in the New Testament the Spirit of Jesus Christ.

In Professor Steinmeyer's preface to the English translation of his work we notice some interesting remarks concerning Strauss, the author

against whose destructive tendencies the work was primarily directed. Strauss printed his "Confession" in the year 1872. "The views of that most melancholy work," says Steinmeyer, "did not offend the majority of his followers; but *the openness with which the confession was uttered was vexatious*—it did not suit them!" They would fain have the appearance of honouring religion, and valuing religiousness. Christianity is respectable. German "Liberals," therefore, though they may throw overboard principles, yet make use of phrases, and while denying revealed facts, seek to satisfy themselves with religious feelings. Naturally, to such the outspokenness of Strauss was annoying in the extreme; it was inconvenient as well, forsooth, as unphilosophical. Strauss ceased, accordingly, to be the hero of the day; his influence had been waning for some time, but his "Confession" of Nihilism offended "Liberals" of many shades. "Strauss made an end," says Dr. Steinmeyer, "of all half-way positions, and gave all concealment the *coup de grâce*. Without hesitation and without compunction, without phrasing, and without scruple, without moving a muscle of his face," he drew the last consequence clearly and surely. "Are we still Christians?" he asked, and his answer was "*No!*" "All action of mind and spirit must be identified with the changes in the material of the brain." This is "the New Religion" which Strauss offered to Germany.

Steinmeyer's History and Haupt's Commentary form the second issue of Messrs. Clark's "Foreign Theological Library" for 1879. This "Library" was commenced in the year 1846, and from that time to this four volumes yearly—136 in all—have been published with regularity. It is proposed, we observe, to begin a new series with 1880.

Analytical Concordance to the Bible, on an Entirely New Plan, containing every Word in Alphabetical Order, arranged under its Hebrew or Greek Original, with the Literal Meaning of each, and its pronunciation; exhibiting about Three Hundred and Eleven Thousand References, marking 30,000 Various Readings in the New Testament; with the Latest Information on Biblical Geography and Antiquities. Designed for the Simplest Reader of the English Bible. By ROBERT YOUNG, LL.D. Pp. 1100. Edinburgh: George A. Young & Co. London: Hodder and Stoughton.

THIS Concordance, without question, is a work of singular merit and value. Dr. Robert Young, to whose scholarship, ability, and research, we owe it, is known as a Biblical scholar of high rank; and it may be permitted to us to congratulate him cordially and gratefully on the completion of his great work, the noble quarto before us. We have examined its pages, here and there, with respectful care; and we have no hesitation in earnestly recommending it as trustworthy, and in all respects worthy of praise, a very valuable help to students of Scripture.

In his prefatory note, Dr. Young gives an interesting sketch of Concordance history, beginning with Cardinal Hugo's work in the thirteenth century. The Concordance of Alexander Cruden, whose third and last edition was issued in 1763, has been reprinted (generally abridged) in very many forms. Dr. Young observes:—

The present Work is the result of very many years' labour, and is designed to lead the simplest reader to a more correct understanding of the common English Bible, *by a reference to the original words* in Hebrew and Greek, *with their varied shades of meaning*, as explained by the most recent critics—Fürst, Robinson, &c. Every word in the English Bible is cast into proper alphabetical

order, these are then arranged under their respective original words, all in their own proper alphabetical order. To each of these the *literal* meaning is prefixed, and the *pronunciation* appended, with certain figures which indicate the number of the Hebrew conjugation; which latter sign is of great value, since each conjugation has more or less a *definite* signification of its own. Thus Nos. 1, 3, 5 are *active*, Nos. 2, 4, 6 *passive*, and No. 7 *reflexive*. So that if QATAL in the first conjugation is "he killed," the second is "he was killed," the third "he killed violently," the fourth "he was killed violently," the fifth "he caused to kill," the sixth "he was caused to kill," and the seventh "he killed himself." Though many exceptions are found, the general formula holds good, very distinctly.

As Cruden's Definitions, though many of them interesting and good, often express too decidedly his own specific view of religious truth to be satisfactory, the present Work confines the definitions strictly to their literal or idiomatic force; which, after all, will be found to form the best (and indeed *the only safe and solid*) basis for theological deductions of any kind.

Dr. Young's Concordance, then, is an entirely independent work, and in no sense an edition of Cruden, either in its plan or its execution. Its great object, as Tyndale says of his New Testament, is to enable every "ploughboy" to know more of the Scriptures than the "ancients," by enabling him at a glance to find out three distinct points—*First*, What is the *original* Hebrew or Greek of any ordinary word in his English Bible: *Second*, What is the *literal* and primitive meaning of every such original word: and *Third*, What are thoroughly true and reliable *parallel passages*:—

In carrying out these three important Points, the following plan has been adopted: *First*, One Hundred and Eighteen Thousand references have been given, which are not found in Cruden. *Second*, Every passage in the New Testament which critical investigators, like Griesbach and Tischendorf, have noted as doubtful, or as having a Various Reading, has been marked by brackets. *Third*, The Proper Name of every Person and Place has been given, with the literal meaning. *Fourth*, The date or era of every Person, so as to distinguish him from every other of the same name. *Fifth*, The location of every place in its tribe, with the modern name (if identified), so as to form a complete Scripture Geography and Gazetteer.

The predominating feature, however, of this work, is the analytical arrangment of each English word under its own proper original in Hebrew or Greek, with the literal meaning of the same. As a specimen, we may quote the following:—

FORM, without—

A ruin, vacancy, תֹּהוּ *tohu.*

Gen. 1. 2 And the earth was without form, and

Jer. 4.23 and, lo, (it was) without form and void

FORMED, thing—

Thing moulded or shaped, πλάσμα *plasma.*

Rom. 9.20 Shall the thing formed say . . Why hast

FORMED, to be—

1. *To form (cause to writhe with pain),* חוּל, חִיל, 3*a.*

Job 26. 5 Dead (things) are formed from under

Isa. 43. 10 before me there was no God formed

2. *To be formed, fashioned, framed* יָצַר *yatsar,* 2.

Isa. 54. 17 No weapon that is formed against thee

3. *To be formed, fashioned, framed,* יצר *yatsar,* 6.

Job 33. 6 Behold . . I also am formed out of the clay

4. *To be moved, kneaded, formed,* קָרַץ *qarats,* 4.

We need only add that the work is well and carefully printed.

Short Notices.

Our Present Needs and How to Meet Them. A Charge delivered to the Clergy of the Diocese of Meath at his Third Visitation, October, 1879. By the Most Rev. LORD PLUNKET, D.D., Bishop of Meath. Dublin: Hodges, Foster & Figgis.

We have read this Charge with lively interest, and, in the main, with gratification. We earnestly recommend those of our readers—we hope there are many—who desire to know the real state of things within the Church of Ireland, to study this pamphlet. The words of the amiable and accomplished Bishop are well weighed, and they have an interest for English Churchmen with regard to our own Church. Referring to his own diocese, Lord Plunket affirms that "tokens of vigorous life and steady progress present themselves on every side." The statistics of Confirmation supply an example: "We know that there is no surer sign of a wavering allegiance to Church principles than a dislike to the rite of Confirmation. Is it then the case, as some would affirm, that Plymouth Brethrenism is spreading so rapidly amongst us and honeycombing the Church of Ireland with its doctrines? The facts I have instanced do not certainly look like it."

The Capercaillie in Scotland. By J. A. HARVIE-BROWN, F.Z.S. Pp. 150. Edinburgh: David Douglas.

This tasteful volume will prove within a certain circle, probably a very small one, a right welcome guest. As to the *Capercaillie* or *capercaillzie* (*capercailyc*, according to the Scotch Bellenden; *capercally*, according to the English Pennant), "the old bird of the wood," its history—we mean with regard to Scotland, the extinction and restoration of the species—its customs and its food, curious and interesting information is given. Perthshire is the headquarters of the capercaillie population; Forfarshire is the next favoured county. In the year 1842, as we learn from "Her Majesty's Journal," Prince Albert shot a capercaillie at Taymouth. Mr. Charles Buxton, in his "Memoirs of Sir T. F. Buxton" (p. 333, foot-note), claims to have shot, along with his brother, "the first of these birds that had been killed in Scotland for a hundred years." On the title-page, with a pretty etching, appear the lines of Gisborne ("Walks in a Forest"):—

> And from the pine's high top brought down
> The Giant Grous, while boastful he display'd
> His breast of varying green, and crow'd and clapp'd
> His glossy wings.

The Difficulties of the Soul. By W. HAY M. H. AITKEN, M.A. Hodder & Stoughton.

Many of our readers, no doubt, have already read these twelve papers; they appeared in our excellent contemporary *The Clergyman's Magazine* during the year 1879. Deeply reverent earnestness and practical common sense, with singularly wide experience, are the chief notes of this ably written treatise.

Yesterday, To-Day, and For Ever. A Poem in Twelve Books. By E. H. BICKERSTETH, M.A. Twelfth edition. Rivingtons.

We gladly welcome a new, cheap, edition of Mr. Bickersteth's great work. According to the *Times*, "this Poem has made its way into the religious world of England and America without much help from the

critics." That it has made its way is undeniable, for the edition before us is the twelfth; and the sale of the book in other countries has been very large. Now, for a shilling, any English working man can get a well-printed copy of this standard Poem.

Bible Hygiene, or Health Hints. By A PHYSICIAN. Pp. 240. Hodder & Stoughton.

A sensible and suggestive work; it shows that the secondary trendings of modern philosophy run in a parallel direction with the primary light of the Bible. The force of Scripture health-hints is brought out clearly and simply enough for any "general reader."

Side Lights of the Bible. Indirect Evidences of its Truth. By the Rev. WILLIAM BURNET, M.A., Rector of St. Michael's, Norwich. Pp. 86. Jarrold & Sons, 3, Paternoster Buildings.

With this little book we are much pleased. Sound and suggestive, its six chapters—two of which appeared a few years ago in the *Christian Observer*—may be read with profit.

From Bethlehem to Olivet. A Course of Lessons on the Life of Jesus Christ. By JOHN PALMER. Church of England Sunday School Institute, 34, New Bridge Street, Blackfriars.

A series of ably-written Lessons for Sunday School Teachers. At the commencement of each Lesson are printed "Passages for Reading," a "Text to learn," and then a "Central Thought" which "should be the object of the Teachers to develop and to keep in view in the application;" while every Lesson is concluded by a "Blackboard," Questions, Notes, and a Hymn. This little book is likely to prove most acceptable to Teachers, the divisions of each Lesson being *natural*, both simple and striking. The arrangement, indeed, is admirable; and there is an originality about the work which gives it a peculiar value.

Prayers and Responses for the Household. Fourth Thousand. W. Skeffington & Son.

A short, low-priced, well-printed Manual of Family Devotion; the prayers are sound, fervent, and useable.

Jonah. With Notes and Introduction. By the Ven. T. T. PEROWNE, B.D., Archdeacon of Norwich. Cambridge Warehouse, 17, Paternoster Row.

A volume of that very useful series, "The Cambridge Bible for Schools." The work of a well-read divine, its interest and value will be acknowledged by many students of Scripture who have long ago left school.

The Cross: Heathen and Christian. A Fragmentary Notice of its Early Pagan Existence and Subsequent Christian Adoption. With Illustrations. By MOURANT BROCK, M.A. Pp. 90. Seeley.

An interesting little volume. For those who have not access to elaborate treatises, its facts and arguments will have an attraction.

Adventures in Many Lands. By PARKER GILLMORE, "*Ubique*," author of "The Great Thirst Land," "Gun, Rod, and Saddle," &c. Marcus Ward & Co.

A new "improved" edition of Colonel Gillmore's adventures is likely to

obtain fresh favour in a wide circle of "general readers." To most of the elder lads, at all events, it will prove irresistible, as they read such chapter headings as "Spearing a Wild Boar," "Catching a Shark," "Being Chased by a Buffalo," "Tricking an Alligator," "Hunting down a Bengal Tiger," and "Shooting a Grizzly Bear." The book contains several spirited sketches.

Day of Rest. Family Year Book of Sunday Readings for 1879. Strahan & Co.

In this attractive volume—850 pages—appear contributions from Professor Blaikie, Dean Vaughan, Rev. W. Fleming Stevenson, Rev. H. Downton, and several other well-known writers. With an interesting "Story of Christianity in Pagan Rome," containing graphic sketches of life and manners; some suggestive Scriptural papers, and records of Missionary struggles and successes, we are much pleased. A paper on Shoreham, Kent, of which parish good Vincent Perronet was instituted in 1728, a sketch of Shoreham, Sussex, and other bits of home scenery by pen or pencil, are interesting. The illustrations, of which there are some 300, are, as a rule, exceeedingly good. Several pages of "Characters and Scenes in the Pilgrim's Progress," by Mr. F. Bernard, deserve especial praise. The volume, we must add, has a very handsome cover.

Strahan's Grand Annual for the Young, 1879. Strahan & Co.

In this beautifully bound Annual appear Adventures, Tales, Biographies, Papers on Natural History, and Short Stories, by writers who are famous in this line; and there are upwards of 500 drawings on wood from designs by eminent artists. At a glance one can see that the volume will prove a veritable treasure for young readers. In the opinion of one "Nursery" critic, the fairy stories are really delightful, and all the tales are good. Forty years ago, surely, no such "splendid" stories, with pretty pictures to match, were in existence anywhere.

Chatterbox, 1879. W. Wells Gardner. *The Prize for Girls and Boys*, 1879. Gardner.

The annual volumes of two favourite Magazines; cheap and good. In the "Prize" appear twelve illustrated papers, "The Gentile Rulers of Scripture." The woodcuts are exactly what, in such books, they ought to be.

Lady Rosamond's Book. Dawning of Light. The Stanton-Corbet Chronicles. By ELLEN GURNEY, author of "Lady Betty's Governess," &c. Pp. 345. J. F. Shaw & Co.

A cleverly written, interesting, and instructive story, showing the evils of the conventual system, and the blessings of the Reformation. Many aristocratic houses, no doubt, supplied material for chronicles such as those of the "Stanton-Corbet" family. "Celibate," writes Jeremy Taylor, if we remember right, "dwells in a perpetual sweetness"; but over the door of many a monastery or nunnery such a motto might seem to its inmates merest mockery.

Muriel Bertram. A Tale. By AGNES GIBERNE. Seeley.

Miss Giberne's tales are sure to be good, and may very safely be strongly recommended. There is nothing of what is called "goody-goody" about them, and yet the pearl of great price is their chiefest ornament. Here and there the tale before us in some respects reminds us of Elizabeth Sewell and of Jane Austen. Happily married was its heroine Muriel, and the strain of the story is pleasing all through.

The Story of Stories, and other Sermons to Children. Preached in Trinity Church, Dublin. By the late JOHN GREGG, D.D. Edited by his Son, R. S. GREGG, D.D., Bishop of Cork, Cloyne, and Ross. Dublin: Geo. Herbert.

We heartily recommend this attractive book. Some sermons to children are sound and suggestive, but decidedly dry; others are full of anecdotes, but lack instruction and point. The sermons before us are both interesting and instructive. An admirable New Year's gift book.

Holiness: its Nature, Hindrances, Difficulties, and Roots. By the Rev. J. C. RYLE, M.A. With Preface, Introductory Essay, and Supplementary Extracts from Old Writers. Pp. 470. W. Hunt & Co.

A valuable book, in all ways excellent. The preface and introduction contain some cautions for these times, in regard to Sanctification, keynote of the whole work, which is eminently practical. The gift of such a volume as the one before us—interesting all through—brings a treasure-house of good within a family circle.

Sun, Moon, and Stars. A Book for Beginners. By AGNES GIBERNE. With a Preface by the Rev. C. PRITCHARD, M.A., F.R.S. Pp. 300. Seeley, Jackson & Halliday.

"The tale of the Stellar Universe," writes Professor Pritchard, "is herein told with great simplicity, and perhaps with sufficient completeness; in an earnest and pleasant style, equally free, I think, from any considerable inaccuracy, or any unpardonable exaggeration." The Professor, therefore, "heartily commends" the book; and, for ourselves, we have read it with the greatest interest. The illustrations, coloured, are charming; the cover and printing deserve warm praise. *Quid plura?*

Daily Readings for a Year. By ELIZABETH SPOONER. Pp. 312. S.P.C.K.

In this book appear extracts—as a rule sound and helpful—from Barrow, Bunyan, Howson, Leighton, Carlyle, Farrar, Robertson, and others. Well printed.

The Story of our Sunday Trip to Hastings. Related by one of the Party. S. W. Partridge & Co.

A well-written story, published under the auspices of the Working Men's Lord's Day Rest Association; likely to do good.

The Broken Looking-Glass. Dorothy Cope's Recollections of Service. By MARIA LOUISA CHARLESWORTH. Seeley.

There are few books of this kind, and none, we think, so good as the little book before us. Not only servants, but many others, will read it with pleasure. Mrs. "Dorothy Cope" is a charming companion. Several illustrations.

The World of Moral and Religious Anecdote. Illustrations and Incidents gathered from the Words, Thoughts, and Deeds in the Lives of Men, Women, and Books. By EDWIN PAXTON HOOD. Fifth Thousand. Pp. 750. Hodder and Stoughton.

The title-page explains this book. We quote two of its anecdotes:—"What is your opinion of your two sons as preachers?" inquired a friend of Mr. Clayton, an old dissenting minister. "Well," he replied quaintly, but pleasantly, "George has a better show in his shop-window than John; but John has a larger stock in his warehouse." When Henry Venn Elliott called upon Simeon at King's College, Simeon said, "My dear friend, I am delighted to see you; but *have* you rubbed your shoes

upon the mat?" "Yes," said Elliott, with corresponding gravity, "upon all four."

Stories of the Cathedral Cities of England. By EMMA MARSHALL. Pp. 330. Nisbet & Co.

With these "Stories" we are much pleased. Mrs. Marshall's writings, are, happily, well known, and deservedly valued, as really interesting, with a natural graceful style, and in the best sense of the word suggestive. The book before us has many charms, and we heartily recommend it. Thoughtful children will read it with pleasure, while the "general reader" class, as a rule, are likely to praise it. The "Cathedral Cities," are Canterbury, York, London, Westminster, Winchester, Durham, Carlisle, Chester. There are several good illustrations.

Homiletical and Pastoral Lectures. Delivered in St. Paul's Cathedral before the Church Homiletical Society. With a Preface by the Right Rev. C. J. ELLICOTT, D.D. Pp. 530. Hodder & Stoughton.

In this portly octavo appear Lectures by Archbishop Thomson, Bishops Thorold, Goodwin, Ryan, and Titcomb, the Deans of Ripon, Chester, and Peterboro', Archdeacon Perowne, and several other dignitaries. The subjects are Preaching, Preparation of a Sermon, Cottage Lectures, Parochial Temperance Work, and such like. It is hardly n ecessaryto remark that the book has a singular value for clergymen; so far as we know it is unique.

Times before the Reformation. With an Account of Fra Girolamo Savonarola, the Friar of Florence. By W. DINWIDDIE, LL.B. Pp. 380. Nisbet and Co.

This is a well-written work. Its account of the great Friar, who beheld cultured refinement together with appalling licentiousness and ferocity, is clear and correct. No wonder that Savonarola, as he wept over the wickedness of blinded Italy, "virtue everywhere despised and vice honoured," lost courage—

Heu ! fuge crudeles terras, fuge littus avarum.

The Renaissance only gilded the pagan superstitiousness and licence which pervaded all classes from Pope and nobles downwards.

Ten Addresses at the Triennial Visitation of the Cathedral Church and Diocese of Lincoln in October, 1879. By CHRISTOPHER WORDSWORTH, D.D. Rivingtons.

We have here much that is interesting, and much with which we thoroughly agree. But certain observations of the pious and learned Prelate with regard to Vestments we greatly regret, and we are compelled to contrast them with the remarks of such High Church Bishops as Drs. Durnford and Mackarness.

Little Folks in Feathers and Fur, and Others in Neither. By OLIVE T. MILLER. First series. John F. Shaw & Co.

A charming volume, full of pretty pictures by pen and pencil. "A Bear with a Bed-quilt," "A Little Dark Nursery under the Ground," "A Funny Family," "The Baby that Lives in a Box"—such headings are sure to attract all children who have a liking for natural history chats. The description throughout is a really clever pencil-painting, so that little folks, like Molière's character, may read "prose" without knowing it.

The School of Grace. Expository Thoughts on Titus ii. 11–14. By W. HAY M. H. AITKEN, M.A. Pp. 384. Shaw & Co.

Thoughtful, deeply spiritual, affectionate, impressive. The Epiphany

and Mission of Grace; the Negative Teaching of Grace; the Positive Teaching of Grace; and, lastly, the Practical Results—are the chief notes of this eloquent exposition.

The Voice and Public Speaking. J. P. SANDLANDS, M.A., Vicar of Brigstock. Pp. 180. Hodder & Stoughton.

A book well worth reading. One chief principle, "open the mouth well in speaking," will be insisted on by all who have watched such speakers as the late Bishop Wilberforce, and the present Bishop of Peterborough.

Golden Childhood. Ward, Lock & Co.

The Annual of a very attractive Magazine for little people. The stories are remarkably good; the instructive papers are not dry; and the illustrations are numerous and pleasing. For girls of say eight or ten years, the volume will prove a delightful New Year gift-book.

Harrison Weir's Pictures of Birds and Family Pets. R.T.S.

Twenty-four coloured Plates from original drawings, printed in oil colours by Leighton Brothers; beautifully done. The letter-press is not unworthy. A charming volume.

From Messrs. Hatchard we have received Canon Hoare's valuable little book, published last year, entitled *Redemption*, with a third edition, of the companion volume *Sanctification;* also a fourth edition—just issued—of Mr. Bourdillon's *Short Sermons*, plain and pointed; also Canon Garbett's brief treatise *The Immortality of the Soul*, a real *multum in parvo;* also two little books which we have much pleasure in recommending—the Rev. A. R. Fausset's *The Church and the World;* and the Rev. J. Richardson's *Fraternal Suggestions*, an *ad Clerum*.

From Messrs. Seeley, Jackson & Halliday we have received two very choice gift-books:—*Stories from the Greek Tragedians*, by the Rev. Alfred Church, M.A., a companion volume to *Stories from Homer*, and *A Traveller's True Tale*, after the *Vera Historia* of Lucian. Mr. Church is evidently a ripe scholar; and these interesting adaptations show a rare fidelity and finish. The coloured illustrations in these beautiful books are exquisite. For boys with the slightest classical taste these "Stories" are the best prize-books we have ever seen.

We have received from Messrs. John F. Shaw & Co. several volumes, attractive within and without, and in all ways suitable for New Year gifts. *Dot and Her Treasures*, by L. T. Meade, author of *Bel-Marjory*, and other clever stories; *Prairie Days*, a tale of "our home in the far West," with an illustration of an Indian wigwam; *The Hamiltons, or Dora's Choice*, by Emily Brodie, author of that pleasing and wholesome story, *Jean Lindsay; Brave Geordie*, a capital tale for the bigger boys; *Nellie Arundel*, a tale of home life, specially suited for girls, by the author of *The Gabled Farm*, a very interesting volume which we have had the pleasure of recommending; *Ragamuffins*, a chatty, interesting description of some "Arabs of Love Lane":—all these are really good. *Prairie Days*, the largest volume, is a handsome gift-book.

From Messrs. Marcus Ward & Co. we have received four specimens of their "Picture Library" for little folks, with decorated covers. Books I. and II. contain pictures of the Parables, and two other books contain pictures of Poultry and Cows. The full-page illustrations in colours alone are worth the money.

A new cheap edition of *Hay Macdowall Grant, of Arndilly*, by Mrs. Gordon, has been recently published (Edinburgh: D. Douglas). Some portions of "the life and labours" of this devoted Christian have been condensed or omitted.

From Messrs. Ward & Lock we have received a really splendid volume for very little children—*The Royal Nursery Picture Book*, with coloured and other illustrations.

From "Hand and Heart" Publishing Office (1, Paternoster Buildings, E.C.) we have received five books, edited or written by the Rev. Charles Bullock, B.D.; *The Fireside Annual*, 1879, handsome and attractive as usual, with a well-varied list of contents; *The Day of Days Annual*, and *Home Words Annual*, cheap, well illustrated, wholesome, and readable; *Echoes from the Word*, a series of verses for the Christian year, written and arranged by the late Frances Ridley Havergal; and *The Temperance Witness-Box*. We gladly invite attention to these books. The last-named contains evidence of doctors, the Press, publicans, statesmen, soldiers, employers, judges, police, sailors, poets, bishops, and clergy. These are put together in a very neat and lucid form. At a time when every protest against the great evil of intemperance is of value, Mr. Bullock's little book will prove of much service.

From Mr. Elliot Stock we have received *After Work*, "Home Reading for the Family Circle," the Annual of a cheap and wholesome magazine, illustrated; *The Teacher's Storehouse*, Vol. IV., which really deserves its title-page claim, "A Treasury of Material for Working Sunday School Teachers;" Part I. of *The New Sunday School Teachers' Biblical Dictionary*, with an Introduction by the Rev. J. F. Kitto, M.A. We are much pleased with this new serial publication—threepence monthly—well got up; likely to be very useful.

From the Church Sunday School Institute we have received *Lessons on Genesis*, by the Rev. W. Saumarez Smith, B.D., a valuable series which we can recommend to Religious Instructors who are not Sunday School Teachers; *The Sunday Scholar's Companion*, illustrated, cheap and sound; a good sheet almanack, a class register, and some useful New Year Addresses to elder children, parents, and teachers; *When We were Boys*, a pleasing story of Sunday School Life, by the Rev. T. Turner, a capital little gift-book. Also, the bound volume of the valuable Magazine published by the Institute.

The annual volume of *Good Words* (Isbister & Co.), a very handsome gift-book, contains many ably written papers. We are particularly pleased with the Rev. W. Fleming Stevenson's "Mission Fields of India, China, and Japan,"—excellent articles.

The annual volumes of the *Sunday at Home* and *Leisure Hour* appear this year in a new garb. But our old friends are as welcome and as valuable as ever. How the able Editor contrives to keep up the freshness and vigour of these Magazines we cannot tell.

The S.P.C.K. has issued another volume of the "Non-Christian Religious Systems" Library, viz., *Confucianism* and *Taouism*, by Professor Douglas, a well-written and readable treatise. From the S.P.C.K. we have received also a series of studies on the *Benedicite*, with the title "Seek and Find," a little book with a value and interest of its own; also some sixpenny attractive, pretty, and little stories; *A Great Treat*, and others, capital Christmas or New Year school gift-books; and *Ember Season Addresses*, a series of discourses—thoughtful and impressive—delivered at Brighton during Trinity Ember Season, 1879.

ART. XI.—THE MONTH.

FROM Afghanistan there are no indications that peace is likely to prevail. On the contrary, the country is in an unsettled state; and at Cabul a skilful and most determined attack has been made upon the British force. Lord Beaconsfield's Ministry, in more than one branch of Foreign affairs, has been at the least unfortunate. To what extent the influence of Russia is now working in the disturbed countries, north and west of Afghanistan, has not yet been made manifest.

The attempt on the life of the Czar recalls attention to the Nihilism which terribly threatens the Russian Empire, weakened as it is by official corruption, and the recklessness of military ambition. The greatest crime of a most desperate conspiracy had all but succeeded. Religious Nihilism (and the Nihilism of extreme German scepticism is at least an ally of Communistic Nihilism) will say the Czar escaped by chance; but Christians in such a deliverance will recognise the hand of God. We trust that the Czar will be led to adopt a policy of peace. The shocking series of crimes in Russia, and the Socialistic organisations which alarm the statesmen of Germany and of France, point to the infinite importance of religious education. What is needed is the cultivation of that reverence for Christian liberty in which "the duties of man" is recognised as a deeper watchword than the "rights of man." The repressive measures of Military Despotism have proved a failure.

In Belgium, Sacerdotalism seeks to have supreme sway.

In England, trade seems slowly but surely reviving. In Ireland, the Home Rule agitation, which has taken the form of an anti-landlord movement, has, to a certain extent, been checked. Roman Catholic Bishops and influential laymen have, as a rule, pronounced against it. The condition of the country, however, is undoubtedly serious. Distress and disaffection are working together. In Scotland, Mr. Gladstone has made a triumphal progress. Whether his series of speeches—wonderful in many respects as they are—has really been an electioneering success is, by some Liberals, much doubted. In regard to the Church of Scotland, Mr. Gladstone gave no certain sound. His remarks, indeed, on the Presbyterian National Church, remind one of his unstatesmanlike reply to Mr. Miall's attack on the Church of England. We remember hearing him, a few years ago, in the House of Commons, advise the Liberationist leader to convert the country; and his recent language in Scotland seems intended to encourage the Voluntaries and other Radical opponents of a National Church. Mr. Richard, M.P., it is true, has confessed

that the ex-Premier's language is hardly clear enough to satisfy his Nonconformist supporters, south of the Tweed; but the hon. gentleman added that inasmuch as the Scottish Radicals were satisfied, Mr. Gladstone's views were probably sufficiently advanced.

Mr. Mackonochie refused, as we anticipated, to submit to the Law. The *Record* announced the course which had been agreed upon by the Council of the Church Association—viz., to commence a new suit.

The course pursued by the Church Missionary Society in regard to the high-handed proceedings of the Bishop of Ceylon has been from the first eminently temperate and prudent. A sagacious step has recently been taken. A memorial from the Society's Missionaries in Ceylon has been presented to the Archbishop of Canterbury. With the Archbishop of York, and the Bishops of London, Winchester, and Durham, his Grace will in due course consider this appeal.

The Church Sunday School Institute, which for many years has been doing good service, deserves the hearty support of all Churchmen who are loyal to the principles of the Reformation. It has recently circulated some interesting papers concerning the proposed centenary. In the Midsummer of the year 1780, Mr. Robert Raikes, a layman, opened his first Sunday School. With the Rev. Thomas Stock, Master of the Gloucester Cathedral School, and Curate of the Parish of St. John's, Mr. Raikes founded the Sunday School system, a system which has now deep roots in many countries and in many ecclesiastical organisations.

The information which we received during the early part of the month, with regard to the circulation of this Magazine, leads us, in wishing our readers a Happy New Year, to thank many supporters of THE CHURCHMAN throughout the country for their hearty good wishes and welcome suggestions. That a periodical representing the Evangelical School was really needed, has not anywhere been denied. We have received from influential Churchmen, both Clerical and Lay, during the last three months most gratifying testimonies as to the character and work of this Magazine. We hope that our readers, so far as they are able, will increase its circulation with the beginning of a Year which seems likely to be momentous, as regards both the Church and the State.